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THE

MONTHLY REVIEW,

For JANUARY, 1782.

ART. I. *Letters on ſeveral Subjects.* By the Rev. Martin Sherlock, A. M. Chaplain to the Earl of Briſtol. 12mo. 2 Vols. 5 s. ſewed. Nichols. 1781.

THIS Writer, whom we have ſo frequently introduced to the notice of our Readers, begins the Preface to his preſent publication with a compliment on the ſweetneſs and placability of his own temper; and then proceeds to complain, in a ſort of mixed ſtrain of gaiety and ſerioufneſs, of the ill-nature of thoſe critics, who have had the preſumption to find fault with him, becauſe their *feelings* of his very ſuperior excellencies were not ſo lively and ardent as his own. But, notwithſtanding all this glowing ſelf-complacency, Mr. Sherlock, we find, is a *modeſt* man! "And who tells us ſo?"—Why, Mr. Sherlock himſelf! 'I am perſuaded (ſays he) that my mother was in a good humour when I was *made*.' Now all the wit of this paſſage (for the Author deſigned it to be a witty one) will eſcape the Reader, unleſs, admoniſhed by our good counſel, he turns his eyes on the oppoſite page, where this *reverend* Gentleman, *having* a great Lady's *perſon in admiration*—the Apoſtle James would tell him, *becauſe of advantage*—and having complimented her Ladyſhip's 'bright eyes and *rich* ſhape, appeals, with all the *ſang froid* in the world, to his noble patroneſs to bear teſtimony to his *modeſty*. 'You know me, Madam, to be a modeſt man.' And in truth our Author ſeems to conſider himſelf as *privileged* to take very uncommon methods to ſhew his modeſty. But perhaps he will avail himſelf of Mr. Pope's plea for "great wits:" and may think himſelf at liberty to "ſtart from vulgar rules." Colley Cibber thought the ſame; but he uſed this privilege with more addreſs.

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As the Author hath drawn the curtain, and introduced his *mother* in the ſcene, and that too in a very *critical* part of the play, we cannot do perfect juſtice to his *modeſty*, without remarking, that this arrangement was more for *his* ſake than for *her's*; for all the proof of his 'mother's good-humour' is founded on the ſweet and eaſy temper of her ſon. 'I am perſuaded my mother was in a good humour when I was made, *for* it is very hard to put *me* out of temper.' Excellent logician! If this argument were drawn out at full length, logic would be in a better *mood*, and cut a better *figure*, than when ſhe

—— daſh'd thro' thin and thick
With German Crouzaz, *and Dutch* Burgerſdyck.

The ſon however hath, in *one* reſpect, the advantage of the mother, for ſhe was in a good humour when nothing elſe could be expected: and he—now, this is the *argumentum à fortiori*—when ſo many untoward circumſtances concurred to put him out of temper;—particularly, 'the ſeverity with which he had been treated by the critics.' 'Mercy on me!' he exclaims, very pathetically, 'how they have *maul'd* me!' Lamentable indeed!—But who thoſe ruthleſs critics are, that have treated our Author with ſuch 'indignant' rage, and in ſo 'ſavage a mode,' we know not; nor are we concerned to enquire. Whoever they were, we think them moſt *prepoſterouſly* employed. Mr. Sherlock might well tax their '*indignation*' with injuſtice. It was not his due. 'Who'd cruſh'—No—we will not put down the next word. We will not, for the ſake of the jeſt, forfeit our candour, and belie our convictions. Though Mr. Sherlock's wings are of the "pretty, fluttering" kind, yet they will ſometimes take a bold and adventurous flight. We have followed them with pleaſure: and though, in their airy rounds, they have often offended us with a falſe and fleeting dazzle; yet many of their beauties are ſubſtantial, and all their flights are not at random.

To point out the defects, miſtakes, and puerilities, to be found in theſe two volumes, would carry us beyond the limits of our Review; and ſo it would, to point out the beauties and excellencies. We think the latter to be indeed much more perſpicuous, and alſo more numerous than the former; but the Author, too frequently depending on a kind of *inſtinctive* taſte, decides with an equal want of judgment and modeſty, on points which required attention, and by no means warranted aſſurance. Mr. Sherlock writes in haſte—writes like a gentleman at eaſe, and reminds us of what Perſius ſays of the Roman nobles, and—

—— quicquid denique lectis
Scribetur in citreis.——

Mr. Sherlock abounds too much in *ſuperlatives*, when he praiſes; and pronounces ſentence on what he diſlikes with an oracular

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oracular conciſeneſs.—'The greateſt effort of genius that perhaps was ever made was forming the plan of Clariſſa Harlowe.' 'Mrs Sheridan, author of Nourjahad, Sidney Biddulph, one of the firſt female geniuſes that ever wrote.' 'Arioſto is juſtly to be reckoned among the firſt geniuſes that Nature hath produced.' 'Shakeſpeare is the greateſt genius that ever exiſted.' 'Voltaire is the firſt *bel eſprit* that ever lived.' 'Who do you think, Reader, were the three greateſt wits of this country? I believe you will anſwer, Swift, Congreve, and Mr. Sheridan.' 'There are different degrees of good taſte. To poſſeſs the higheſt (as Lord Briſtol does), one muſt unite an unerring judgment to exquiſite ſenſibility.' 'The country which has produced the fineſt wits, after France, is Ireland.'—FIELDING, however, was an Engliſhman, and we are ſatisfied.

Mr. Sherlock's poſitions are ſometimes founded on facts which have no exiſtence but in idle tradition. The following is an inſtance that hath been pointed out to us: 'Genius is often ſeen in works of very little compaſs:

Vidit, et erubuit lympha pudica Deum,

was a line of genius that announced Dryden, and Buſby felt it.' Now, unfortunately for our Author, this line, in which he deſcries with great ſagacity the dawn of Dryden's genius, was really the production of *Craſhaw*, and may be found in his works, which were publiſhed before Dryden's genius was *announced to Buſby*. Now, who was *Craſhaw?* Let Mr. Sherlock read his Poems, and inform us, honeſtly, if his 'notion' be right, viz. 'That every perſon who has ſtrength of imagination ſufficient to produce any thing new, be that production ever ſo ſmall (*as for example*, this line), is a perſon of genius.' Is this *notion* right when applied to Craſhaw; or would it only be right when applied to Dryden? The latter was a lucky *name* to ſtrengthen the argument; but it was not the true one. With regard to the line itſelf, we by no means think it deſerving of the applauſe that hath been beſtowed on it. Mr. Sherlock may, if he pleaſes, charge us with dulneſs, and call our taſte in queſtion; but ſtill, in oppoſition to him and the other admirers of this line, we think it but, at beſt, quaint and fanciful: it is not elegant: it is not natural. It is highly ſtrained. The metaphors are mixed, and no preciſe image is preſented by it. If Mr. Sherlock had retained the original word *nympha*, one part of our objection would have been removed. As he hath exhibited it, and as it hath been traditionally handed down from ſchool-boy to ſchool-boy, he ſhould have favoured the general readers of his Letters with the common tranſlation, that they might have ſeen where the point of genius turned. We will ſupply this defect.

"The modeſt *water*, aw'd by Pow'r divine,
Beheld the God, and bluſh'd—*into red wine!*"

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We wiſh to check Mr. Sherlock's confidence. He is too flippant; too dogmatical. And we equally wiſh to encourage his excellencies; for he hath excellencies, and thoſe too of the higher kind. His ſentiments are often very ſtriking and beautiful; and his language conciſe and elegant. *Tulit punctum*—and that too with an addreſs and felicity peculiar to himſelf. As a ſpecimen of his abilities, as a ſprightly, ingenious, and ſenſible Writer, we ſhall preſent our Readers with a few extracts from each volume, aſſuring them at the ſame time, that, in ſpite of our remarks, they will find themſelves well recompenſed by purchaſing the whole.

Though our Author hath *Voltair'd* it in almoſt every letter, and ſeems to affect the ſtyle and manner of the French wits, yet his partiality to the firſt of them hath not ſo far obſcured his judgment as to make him blind to his faults. This will appear from the following letters:

'You think Voltaire the firſt *bel eſprit* that ever lived. So do I. You think he had genius. There I am ſorry we differ. If he had, it was ſo little, I could never diſcover it; and I looked for it often. But I can find genius in almoſt every page of Shakſpeare. Though I have little learning, I ſcarce ever diſcover a beauty in Voltaire, without being able to tell where the mother-idea of it is to be found. The works of Voltaire which ſhould beſt ſhew his genius, if he had any, are *Candide*, and a poem which I dare not name. His imagination here was without reſtraint; and what has it produced? Ridiculous extravagancies and abſurdities that diſguſt. Theſe, however, are the two productions that do moſt honour to his talents; particularly the laſt. There are as happy paſſages in it for delicacy of wit and brilliancy of ſtyle as ever was read; but the number of horrors with which it abounds makes it ſhocking to men of decency, and diſguſting to all readers of taſte.

'As to the invention of this poem, every one knows that it belongs entirely to Chapelain and Arioſto; as the ground work of *Candide* is borrowed from Swift. So that his admirers may give to theſe performances every other merit they pleaſe, but as to genius, it is out of the queſtion.—I am Voltaire's friend and enemy. He is a very voluminous and a very unequal author. There is a great deal of good, and a great deal of bad in him. His writings ſometimes breathe a ſpirit of humanity, and a love of tolerance, which muſt endear him to every reader. His ſtyle is charming; always rapid, eaſy, brilliant. Diction in writing is like colouring in a picture; it is the firſt thing that ſtrikes, and with moſt perſons the only thing. Splendid language and bright colours will dazzle ninety-nine people in an hundred, captivate their eye and their fancy, and impoſe upon their underſtanding. This has been the grand magic by which this ſeducing

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ducing writer has faſcinated almoſt all claſſes of readers. No man ever wrote with greater elegance, delicacy, or grace. So poliſhed, ſo agreeable, ſo full of the tone of the beſt company, he muſt pleaſe every perſon who loves mankind, who admires wit, and who knows how to appreciate the charms of fine writing.

'Turn the medal, and what an unhappy reverſe! Audacious preacher of infidelity, malignant calumniator of the moſt virtuous characters, odious encourager of every ſpecies of vice, he ſacrificed all human and divine ideas to his favourite paſſions; and proſtituted talents, formed to adorn humanity, to a miſerable love of money and of fame. A proſtitute he was, and of the moſt deſpicable claſs. Born to independence, and poſſeſſed of affluence early in life, he could not plead the ſolicitations of neceſſity; and the innumerable paſſages of invective, licentiouſneſs, and impiety, which abound in his works, make him fall an unpitied victim of his own innate baſeneſs and depravity. Here let it not be imagined I declaim againſt a philoſopher, enlightened and humane. I declaim againſt him becauſe he was not humane. Was that man the lover of his race, who deprived the afflicted of their moſt healing balm, and the aged of their greateſt conſolation? Let the aged and afflicted anſwer the queſtion.—Where lies the chief alleviation of their ſufferings? Is it not in religion? Was that man then the friend of mankind, who endeavoured to rob ſo large a portion of it of their ſtrongeſt hope, and of their moſt pleaſing enjoyments? Was that man the friend of mankind, who brought the Chevalier de la Barre to be broke alive upon the wheel; and who ſowed unhappineſs through the world as far as he propagated immorality?

'His Tragedies, you'll ſay, are moral and inſtructive. And why are they? Becauſe to fill them with noble ſentiments and ſound morality was the moſt likely method to inſure their ſucceſs. Individuals love their own private vices. Bodies of men ever love and countenance virtue. A romance or poem is written for an individual in the dark. A tragedy is addreſſed to a collective body in the face of day. He knew all this; and, deſirous only to pleaſe every palate, he ſerved up virtue to the virtuous, and vice to the debauched; and gave to both the higheſt ſeaſoning a luxuriant fancy could compoſe. If you will permit me to follow this metaphor, and return to his talents, I will ſay, Voltaire was a great literary cook. Give him good meats, no man knew better how to dreſs them. But they muſt be given him, for he was not rich enough to provide them himſelf. Don't you think his works reſemble Corinthian braſs? He took the gold of Shakſpeare, Virgil, Corneille, Racine, Arioſto, and Pope; and the ſilver of La Fare, Chaulieu, Fontenelle, and Hamilton, and melted them together in the crucible of his brain.

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The metal produced was neither pure, nor gold, nor ſilver; it was braſs; but it was Corinthian braſs.

'But Voltaire's quantity aſtoniſhes. It never aſtoniſhed me. He made verſes at twelve years old. By eighteen he had publiſhed works, and was introduced by Ninon de L'Enclos to the moſt poliſhed people of Paris. From eighteen to eighty-four he never ceaſed to labour; and is it aſtoniſhing that in ſixty-two years he produced about ſix good volumes? Will any impartial man ſay, that there are more than ſix volumes of his forty which are really worth mentioning? Is there an advantage that an author can have that this man wanted? Born independent; ſituated at Paris; protected by the great; courted, I may ſay, by ſovereigns; his works purchaſed with avidity by bookſellers; devoured with greater avidity by the Public; the advantages of learning, travel, and ſo long a life; what an aſſemblage of happy circumſtances! Is it prodigious that one-ſixth part of his works is worthy of praiſe? I think Dryden was a man of better parts than Voltaire. But how different their ſituations in life! The one never obliged to enter his cabinet, till to enter it gave him pleaſure; the other ſat ſhivering at the table, with famine ſtaring him in the face if he did not produce his four plays at the end of a year: one enjoying every luxury of life; the other in want of all its neceſſaries: Dryden living in a climate unfavourable to fancy, and certainly forced to live upon malt liquors, which almoſt kill the imagination: the meat and manner of dreſſing it, the milk, cheeſe, and butter, and every other article of life, decidedly conducing to thicken the blood, clog its motion, and conſequently to deaden the fancy. Voltaire breathing a pure and vivifying air; no heavy liquors; no groſs nouriſhment; every article of life the very reverſe of what it is in England. The French poet living on the theatre of Europe (a moſt important circumſtance): the Engliſh poet confined to the Britiſh dominions. If Voltaire, at a ſupper, produced four happy lines, in ſix weeks they had gone farther than Dryden's fame will poſſibly ever reach: his language univerſally underſtood; his merit of conſequence univerſally *felt*. Every thing that tends to raiſe and quicken the ſpirits is of uſe to a man who works from fancy; and what raiſes the ſpirits higher than the idea of univerſal admiration? Every circumſtance in France is favourable to talents: every circumſtance is againſt them in England, except one. They are recompenſed here in a manner unknown to any other nation. The Earl of Southampton gave Shakſpeare more in one preſent, than Voltaire ever received from all the nobility of France. Dr. Robertſon received, I dare ſay, ſix times as much for his Hiſtory of Charles V, as he could have got for it in any other capital in Europe, ſuppoſing the book had been written in the language of the country.

Rewards

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Rewards like theſe conquer climate and every other diſadvantage. But poor Dryden lived in a worthleſs reign, and was too happy not to die literally by hunger, as his contemporary Otway did.

"The Henriade is a finer epic poem than the Iliad, the "Æneid, the Jeruſalem Delivered, or than the Paradiſe Loſt." Well ſaid, Lord Cheſterfield. I like a man that has an opinion of his own: and this opinion was poſitively his Lordſhip's, unleſs, as I have more than once been tempted to ſuſpect, he ſtole it from Voltaire. To ſupport this ſingular judgment, he ſays, "It is all good ſenſe from beginning to end." So it is; and ſo is the Hiſtory of Lewis the Fourteenth; but that does not make it an epic poem. Lord Cheſterfield might have ſaid a great deal more in its favour without annihilating poor Homer, Virgil, Milton, and Taſſo. But he ſeems to me to have loved Greek as little as a Frenchman does; and I am not ſure that he had quite talents enough to praiſe well. Richardſon remarks very juſtly, that poverty of genius is the reaſon that men can't praiſe one woman but by robbing the reſt. The noble writer might have courted this author much better, becauſe more truly, by ſaying, The Henriade is a fine poem, written with elegance, correctneſs, and dignity. The diction is rich and ſplendid, the thoughts are juſt, the ſentiments noble, and the verſification as harmonious as French verſification can be. He might have told him; Your poem, notwithſtanding its points and antitheſes, has leſs defects than either the Æneid or the Iliad;—and (this he need not have told him, but he ſhould have thought it)—its only material faults are want of *intereſt*, want of enthuſiaſm, and want of original beauties. Some of his * portraits are brilliant and bold. The death of † Coligny, the deſcription of the ‡ maſſacre, and of the § Temple of Love, deſerve the warmeſt praiſe.

'Theſe are the beſt paſſages in this poem; and they are truly excellent. However, I cannot think they are ſufficient to eclipſe the greateſt works that England, Italy, and Greece can boaſt of. Indeed, my Lord Cheſterfield ſeems to have doubted himſelf of the truth of his aſſertion; for, forgetting his wonted good breeding, he has recourſe to ſome of Lord Peter's ‖ arguments, and abuſes groſsly every one who preſumes to differ from him in opinion.'

The following obſervations on taſte are juſt and elegant;

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* Particularly that of the Duke of Guiſe, Chant 3.
† Chant 2. ‡ Ibid. § Chant 9.
‖ Tale of a Tub.

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though the chief of them have been anticipated by Mr. Burke *.

'Many people have a kind of happy instinct in matters of taste, and determine often rightly upon difficult subjects, without having any principles to direct their judgments. It is evident, that if those persons natural faculties were cultivated, they would have better taste than others. But taste being a combination of a man's judgment and feelings, there never can be any certainty in the determination of a man whose judgment is not formed. To form the judgment there is but one method, it is by making comparisons. To compare two objects perfectly, one must understand them both. And hence it follows, that the first step towards acquiring a good taste is knowledge. Without knowledge no comparison can be formed; without comparisons the judgment cannot be chastened; without judgment there can be no sure taste. I shall explain myself by an example, which I shall take from sculpture; because, as it appears to me to be the simplest of all the arts, I shall have less trouble to make myself understood. A young man wants to acquire a taste for sculpture. If nature has not given him feeling, he seeks an impossibility. If she has given him feeling, he must then acquire knowledge to form his judgment, and this knowledge is to be acquired but by seeing statues. A statue is the imitation of a man or a woman. The first *one* he sees, he will be able to say, whether it resembles a woman or a man; but he will not be able to say, whether or no it is a good statue. Good is a relative: it is only by comparing that statue with a number of others, he can be able to ascertain its value. Apollo is always represented as a beautiful youth. A hundred sculptors, ancient and modern, have executed this subject. Shew a very indifferent one to a young man; and another very capital one to another young man; let them be the first statues that either of them have seen; and their judgments upon the two will be probably the same. They will both say that these two statues are fine. He who has seen the indifferent Apollo, will be as much charmed as he who has seen the other; and his taste will be equally good. This statue is the best he has ever seen; and he is not to be blamed for admiring it. It is evident now, that this man's taste is not sure; and it is evident that he is born with the means of making it so. Let him then see the Apollo of Girardon, that of Bernini, several others ancient and modern, and let him finish with the Apollo Belvedere. He will then have seen all that is most perfect in the art. If he examines each of these statues separately with attention, and afterwards

* See his Introduction to his Inquiry into the Sublime and Beautiful.

compares

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compares them together, he will acquire the power of aſcertaining the value of each, and of aſſigning to it its true rank. The knowledge that he has obtained will form his judgment; his judgment will then direct his feelings; and that man will acquire a ſure and perfect taſte. This reaſoning appears to me to be juſt, when applied to poetry, painting, eloquence, and all the other arts. The Engliſh education, bad as it is, is the beſt in Europe. It is eſſentially bad in one point; and eſſentially ſtupid in another: bad, in not paying the ſmalleſt attention to the cultivation of the Engliſh language, one of the fineſt, in every point of view, that ever exiſted: ſtupid, in making a youth paſs fourteen important years of his life, in learning as much Greek, Latin, and ſcience, as might very eaſily be acquired in ſix. However, there is none ſo good any where elſe. Every man of birth in England goes through a courſe of Latin, Greek, French, Italian, ſcience, and makes the tour of Europe. Thoſe advantages are aſtoniſhingly great, and ſuch as ſcarce any Frenchman has. The profit that a lad derives from this depends upon himſelf, and upon the perſons to whom he is entruſted. He may read Cicero and Demoſthenes, Taſſo and Milton, Racine and Moliere, and ſee the Transfiguration and the Apollo, without an atom of improvement. If he has parts and feeling, the underſtanding ſeveral languages, and ſeeing different countries, are prodigious advantages. By multiplying thus the ſtock of his ideas, he is enabled to make a multitude of compariſons; thoſe compariſons refine his judgment; and thus, if, as I ſaid, he has naturally parts and feeling, he becomes a man of perfect taſte. A Frenchman has not thoſe advantages. He poſſeſſes only two languages, and he does not travel; and this is the true and real cauſe, why the few in England have a greater number of taſtes, and more perfect taſtes, than the few in France.'

We muſt now take leave of this ſprightly, ſenſible, and entertaining Writer. We have often been informed by him; but more frequently amuſed: and though ſometimes diſguſted with his vanity, he has never fatigued us by dullneſs.

Art. II. *Phyſiological Diſquiſitions; or Diſcourſes on the Natural Philoſophy of the Elements, &c.* By William Jones, F. R. S. &c. *Author of an Eſſay on the firſt Principles of Natural Philoſophy.* 4to. 11. 1s. Boards. Rivington. 1781.

In our 27th volume, page 122, our Readers will meet with an account of the Eſſay mentioned at the end of the title of the preſent work; which may be conſidered as a continuation of the Author's ſyſtem, to which he was led 'very early in life,' as he now informs us, by his having obſerved, 'that

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'that great effects are produced in nature by the *action of the elements* on each other; and that '*all philoſophy* might be reduced to one ſimple and univerſal law,—the *natural agency of the elements.*'

Such Readers as wiſh only for *new* philoſophical facts or experiments, will not be much gratified by the peruſal of this very bulky volume. The Author may be ſaid rather to *reaſon* on what is already well known, than to contribute much new matter to the philoſophical ſtock of experiments. The nature of his work, may indeed, in a great meaſure, be inferred from what he himſelf ſays in the Introduction:—

'We have a ſtrange propenſity to be looking either before us or behind us for variety, inſtead of cultivating the fruitful ſpot we ſtand upon. If we are already in poſſeſſion of many great things, reaſon demands that we ſhould be making our uſe of them, rather than be ſearching for novelties, which may be either of little value, or the ſame for ſubſtance with what is already known. I have therefore preferred the profits of culture, to the pleaſures of the chace; and would rather paſs for a labourer than a ſportſman upon philoſophical ground.'

All this is very proper. A man of genius certainly *may* contribute very greatly to the extenſion of philoſophical knowledge, merely by taking a comprehenſive ſurvey, or making a happy application, of the diſcoveries of others. We cannot however ſay, that we meet with any ſuch luminous expoſition of natural phenomena, or of philoſophical experiments, in the theoretical part of this work. Nevertheleſs, in juſtice to the Author, we ſhall add his ſubſequent obſervation; where he ſays, that he 'has reaſon to think many things new will occur to the reader, if he has the patience to look for them; and that the new things he will meet with, are ſuch as will lead to a new train of experiments.'——We ſhould obſerve likewiſe, that the Author does not treat his ſubjects merely as a philoſophical theoriſt, or experimenter; but alſo conſiders them philologically, and with a view to the heathen mythology, as well as to the philoſophical doctrines ſuppoſed to be found in the ſacred writings. In theſe the Author ſhews himſelf to be a man of letters, and completely orthodox; whatever may be thought of his theoretical notions reſpecting philoſophy.

In the three firſt of the nine diſcourſes which conſtitute this volume, the Author treats—'*Of Matter, and the ſeveral Kinds of Bodies*;'—'*Of the Nature and Cauſes of Motion*;'—'*and of the Nature and Uſes of the Elements.*' We willingly paſs over theſe diſcourſes, partly as containing matters already very well known, and partly as they relate to the particular doctrines maintained by the Author in this and his former volume, reſpecting a *vacuum*, and the *reciprocal action of the elements*; which do not appear to us, to be of that importance which he is inclined

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clined to ascribe to them. Of this, however, his readers will judge for themselves. For our part, we own we are dull enough not to perceive the great utility, or indeed the *novelty*, of the last mentioned doctrine; on which the Author seems to lay so much stress—'that the elements act on one another?—Granted: and what then?

In the fourth and fifth discourses, the Author treats of *fire*, and of *air*. In the first of these, he describes and gives a drawing of a pyrometrical machine, or apparatus constructed by him, for ascertaining the expansion of bodies by heat. By means of this instrument, the flame of a farthing candle was found to be of sufficient force to lift a weight of 500 pounds. But to ascertain the highest degrees of heat, the Author employed the expedient of plunging a strongly heated body, a piece of iron for instance, into a given quantity of mercury; and then calculated by the heat which the mercury was found to have acquired; what *must have been* the original heat of the immersed body?

According to a scale of heat, deduced from the Author's experiments and *calculations*, and adjusted to Fahrenheit's scale, mercury is supposed to freeze at 350° *below* 0: spirit of wine, at 52°, likewise below 0: tin is found to melt at 490°: oil of vitriol boils at 546°: lead melts at 610°: mercury boils at 700°: iron just red hot, in the dark, 1000°; by day light, 1120°; iron with a heat almost white, 2080°; in fusion, 3000°, and upwards.——The inquisitive Reader will however undoubtedly wish that the Author had described his mode of operating with more minuteness, that he might be enabled to form some judgment with respect to the accuracy of these numbers.

In ascertaining the degree of the white sparkling heat of iron, at a smith's forge, and which was found = 2780°, a very singular phenomenon presented itself. It was very remarkable, says the Author, 'that when the iron had been plunged with so great an heat into the cold mercury, it contracted a thin but hard and durable coat of [quick] silver. Iron being the only metal to which mercury will not adhere, it has been the custom to suppose some repulsion or natural antipathy between their parts: but these appearances are all over-ruled by the different degrees of heat and cold. In the hands of some practical chemist or mechanic, this fact of the consolidation of quicksilver, might possibly lead to some new and useful application of that wonderful fluid. The method of consolidating it, seems to depend upon communicating to it the highest possible heat, and at the same time preventing its evaporation.'—This seeming *amalgamation* of mercury with iron certainly deserves to be further inquired into.

In the next discourse on *Air*, the Author—(to use his own phrase, which, we confess, gives us not even the shadow of an idea),

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idea), conſiders air and fire as 'different conditions of the ſame *elementary matter* of the *heavens.*' We meet with no motives to induce us to dwell long upon this diſcourſe; in which the Author likewiſe ſpeaks of 'fixed air, and elaſtic vapours;' ſuch as nitrous, inflammable, foul air, &c. Our philoſophical Readers will be content with a very ſhort paſſage extracted from this part of the diſcourſe:

'We may therefore ſay of all theſe factitious airs, that they are nothing but *ether* combined with *expandible matter.* So many conjectures have been formed on experiments of this kind, with ſo many tranſitions from natural air to artificial, and from artificial to natural, that M. Lavoiſier, who reviewed them in the ſtate they then were, obſerved, with ſome reaſon, that the ſubject was in great perplexity.'——How far the Author's '*ether* and *expandible matter*' are likely to clear up this perplexity; or what idea theſe two terms, thus united, are deſigned to convey, we pretend not even to gueſs.

In the next diſcourſe, 'On the philoſophy of muſical ſounds,' among many other matters well known to the muſical theoriſt, the Author preſents him with a few others that have the merit of novelty. Treating of *temperament*, and of the famous muſical *comma*,—a ſubject which we had lately occaſion to diſcuſs very particularly *—he obſerves that 'that little *comma* would afford a man work enough for his life;—and I apprehend he would find it untractable to the laſt.' On this occaſion, the Author preſents his Readers with the ſubſtance of ſome manuſcript papers of the late Mr. Davis, who had attempted to reduce the whole ſyſtem of keyed inſtruments to an *equal temperament.* It appears, nevertheleſs, that Mr. Davis had been anticipated in this ſcheme by ſome former theoriſts, and even by Father Merſenne. On the whole, the Author is 'rather perſuaded that a variety, in the tones and ſemitones, is not only neceſſary to ſatisfy the proportions of the ſcale; but that even the extreme and leſs tuneable keys have their beauties, and aſſiſt the effect of the more perfect ones. A muſical Reader may, however, be curious to try the effect of this equality, and to compare it with the common methods. And for thorough-baſs in a concert, a harpſichord might anſwer better when tuned by this rule, than by any other.'

Treating of Tartini's *third ſounds*, on which we offered ſome conjectures ſeveral years ago †, the Author gives us a ſolution of the difficulty, propoſed to him by a learned friend, the Rev. Mr. Twining; which he conſiders as the true one. We ſhall give

* See our laſt Review.

† See M. Review, vol. 45. November 1771, page 371; and December, page 477.

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it in the Author's own words; referring our musical Readers, for an explanation of the subject, to the articles in our journal above alluded to.

'Suppose the two notes that are sounded are the fifteenth and the seventeenth; their vibrations coincide at every fifth pulse of the upper note, and at every fourth pulse of the lower note: and when they conspire, the vibrations of each become more intense, so as to be distinguished by the ear. But their coincidence happens exactly at the same intervals with the vibrations of the fundamental note, or unison; and thence the unison is heard as the third sound. The lower tone would hit the unison at every fourth vibration; the higher would hit the unison at every fifth vibration. Now let the unison be removed, and they meet each other where each would meet the unison; and then the sensation of the unison is excited. Whether there is a third sphere of undulations, produced in the air by the concurrence of the other two, is a question of some difficulty; but without supposing it, the effect must be referred rather to the imagination than the senses.'

In this discourse, the Author gives a well-authenticated account of the invention, or rather perhaps the re-invention, of the *Eolian harp*, by the late Mr. Oswald. To account for the production of the different tones in this *aerial music*, he supposes that air, like light, consists of heterogeneous parts differently refrangible; and that 'as colours are produced by inflexions and refractions of the rays of light; so musical sounds are produced by similar refractions of the air:' the air, in short, becoming vocal, by a kind of refraction occasioned by its passing over the edge of an aperture; just as light presents us with colours, not only by passing through a prism, but also by moving over the edge of a solid body.

This whimsical theory has no other foundation than the well-known, and, probably, merely accidental, analogy between the spaces occupied by the seven colours in the *solar spectrum*, and the seven intervals which denote the tones and semitones of the octave, in the scale of music; or rather in *a* scale *which is not now in use.* The Author however goes further, and perceives an analogy between three of the seven colours, viz. *red*, *yellow*, and *blue*, which he considers as simple and primary; and the three principal tones which constitute the harmony of the octave, viz. the *unison*, the *third*, and the *fifth.*

For our part, we can see no reason to suppose, that any thing happens, in the refraction or inflection of light, that can justly be said to resemble any effects produced by the *mere change of direction*, which a current of air suffers in passing through a narrow passage, or over the edge of a body. In this last case, its *inflexions* are such as are common to any elastic fluid, moving

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in ſimilar circumſtances. We doubt not but that, under the ſame circumſtances, muſical tones would be produced by *fixed* or *phlogiſticated* air, or even by *the elaſtic vapour of water*, from an eolopile: but we ſhould not ſuſpect that any of theſe fluids would be *decompounded*, merely by their inflection, or change of courſe. The analogy too between the ſolar *ſpectrum*, and the muſical octave, evidently fails, when we conſider that a ray of light is not only *actually decompounded* by a priſm; but that the decompoſition is *permanent*, and the parts *remain ſeparate:* whereas, even granting that the air may conſiſt of heterogeneous particles of different magnitudes, &c.; neither the *nitrous*, or any other *teſt* of the *integrity* or purity of air, has yet exhibited to our modern experimental philoſophers any ſigns, or even induced any ſuſpicion, that *that* fluid is liable to be *decompounded* by a muſical inſtrument, or an *air-priſm*, as the Author terms the Eolian harp.—Were we to attribute to the air, thus ſuppoſed to be affected, the qualities uſually aſcribed to air *decompounded*, we ſhould be ready to apprehend, that an Eolian harp, placed at a window, would probably *conſume* as much air as a lighted candle; and that huge '*air-priſm*,' the *organ*, would, if played upon, *refract*, and *decompound* as much air in an hour, as might ſerve for the *conſumption* of a moderate family for a whole week.

We ſhould not overlook a practical improvement of the Eolian harp, which is deſcribed, and has been executed by the Author.—'inſtead of fixing the ſtrings to the outſide,' ſays the Author, 'I diſpoſe them upon a ſounding board or belly within ſide a wooden caſe, and admit the wind to them through a horizontal aperture; ſo that the affinity of the inſtrument to an organ-pipe appears at firſt ſight: and thus it becomes portable, and uſeful any where in the open air, inſtead of being confined to the houſe; which is a great advantage; and it is probable this new form may lead to ſome new experiments.'

We have not yet noticed thoſe parts of the preſent Work, in which the Author takes occaſion to combine natural and experimental philoſophy with *philology*, *theology*, *&c.* Treating of the uſes and application of muſic, the Author makes his *orthodoxy* at leaſt conſpicuous, by citing, with complacency, a paſſage from *Symſon's Chelys*; in which that writer, deſcanting on the *three* fundamental notes of the octave—the *uniſon*, *third*, and *fifth*—conſiders them as affording us "a ſignificant emblem of that ſupreme and incomprehenſible THREE *in* ONE, governing, compriſing, and diſpoſing the whole machine of the world, with all its included parts, in a moſt perfect and ſtupendous harmony."—'This phyſical *trinity*,' adds the Author, 'as an abſolute fact in muſic, muſt be evident to every beginner in the ſcience; and it is a *trinity* in *unity:* but it is a mirror, in which many eyes will diſcern no image:——With me it is a matter of

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ſmall concern, how ſuch an alluſion would be reliſhed by a *Middleton*, a *Bayle*, or a *Voltaire*, whoſe minds were poiſoned by a diſaffection to truth, &c. &c.'

In the 7th and 8th diſcourſes, the Author treats 'of foſſil bodies, with ſome obſervations introductory to a theory of the earth;' and 'on phyſical geography, or the natural hiſtory of the earth.' Thoſe who wiſh to acquire a knowledge of the principal marine ſhells, and other animal and vegetable matters found in the bowels of the earth, will here meet with deſcriptions of ſeveral ſubjects, illuſtrated with plates; together with reflections concerning the origin of marine foſſils. The volume is terminated by a diſcourſe 'on the appearances, cauſes, and prognoſtic ſigns of the weather.'

ART. III. *Two Letters to Dr. Newcome, Biſhop of Waterford, on the Duration of our Saviour's Miniſtry* By Joſeph Prieſtley, LL. D. F. R. S. 8vo. 2 s. 6 d. Johnſon. 1781.

THE firſt of theſe Letters was prefixed to Dr. Prieſtley's *Engliſh Harmony of the Evangeliſts*; and our Readers will find an account of it in our Review of that publication *. It is here reprinted, 'that the whole correſpondence might be before the Reader in a more convenient form.' To this letter Dr. Newcome publiſhed an anſwer, in which, agreeably to Dr. Prieſtley's wiſhes, his Lordſhip entered into a particular conſideration of the ſubject, ſtated the facts and circumſtances upon which his opinion reſpecting the duration of our Lord's miniſtry was founded, and made obſervations upon ſome of the principal arguments which the Doctor had alleged in favour of Mr. Mann's hypotheſis. We gave our Readers an account of his Lordſhip's publication in the Review for June laſt. The ſecond letter before us is in reply to Dr. Newcome. Dr. Prieſtley begins with expreſſing the pleaſure it gives him to find his Lordſhip enter ſo fully into the diſcuſſion of the ſubject, and his hope that ſome new light may be thrown upon it, even though it ſhould not be decided to general ſatisfaction. He next apologizes to the Biſhop for not making a reply ſooner, declares the high reſpect that he entertains for him, and aſſures him, that he eſteems it an honour to diſcuſs a queſtion ſo intereſting to many Chriſtian critics, and which has never been properly diſcuſſed before, with a perſon of his Lordſhip's learning and candour. And then, after a few curſory reflections on the incidental advantages attending ſcriptural inquiries, he obſerves, that, in order to introduce as much diſtinctneſs as poſſible into the conduct of the argument, and to render it leſs tire-

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* Review for February, 1781, p. 84.

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ſome both to his Lordſhip and to their readers, he ſhall, in this, and all ſubſequent letters on the ſubject, diſcuſs the ſeveral articles comprized in it in ſeparate ſections. The articles ſpecified by Dr. Prieſtley in this letter, and which he has diſcuſſed in ſeparate ſections, are, *The teſtimony of the Chriſtian Fathers—the conduct of Luke in giving a date to the preaching of John the Baptiſt—the ignorance of Herod, and of other Jews, concerning Jeſus, at the time of the death of John the Baptiſt—the interpolation of the word* Paſſover, *in John* vi. 4.—*the tranſpoſition of the 5th and 6th chapters of the Goſpel of John—journies ſuppoſed to be omitted in his,* Dr. Prieſtley's, *Harmony—the number of miles that Jeſus has been ſuppoſed to travel per day—references to more than two Paſſovers in the Goſpel of Matthew, Mark, and Luke—the argument for the probable duration of our Saviour's miniſtry from the objects of it—the tranſactions of the firſt Paſſover—the ſtay that Jeſus made in Judea after the firſt Paſſover—the journey from Judea to Galilee—whether Jeſus viſited Capernaum or Nazareth firſt*—and, *the harmony of the Goſpels according to the ancients, eſpecially Euſebius and Epiphanius, and ſome of the moderns who have moſt nearly followed them.* To theſe the Doctor has added a ſection under the title of *Miſcellaneous Obſervations*, containing the following articles, *The firſt excurſion from Capernaum—the time of the journey to Nain—the ſecond Sabbath after the firſt*—and, *the diſciples of John.* As it is not in our power to go over all theſe ſections in their order, we ſhall ſelect ſuch particulars as may connect with our former extracts and remarks on the ſubject, or enable our Readers to form an idea of the ability and ſpirit with which Dr. Prieſtley continues to ſupport his argument.

In order to prove, that the ſpace of fifty days was not ſufficient for the tranſactions ſuppoſed to have taken place between the Paſſover, John ii. 13. and the Feaſt of the Jews mentioned, John v. 1. Dr. Newcome drew out a plan of our Lord's journies during that period; by which it appeared that he muſt have travelled eight miles a day, including Sabbaths. As Dr. Prieſtley's obſervations reſpecting this repreſentation contain both his Lordſhip's plan and his own correction of it, and are followed by ſome curious remarks on our Lord's manner of travelling, we ſhall give them at length. Having mildly inſinuated a charge againſt his Lordſhip on account of his mixing their two ſchemes together, ſpecifying journies which he, the Doctor, does not allow to be included in the period alluded to, and extending others beyond his idea of their length, he proceeds:

'That we may examine this buſineſs with more attention, I muſt beg your Lordſhip to turn to p. 94 of your Letter, and we will look over the liſt that your Lordſhip has there drawn of our Saviour's journies, and I will point out what articles I admit, and what I object to. I will then allow the reſt in your

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own numbers, that you may not think that I will contend for trifles; and we ſhall ſee how the account of his daily progreſs really ſtands upon my hypotheſis, unmixed with your Lordſhip's.

No.		Miles.	
‘ 1.	“ From Jeruſalem to Judea	25.”	Granted.
‘ 2.	“ From Judea to Cana -	50.”	Granted.
‘ 3.	“ From Cana, through Nazareth, to Capernaum -	30.”	Granted in part only;

becauſe I do not ſuppoſe Jeſus to have paſſed through Nazareth; and for this, according to your Lordſhip's map, I ought to deduct more than I do, when I allow 20 miles.

‘ 4.	“ The circuit about Galilee	70.”	Granted in part.

I deduct from this article at leaſt two-thirds, becauſe I confine the circuit to the places in the neighbourhood of Capernaum, chiefly to the north of that town. I therefore call it 30 miles.

‘ 5.	“ From Capernaum to Jeruſalem - -	65.”	Not granted.

With this journey I have nothing at all to do, and I wonder your Lordſhip ſhould not have put to my account the journey back again as well as the journey thither, as one of them could not have been made without the other.

‘ 6.	“ From Capernaum to Nain	20.”	Granted.
‘ 7.	“ To Chorazin and Bethſaida	5.”	Not granted.

This I do not admit, becauſe I ſuppoſe the viſit to thoſe places to be included in No 4.

‘ 8.	“ The ſecond circuit about Galilee - - -	70.”	Not granted.

See the reaſons in the laſt ſection.

‘ 9.	“ Croſſing the lake in a ſhip to Gadara, and back to Capernaum - -	12.”	Granted.
‘ 10.	“ To Nazareth - -	20.”	Granted.
‘ 11.	“ Teaching and preaching in the cities of Galilee -	33.”	Granted in part.

This journey I confine to the neighbourhood of Nazareth, and therefore ſhall not allow much more than half the number of miles, or 20.

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'If your Lordſhip will now pleaſe to caſt up the number of miles, as I have corrected them, you will find the whole amount to be 197, inſtead of 400; that is, not quite half as much travelling. And dividing this number by 50, you will find that there is no occaſion, on my hypotheſis, to ſuppoſe our Lord to have travelled quite four miles per day; and where is the great improbability in this? Few men of an active life, I believe, walk leſs, and many perſons walk three or four times as much the whole year through.

'It is, beſides, by no means certain, though it ſeems to be generally taken for granted, that our Saviour always travelled on foot. Luke informs us, chap. viii. 2. that in one of his progreſſes through Galilee (and it was probably the ſame in moſt of the others), he was attended by "Mary Magdalene, and other women, who miniſtered to him of their ſubſtance." Now theſe women cannot be ſuppoſed to have travelled on foot, and would they ſuffer the perſon on whom they attended, and whoſe expences they defrayed, to do ſo, at leaſt always; though this might be the caſe in little excurſions from any more conſiderable place, to the neighbouring villages, where the women might not always attend him.'

'This, I own, is conjecture. But if our Lord was attended by *rich women* at all, I cannot think the ſuppoſition, of his not travelling always on foot, to be wholly without probability. The twelve Apoſtles alſo do not, by any means, appear to have been poor, or unable to provide mules for themſelves. Peter, Andrew, James, John, and Matthew, it is pretty certain, had ſome property, and none of the Apoſtles were in the capacity of ſervants, or in the loweſt claſſes of life.'

Theſe obſervations on our Saviour's manner of travelling are ingenious, and may be juſt. We leave them, as matter of conjecture, to the judgment of the Reader. With reſpect to Dr. Prieſtley's remarks on our Lord's journies, it muſt be allowed that Jeſus might travel four, or even eight miles a day, for fifty days together, and deliver all the diſcourſes, and perform all the miracles recorded; but, as we formerly obſerved *, we cannot think ſuch a rapid progreſs through the country either probable in itſelf, or conſiſtent with the deſign of his miſſion and miniſtry. The Doctor is of a different opinion. The Biſhop had juſtly obſerved, that the adopters of an hypotheſis, which obliges them to recur to "a ſingle miracle publicly performed," or "to as much as was tranſacted at Capernaum in the evening of a ſingle day," as ſufficient to juſtify the awful declarations of our Saviour reſpecting the cities Chorazin and Bethſaida, muſt find

* See Review for Feb. 1781. p. 86.

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themſelves not a little embarraſſed *. To this Dr. Prieſtley replies.

'Now, my Lord, if I may be allowed to judge for myſelf, I feel no embarraſſment at all in this caſe. On the contrary, I think your Lordſhip will find yourſelf not a little embarraſſed in ſhewing, that even Capernaum itſelf, that *favoured city*, as you call it, enjoyed any more advantage than I ſuppoſe our Lord had, at leaſt time enough, upon my plan, to allow both to Chorazin and Bethſaida. For all that we know of his performing there was the cure of the demoniac in the ſynagogue, with the other tranſactions of that particular Sabbath; his healing the centurion's ſervant on his return from his firſt excurſion, the cure of the paralytic perſon, and the raiſing of Jairus's daughter, with the other events of the day on which he called Matthew, and the diſcourſe in the ſynagogue, related in the 6th chapter of John.

'Your Lordſhip may *ſuppoſe* much more than this to have been done, but this is all that is *related*; and, for my own part, I ſee no reaſon for ſuppoſing any more. Your Lordſhip may ſpeak as ſlightly as you pleaſe of *a ſingle miracle publicly performed*, but certainly if the circumſtances were ſuch as to leave no doubt but that it was a *real miracle*, it muſt have been ſufficient to have anſwered all the proper purpoſes of miracles; and any thing farther, of that kind, muſt have been ſuperfluous. What could it have ſignified to work repeated miracles before thoſe that aſcribed all our Lord's miracles to the power of Beelzebub?

'As to *moral inſtructions*, the delivering of them cannot be ſaid to have been our Lord's particular buſineſs. He certainly neglected no proper opportunity of giving uſeful leſſons to the people, and eſpecially of correcting the abuſes which the Scribes and Phariſees had introduced into the interpretation of the law. But it ought not to be forgotten by us, that our Lord's proper buſineſs (if we may be allowed to form a judgment concerning it from the tenor of the Goſpel hiſtory) was to exhibit ſufficient proofs that he was a teacher ſent from God, and the promiſed Meſſiah, and eſpecially by his reſurrection from the dead.'

To the ſame purpoſe, he ſays upon another occaſion,

'I muſt again inſiſt upon it, that unleſs, in any caſe, ſo much buſineſs be diſtinctly *ſpecified*, as would neceſſarily require more time than my hypotheſis admits, ſupported as it is by various external and independent evidence, I cannot relinquiſh it. On a variety of occaſions, your Lordſhip may think that more time than my hypotheſis admits would have been *better*. But it is enough for me if it always allows *ſufficient* time, though it

* See the paſſage at length, Review for June 1781. p. 437.

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may now and then be thought ſcanty. In general, it gives more time than is wanted.'

If the Goſpels were complete hiſtories of the actions, and contained complete copies of the diſcourſes of Jeſus, this reaſoning might be admitted. To us this does not appear to be the caſe. Frequent intimations are given of miracles and diſcourſes not recorded. And with reſpect to thoſe which are recorded, they are rather heads, or leading thoughts, or ſo much as the writer could recollect, than diſcourſes at length. That they are not given verbatim is evident from the variations obſervable in the ſame diſcourſes as recited by different Evangeliſts, and eſpecially from the different ſtrain and phraſeology of the diſcourſes recorded by John, from any that are to be found in the other goſpels. With reſpect to *moral inſtructions*, they appear to us to have compoſed a more conſiderable part of our Lord's diſcourſes, and to have entered more into the deſign of his miniſtry, than Dr. Prieſtley ſeems to imagine. The bulk and ſubſtance of the diſcourſes recorded by Matthew, Mark, and Luke conſiſt of *moral inſtructions*. And even through thoſe which St. John has collected, in which our Lord in a more particular manner calls the attention of the people to him, as a Teacher ſent from God, and the promiſed Meſſiah, a variety of moral inſtructions are interſperſed.

Dr. Prieſtley continues to urge, with great force, the improbability, he would be inclined to ſay, impoſſibility, that Herod ſhould be ignorant of Jeſus, if he had preached and wrought miracles in Judea and Galilee almoſt two years; he replies with much ingenuity and propriety to the ſeveral conſiderations alleged by Dr. Newcome, for the purpoſe of ſolving the difficulty; and juſtly obſerves, that his Lordſhip has hurt his own cauſe, by remarking that 'ſome others, and even many of the Jewiſh people' as well as Herod, were ſtrangers to Jeſus before the death of John the Baptiſt.

Dr. Newcome had obſerved, as a difficulty on both ſchemes, that John did not ſpeak of Jeſus to Herod. To this Dr. Prieſtley replies:

'But, my Lord, it ſhould be conſidered that John had two diſtinct commiſſions, though the one was ſubſervient to the other; viz. the announcing the approach of the Meſſiah, and the preaching of repentance. We read of ſoldiers and publicans applying to him, to learn how they ſhould conduct themſelves. Now the application of Herod might be of the ſame nature, and John might not think it neceſſary to ſay any thing to him more than to them, about the Meſſiah; eſpecially as this was ſufficiently the ſubject of his public preaching. Beſides, at the beginning of his preaching, John had not ſeen Jeſus, and probably did not know at what diſtance of time he was to follow him:

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him: so that his having seen Jesus might have been after his interview with Herod.'

Upon this representation of things we beg leave to remark, that, to announce the approach of the Messiah appears to have been the principal design and proper commission of John the Baptist. This great event he urged as a motive to repentance. Is it not surprising, that he should not urge it upon Herod? The application of the soldiers and publicans to him was in consequence of his exhorting to repentance, *because the kingdom of heaven was at hand.* That John had no connection or interview with Herod after he had seen Jesus, is a conjecture void of foundation. We should judge from the history that John had more interviews with Herod than one, and that his imprisonment was the immediate consequence of his taking the liberty to reprove Herod for his marriage with Herodias.

Dr. Priestley has suggested several particulars respecting the improbability of our Saviour's cleansing the Temple *twice*; and has justly observed that the *boldness* of this action is hardly consistent with that caution and reserve, with which Dr. Newcome rightly supposes he conducted himself in the beginning of his public ministry.

In the conclusion of his letter, the Doctor expresses his hope that he shall soon have the pleasure of hearing from his Lordship again. Accordingly the Bishop has published a reply to this second letter; of which we shall lay an account before our Readers with all convenient expedition.

ART. IV. *Remarks on the Influence of Climate, Situation, Nature of Country, Population, Nature of Food, and Way of Life, on the Dispositions and Temper, Manners and Behaviour, Intellects, Laws and Customs, Form of Government, and Religion of Mankind.* By William Falconer, M. D. F. R. S. 4to. 18s. Boards. Dilly. 1781.

THERE are some problems which, from their nature and extent, appear at first view to lie beyond the reach of the human faculties. Perhaps that which the Author of this work attempts to solve, may be pronounced to be of this kind. There are such boundless varieties in temper, manners, capacity, customs, laws, forms of government, and modes of religion among mankind, and such a combination of causes operates to produce these varieties, that it seems an undertaking too vast for any individual, fully to explain in what manner, and determine in what degree, these effects are to be ascribed, to climate, the situation and nature of a country, population, the nature of food, and way of life.

Some light, however, may undoubtedly be cast upon these subjects by an attentive observation of numerous facts, industriously

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triously collected and properly arranged: and this is all that Dr. Falconer professes to have attempted. He gives out his work to the public, 'not as a complete discussion of the subject, but as a collection of such observations as occurred to him in considering it.'

In treating of the first subject, climate, he considers the effects of a warm, a cold, and a temperate climate, with respect to the several particulars above enumerated. In this detail, we frequently find his opinions well supported by facts: but sometimes they appear to rest upon little more than bare conjecture; and at other times, the application of facts to his purpose seems far-fetched and unsatisfactory. And indeed it was impossible it should be otherwise, in a work in which a very extensive plan is first laid down, in support of which authorities are afterwards to be industriously collected from every quarter. Out of the great variety of materials which are brought together in this part of the work, we shall select what our Author has said concerning the effects of a warm climate on manners:

SECT. I. *General state of morals in different climates.*

'In point of morality in general, it is, I believe, agreed, that the manners of cold climates far exceed those of warm; in the latter, the passions are naturally very strong, and likewise kept in a perpetual state of irritation from the high degree of sensibility that prevails, which causes a great multiplication of crimes, by multiplying the objects of temptation. Many desires and passions arise there, from causes that would either never occur in a cold climate, or be easily resisted; but in a warm one, the passion or inclination is stronger, and the power of restraint less. In cold climates, the desires are but few, in comparison, and not often of a very immoral kind; and those repressed with less difficulty, as they are seldom very violent. In temperate climates, the passions are in a middle state, and generally inconstant in their nature; sufficiently strong, however, to furnish motives for action, though not so powerful as to admit of no restraint from considerations of prudence, justice, or religion. But it will be proper to treat this matter more in detail.

'SECT. II. *Effects of the sensibility inspired by a hot climate on the morals.*

'The qualities of a people in this respect, are derived, in a great measure, from the disposition; the consideration of which, will enable us to account, in some degree, for the differences of their moral character. The people then of a hot climate, possessing great sensibility, are liable to all its effects on their actions and behaviour.

'SECT. III. *Emotions of passion.*

'Hence the inhabitants of hot climates are disposed to be quarrelsome, passionate*, litigious, and revengeful. They are, as it has been before observed, cruel from the same cause. In some rare instances, indeed, where a great degree of sensibility has been united with great abilities and goodness of heart, the happiest effects have

* Amm. Marcellin. lib. xxvi. cap. 6. Cleghorn's Introduction to his Account of Minorca. Addison's Travels, Account of Naples. Du Halde's History of China.

bee

been produced. The character of the celebrated Marquis Beccaria in Italy is an instance.

SECT. IV. *Pride.*

'Pride also appears to be a vice of hot climates, derived from the same source. This we see in almost every people in such a situation. Numberless instances of this are to be found in the circumstances attending the eastern monarchs. Herodotus * tells us, that "the Persians esteem themselves much more worthy in every thing than the rest of men; and others to participate of virtue only in proportion to their nearness of situation, always accounting those the worst and the most base who inhabit farthest from them." The term of barbarian was formerly bestowed, even by the Greeks and Romans, on all nations except their own: and what is more remarkable, and which shews how deep this idea was rooted, no less a man than Aristotle imbibed a prejudice of this kind so strongly, as to lay it down in his works †, that his countrymen were originally formed by nature to be superior, and command the rest of mankind. The map of the world in China, was a square ‡ plate, the greater part of which was occupied by the provinces of this vast empire, leaving on its skirts a few obscure corners, into which the wretched remains of mankind were supposed to be driven. If you have not the knowledge of our books, or the use of our letters, said the learned Chinese to the European missionary, what literature or what science can you have? The pride of the Spaniards in Europe has also been long known.—I have taken these instances of national pride from improved and polished nations, that it might not be ascribed to ignorance, which, independently of climate, produces the same effects. Thus the Russians, when in a barbarous state, called all other people by the name of Nemei, or dumb nations; and held them in a proportionable share of contempt. But when improvements prevailed among them, this disposition vanished; and at present, foreigners are no where better received or respected than in Russia.

'As the heat of the climate diminishes, as in France, this pride is changed into vanity. This I take to be owing to a decrease of the sensibility: where this is very great, every man has, or pretends to have, such an idea of his own importance, as to stand in no need of the applause of others; but when the feelings are not so quick, this self-estimation is not sufficient, and the praise of others becomes requisite, and forms the object of desire. Strabo describes the vanity of the French nation, and its effects on their conduct, in terms that exactly suit their present character. They have, says that writer, added to their ignorance and ferocity, a great degree of arrogance and folly, and affectation of ornament. They wear golden chains about their necks, and bracelets about their arms and wrists; and those who are in honourable stations, wear garments dyed and variegated with gold. In consequence of this levity of disposition, they are, when superior in war, extremely insolent and overbearing; but when defeated, stupid and helpless, Strabon. lib. iv. Thus the Frenchman aspires with eagerness after what the Spaniard would esteem a derogation.

* Lib. 1. † On Rhetoric. ‡ Du Halde, vol. i. p. 95.

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'SECT. V. *Gallantry and intrigue.*

'From the ſame ſenſibility ariſes the exceſs of thoſe paſſions that are connected with love. Thus intrigue and debauchery with women, are well known to be carried to a high degree in warm climates. Even marriage is held but as a ſlight bar, and often conſidered, where the women are at liberty, rather as a pretence for greater freedom of behaviour, than as a * reſtraint.

'SECT. VI. *Jealouſy.*

'From the ſame cauſe ariſes jealouſy, which in ſuch a country, eſpecially where pride predominates, is carried to a great height. The glory of ancient deſcent and great family are ſenſibly injured by infidelity of this kind, and therefore againſt ſuch diſhonour the guard is ſtrict. But in France, where vanity prevails, and the paſſion of of love is not quite ſo powerful, jealouſy has little place. Were a fine woman to be confined there, as formerly in Spain, or in the Eaſt, her huſband would loſe the gratification of his vanity, in being known to poſſeſs a woman endowed with ſuch qualities. The admiration paid to her, is to him a ſource of pleaſure, and enhances his conſequence by the reſpect paid to him on her account.

'SECT. VII. *Cowardice.*

'Cowardice too, as before has been remarked, is owing in a great meaſure to the ſenſibility of the people, and is one of the vices of hot climates. It may appear ſtrange, to rank timidity, which may be ſuppoſed not to be in our power to prevent, in the liſt of crimes. It is, however, in ſome circumſtances undoubtedly criminal, and was eſteemed as ſuch by the ancient † Germans, who puniſhed it with death, inflicted in the moſt ignominious manner.

'SECT. VIII. *Suſpicion.*

'Suſpicion, too, which almoſt naturally attends a great degree of ſenſibility, joined to timidity of diſpoſition, is obſerved very frequently in hot climates. The profligacy of manners in ſuch ſituations, contributes greatly to encourage ſuch a temper of mind, every one ſuppoſing his neighbour under little if any reſtraint from principles of morality.

'SECT. IX. *Fraud and knavery.*

'It is likewiſe remarked, that in hot climates there is much leſs probity and honeſty in the common dealings of life; the preſent object is there ſo much attended to, that ſcarcely any conſideration is paid to future conſequences, as there is but little reflection. Every one, therefore, is anxious to make what advantage he can of the preſent moment; and no regard is paid to the diſcredit or loſs that may enſue.

'SECT. X. *Perfidy and inconſtancy.*

'The levity likewiſe of the people of warm climates, which is ultimately derived from their ſenſibility, is productive of ſeveral vices. Thus they are remarkable for their perfidy and inconſtancy, even to a proverb. ‡ Livy ſays, that the people of Africa are inconſtant in

* Vide the Life of Petrarch, and the Lives of the Troubadours, elegantly tranſlated by Mrs. Dobſon: where it appears, that addreſſes of love to married women were as common at that time, in France and Italy, as at preſent.

† Taciti Germania. ‡ Livii, lib. iii. § 5. Lib. xxxvi. § 17.

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their expectations, and faithleſs in their diſpoſitions. A ſimilar character of them is given by Virgil † and Cicero ‡; to which Salluſt § adds, that they were not to be kept in order by either hope or ‖ fear. A ſimilar character of the Syrians and Aſiatic Greeks, is given in another place by Livy ¶, and confirmed by ⁂ Vopiſcus. It might, perhaps, be imagined, as indeed Mr. Monteſquieu has done, that this character of the people of Africa was exaggerated by the Roman hiſtorians, from the hereditary antipathy between that people and the Carthaginians; and that it was victory alone that cauſed the proverb to be the Punic, rather than the Roman faith. This I believe to be in ſome meaſure true; but it is certain alſo, that the Phœnicians had a character of this kind aſcribed to them, long before the Roman period. Homer, who we have no reaſon to think lay under any temptation to give them a worſe character than they merited **, ſpeaks of them in ſimilar terms. The crooked and intriguing politics of Italy have, as well as thoſe of Carthage, formerly been notorious through the whole courſe of modern hiſtory; nor were they different in former periods. The Romans †† were ſcarcely leſs perfidious and diſhonourable than thoſe whom they reproached with thoſe vices; and it was as much owing to their deep and inſidious ‡‡ policy, as to their arms, that they acquired the ſovereignty of the world.

'But in what manner ſhall we account for the punctilious honour of the Spaniards, who live in the ſame latitude with the Italians, and nearly in the ſame manner; and who have, in all ages, been famous for their honeſty? Juſtin mentions their fidelity in keeping whatever was intruſted to their care; they have frequently ſuffered death rather than reveal a ſecret. They have ſtill the ſame fidelity for which they were formerly diſtinguiſhed. All the nations who trade to Cadiz, truſt their fortunes to the Spaniards, and have never yet repented it. A notable inſtance of this quality in that people occurred not many years ſince, when the ſilver which was returned from America by their plate fleet, was debaſed by one of the Governors, by which the European traders, who ſent goods to South America,

† Virgil Æneid, lib. i.

‡ Carthaginenſes fraudulenti et mendaces. Cicero.

§ Salluſt. Bell. Jugurth. de Numidis loquens.—Modern writers give the ſame account of them.

‖ "The craft and deceit of theſe people are equally great and inexplicable. To lie for the ſake of falſhood, and to over-reach in matters of no moment, are paradoxes peculiar to the Arabians." *Adventures in the Courſe of a Voyage up the Red Sea, &c. by Eyles Irwin, Eſq*; 4to. 1780, p. 54. See alſo Shaw's Travels to the Levant and Barbary, where a ſimilar character is given of them. Ingratitude and treachery, ſays Le Brun, are ſo common among the Perſians, that children make no ſcruple to cut off the ears, ſlit the noſe, and cut the throat of their parents, if the King requires it, in order to procure what places or fortune they died poſſeſſed of. Le Brun's Travels, vol. iv. p 143, 4to ed. 1725.

¶ Hic Syri & Aſiatici Græci ſunt; leviſſima genera hominum. Livii, lib. xxxv. § 17.

⁂ Rarum eſt ut fidem ſervent Syri; imo difficile. Aurelian. Vopiſci.

** Homer's Odyſſey, lib. xiv.

†† The ſimilarity of the ancient Romans to the modern Italians, has been remarked by Mr. Ferguſon, in his moſt ingenious and elegant, as well as learned, Eſſay on Civil Society.

‡‡ Monteſquieu, Grandeur and Decline of the Roman Empire, chap. vi.

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would have been great losers. The Spanish merchants, though no way concerned or answerable for the fraud, voluntarily took the whole of the loss upon themselves, in order to prevent the national character suffering any * reproach. Perhaps the stately pride and haughtiness, so essential to the Spanish character, may have been of service in preserving them from this fraudulent disposition, which is always connected with meanness and cowardice. Perhaps this pride may have been partly inspired by the peculiar situation and circumstances that have attended the Spanish monarchy, the subjects of which have been always led to depend upon their personal qualifications, especially those of a military kind, and to disregard the importance produced by trade and commerce. But I offer this only as a conjecture: if, however, it be true, it furnishes an obvious cause for the difference of manners.

'SECT. XI. *Idleness.*

'This prevails in a great degree in hot climates. The people of Achim † are proud and lazy; those who have no slaves, hire one, if it be only to carry a quart of rice an hundred paces; they would be dishonoured if they carried it themselves. In many places, people let their nails grow, that all men may see that they do not work. A similar disposition prevails throughout all the East. But idleness is not only a vice itself, but still more mischievous as an incentive, or at least as affording an opportunity for others: it is indeed ‡ a preliminary to every vice; nor is sloth ever unaccompanied with some wickedness or other. What must then be the state of morality § in a country where the greatest part of the people have no work, employment, or calling, to occupy their thoughts; and no idea of intellectual entertainment? The reverse is no less true: "Oblige men to work," says the elegant and spirited commentator on the Marquis Beccaria, "and you certainly make them honest." It is well known, that atrocious crimes are not committed in the country, unless when there is too much holiday, and consequently too much idleness; and, of course, too much debauchery. This, therefore, is no small cause of the general depravity of manners in warm climates.

'SECT. XII. *Luxury.*

'Luxury likewise, and effeminacy, the children of sensibility and indolence, are carried to a high degree in hot climates. This was observed of them from the ‖ earliest times, and is the case at present.

'SECT. XIII. *Excess in diet.*

'There are however some, though but few, instances in point of morals, in which the warmer climates are superior to the cold. Thus the vice of drunkenness ¶ is far less common among them; and, of

* Vide Robertson's America.

† Dampier's Voyages, vol. iii.

‡ Ulloa's Travels, book v. chap. 5.

§ Vide also an excellent paper on the tendency of idleness to produce vice, in the Rambler, No. 85.

‖ Vide the account of Tyre, by the Prophet Ezekiel.—Xenophon's Cyropædia, book vii.

¶ Strong liquors, even at this day, are not drank among the Arabs. Irwin's Voyage up the Red Sea, p. 285.

consequence,

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consequence, the violence and disturbance which it so often occasions, are not so frequent; nor is, I believe (though of this I am not certain), the luxury of eating cultivated as among us. The heat requires the diet to be mostly simple, and composed in a great measure of vegetables; and of consequence cuts off many of the stimulant provocatives to appetite; a large proportion of which are of the animal kind, which compose the catalogue of those * articles that minister to this mean and despicable passion.

'SECT. XIV. *Gaming.*

'I am likewise inclined to think, (though of this also I am doubtful) that the ruinous and destructive vice of gaming, is less prevalent in warm than in cold climates.

'In the former of these, the people are more pleased with what directly produces some positive sensual pleasure, than with what pleases merely by interesting the mind, and putting it into a state of agitation. The latter of these would be too violent and robust an exercise for a hot climate, where any considerable degree of even mental employment is a fatigue. But in northern countries, a machine, coarse and heavy, finds a pleasure in whatever is apt to rouse and agitate the spirits; such as hunting, travelling, war, and wine: and it will not be denied, that gaming is at least as likely to produce this effect as any of the foregoing.

'Experience seems to countenance this theory. Tacitus † informs us, that the ancient Germans were passionately addicted to this vice, which is still, indeed, very prevalent among their modern successors. The ‡ Canadian savage is equally fond of it, as it affords an interesting occupation to him in the intervals of war and hunting, and serves to dispel that sluggishness and inactivity, which the usual affairs and transactions of life have not sufficient stimulus to effect. Warm climates, on the contrary, are but little addicted to this vice; it is with them a matter of diversion merely; whereas, among the people of cold climates, it is a business, and one of the most serious nature. Thus the Turks, although fond of some kinds of play, chess and draughts for instance, make it a rule not to play for money ||, but use it merely to consume an idle portion of time in an indolent amusement, which the climate would prevent being employed in an active occupation.'

Dr. Falconer's remarks on the influence of situation, extent, and nature of country, are brief, and contain little that merits particular notice. The different effects of great and small population he has clearly marked out, and supported his ob-

* Sallust says, that the people of Africa, and the Numidians especially, were neither fond of salt, or any other of the stimulants to appetite. Bell. Jugurthin.

† Aleam (quod mirere) sobrii inter seria exercent tanta lucrandi perdendive temeritate ut cum omnia defecerunt extremo & noviſſimo jactu de libertate & de corpore contendunt. Tacitus de morib. German. cap. xxiv.

‡ Lafitæu Mœurs de Savages. Charlevoix Hist. of Canada.—Carver's Travels, p. 244.

|| The Arabs never game for money, or any thing valuable. Adventures in the course of a Voyage up the Red Sea, by Eyles Irwin, Esq; p. 285.—It is forbid in Japan, on pain of death.

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ſervations by many well choſen quotations. On the next topic, the nature of food, it will be expected that his medical knowledge and experience ſhould enable him to ſpeak with particular advantage. We ſhall therefore lay before our Readers his remarks on the effects of liquid food:

'Liquid food may be conſidered as fermented or unfermented. Of the latter of theſe I ſhall take water as an inſtance, as being the liquor moſtly uſed as drink, either ſimple, or at leaſt with ſuch admixture only, as does not materially alter its properties in the light I mean to conſider it.

'SECT. I. *Water.*

'Water, as it poſſeſſes no ſtimulant quality, is not ſubject to produce any irregular irritation of the * paſſions; and hence, I believe, the drinking of it has a tendency to render the temper even and regular.

'Likewiſe, as water has no tendency to put people off their guard, by exhilarating their ſpirits above the natural pitch, or by diſordering the underſtanding, thoſe who drink it are apt to acquire a habit of ſecrecy and reſerve. This may, perhaps, be one cauſe why the Turks are ſo reſerved and ſilent, and perhaps of the ſame qualities of the Spaniards, who, it is ſaid, drink very little wine.

'The drinking of water is alſo, in ſome reſpects, favourable to morality, by preventing the outrages which intoxication is ſo apt to occaſion.

'With regard to the intellects, it is obſerved, that water-drinkers moſtly preſerve their † ſenſes and faculties to a late period of life; and are alſo more calm, prudent, and conſiderate, than thoſe who uſe fermented liquors. As for the laws and cuſtoms, both civil and religious, regarding the drinking of water, as they are moſtly derived from the climate, I have ſpoken of them under that head.

'SECT. II. *Fermented liquors.*

'I ſhall next ſpeak of fermented liquors: which, though of ſeveral ſorts, I ſhall conſider collectively as to their general qualities; adding, however, a few remarks, occaſionally, on ſome peculiar qualities of the different kinds.

'Fermented or ſpirituous liquors have univerſally the effect of enlivening and exhilarating ‡ the ſpirits.

'Hence

* Shakeſpeare obſerves, apparently in a ludicrous manner, the tendency of water-drinking to increaſe the generation of females. (See Falſtaff's ſpeech in the ſecond part of Henry the Fourth.) But the ſame obſervation is to be found in Hippocrates, Treatiſe on Diet (lib i. § 20.), and it is obſerved in many parts of the Eaſt Indies, at this day, where they drink no wine, that the number of women exceeds that of men very conſiderably.

† Aquæ vitæ quæ ab anno ætatis octodecimo ſolâ utor tribuo, quod poſt tot in fulgido ſolo ſuſceptos microſcopicos labores omnibus ſenſibus et oculis potiſſimum non minus valeam quam puer valui.—Halleri Phyſ. l. xix. § 3.

‡ A very accurate account of the effects of wine, and their progreſſive order in which they act upon the mind, is given by Ariſtotle:—'When a ſober, moderate, and ſilent man, drinks wine in a quantity rather more liberal than ordinary, it has the effect of cheriſhing and rouſing his ſpirits and genius, and rendering him more communicative; if taken ſtill more freely, it renders him more talkative, eloquent, and

confident

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'Hence thoſe who uſe them are ſubject to a greater flow of ſpirits than thoſe who do not, though, at the ſame time, they are leſs equable and regular. Fermented liquors have alſo the effect of opening the mind, and rendering ſocial intercourſe more free and cheerful, and individuals more communicative. Thus it is obſerved by Tacitus *, that the ancient Germans, whoſe fondneſs for ſtrong liquors he particularly mentions, uſed the time of drinking for that of public buſineſs, on account of the effect of the liquor in producing an elevation of mind, and a freedom of debate and communication of ſentiment.

'Perhaps the greater uſe of theſe liquors may account, in general, for the greater openneſs and † frankneſs of the northern nations; and alſo for the great degree of hoſpitality practiſed by them.

'Fermented liquors have been thought by ſome writers to have a tendency to corrupt the morals of mankind. Thus, ſome nations have prohibited the planting of vines, and the uſe of wine, upon that account; and ‡ Livy tells us, that it was the tradition, that wine was introduced into Gaul for the purpoſe of debauching the manners of the people. Cæſar alſo gives a ſimilar account of the opinion of that people concerning its effects. When taken to exceſs, this opinion of the effects of intoxicating liquors is undoubtedly juſt, as we found by experience in this country, before the law was made for reſtraining the inordinate uſe of ſpirituous liquors; which were found to be no leſs ruinous to the morals than the health of the people. Undoubtedly they ſhould be taken very ſparingly in hot climates; but the moderate uſe of them in cold countries appears natural, and well adapted to counteract the effects of the climate.

'Another effect aſcribed to fermented liquors by ſome writers, is that of inſpiring § genius and ſentiment, eſpecially of the poetical

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confident of his powers and abilities; if taken in ſtill larger quantity, it makes him bold and daring, and deſirous to exert himſelf in action; if taken ſtill more largely, it renders him petulant and contumelious; the next ſtep renders him mad and outrageous; and if he proceeds farther ſtill, he becomes ſtupid and ſenſeleſs."—Problemat. § 30.

* Tanquam nullo tempore magis aut ad ſimplices cogitationes pateat animus aut ad magnas incaleſcat.—Tacit Germania.

The Perſians likewiſe, according to Herodotus (lib. i.) and Seneca (lib. xv.) debated on the moſt important affairs over their cups, and eſteemed the reſolutions taken by them in that ſtate, as more reſpectable and ſacred than thoſe taken in a ſtate of ſobriety.

A ſimilar account is given in the book of Eſther, where the divorce of a Queen is debated over cups.

† A henæus remarks the effects of wine in making people ſpeak truth.—Lib. ii.

‡ ——— invexiſſe in Galliam vinum illiciendæ gentis cauſâ Aruntem Cluſinum iræ corruptæ uxoris a Lucumone.—Livii, lib. v.

Cæſar ſays, that the Suevi do not allow any wine to be imported among them, leſt it ſhould make them lazy and effeminate.—Comm. book iv. ch. 2.

The Nervi never drank wine, nor ſuffered it to be brought amongſt them, for the ſame reaſons.—Cæſar's Comm. book ii. ch. 8.

§ Shakeſpeare, although he introduces it in a manner apparently burleſque, appears to have been aware of the effect of wine in exciting genius and quickening the underſtanding:—'A good ſherris ſack hath a twofold operation in it; it aſcends me into the brain; dries me there all the foolish, dull, and crudy vapours, which environ it; makes it apprehenſive, quick, forgetive, full of nimble, fiery, and delectable ſhapes, which,

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cal * kind. This, at firſt ſight, might ſeem ludicrous, but is ſeriouſly aſſerted by ſeveral very grave and eminent writers, and is, I believe, in ſome degree, founded upon truth. Many of the ancient poets ſpeak of the connection between wine and genius; and although we ſhould not believe all theſe expreſſions to be meant to be underſtood literally; yet it may ſtill be inferred, that ſome connection between them was ſuppoſed. Our own Milton, whoſe temperance was remarkable in every period of his life, has expreſſed the ſame † ſentiment, and enlarged conſiderably upon it.

'Malt-liquor poſſeſſes, in many reſpects, the ſame qualities with wine, but has not the ſame reputation for inſpiring genius, and improving the ‡ intellects. This may be aſcribed to ſeveral cauſes: firſt, the viſcidity of malt-liquor is ſuch, as to prevent the effects of the ſpirituous part upon the nervous ſyſtem, by inviſcating and entangling it in its ſubſtance; ſecondly, malt-liquor is very nutritious, and apt to encreaſe corpulency, a circumſtance by no means favourable to mental exertions; laſtly, malt-liquors have but little of the acid which accompanies wine, which is of great efficacy in cauſing the latter to paſs off quickly by the ſecretions, and prevents its loading the body, and powers of digeſtion; whereas malt-liquors, for want of ſome ſtimulus of this kind, are nearly equally oppreſſive with animal food. Diſtilled ſpirits might appear to have nearly the ſame effects

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which, delivered over to the voice, the tongue, which is the birth, becomes excellent wit."—Second Part of Henry IV. Act iv.——Athenæus makes a ſimilar obſervation, lib. ii.

Haller makes the ſame remark. Omni vino commune eſt calefacere: vires ingenii et corporis augere.—Halleri Phyſiol. lib. xix. ſect. 3.

* Halleri Phyſiolog. lib. xvii. ſect. 1. § 13.—"Ingenium quod excitet vinum, ex eo clariſſimè intelligitur, quod ad poëſin, quæ res ingenii eſt, mirificè diſponat. Perpetuò ab antiquitate creditum eſt, et ipſa res docet, vini calorem poëtarum furorem et impetum excitare, et Bacchi et Apollinis furorem unum eſſe eundemque; quamobrem Ovidius vino carens in exilio de ſe conqueritur.

Impetus ille facer, qui vatum pectora nutrit,
Qui prius in nobis eſſe ſolebat, abeſt."

Hoffman.——One of the ſummits of Parnaſſus was ſubject to Bacchus, the other to Apollo.

Jam obſervamus omnes hos populos qui vino utuntur, longè ingenioſiores eſſe reliquis omnibus. Nullibi enim artes liberales, et diſciplinarum ſtudia, meliùs floruerunt et florent, quam dictis in locis: vina enim fovent vires, pituitam attenuant, mordaces curas humanis mentibus infeſtas abſtergunt, vim animo reddunt, ſpiritualcentiam ſanguinis promovent, ingeniumque acuunt: unde non ineptè vinum poëtarum equus dictus eſt.—Hoffman De Temperamento, Fundamento, &c. &c.

† Quid quereris refugam vino dapibuſque poëſin?
Carmen amat Bacchum, carmina Bacchus amat.
Nec puduit Phœbum virides geſtaſſe corymbos,
Atque hederam lauro præpoſuiſſe ſuæ.
Naſo Corallæis mala carmina miſit ab agris,
Non illic epulæ, non ſata vitis erat.
Quid niſi vina roſaſque racemiferumque Lyæum
Cantavit brevibus Teia moſa modis?
Pindaricoſque inflat numeros Teumeſſius Evan,
Et redolet ſumptum pagina quæque merum.
Elegia ſexta Miltoni ad Carolum Deo datur ruri commorantem.

‡ Athenæus remarks, that wine taken too freely cauſed the head to be more painful, but does not render people ſo heavy and lethargic as malt-liquor.—Lib. i. ad finem.

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with wine, as being very * thin, light, and poſſeſſing nearly the ſame powers of the ſpirituous kind; but in reality, wine and ſpirituous liquors differ very much from one another. Diſtilled ſpirits want the acid of wines—which either does not riſe, or is deſtroyed in the diſtillation—and therefore remain longer in the body, and are more inflammatory. They are alſo more narcotic, and produce worſe effects upon the nervous ſyſtem, in debilitating it, than wine. They are likewiſe deſtitute of fixible † air, to which wine, in a great meaſure, owes its invigorating and cheering qualities, but which is deſtroyed or diſſipated in the diſtillation of ſpirits. Hence their effects upon the intellects are leſs happy than thoſe of wine.

'As to laws reſpecting the uſe of wine, or the omiſſion of it altogether, I have before ſpoken under the article of Climate.

'I know of no peculiar or ſpecific effects of fermented liquors on the form of government, or religion of mankind.

'SECT. III. *Effects of Tea.*

'As tea now makes ſo large a part of the pleaſures, and indeed of the diet, of a great number of people, eſpecially in our own country, a few remarks upon it may not be improper.

'Tea appears, from the ‡ beſt experiments, to produce ſedative effects upon the nerves, diminiſhing their energy, and the tone of the muſcular fibres, and inducing a conſiderable degree, both of ſenſibility and irritability, upon the whole ſyſtem. It alſo promotes the thinner evacuations very powerfully, and diminiſhes the fleſh and bulk of thoſe who uſe it. Theſe effects tend to impair the ſtrength, and promote the other conſequences of it upon the nervous ſyſtem above deſcribed. Hence the uſe of tea has been found very agreeable to the ſtudious, eſpecially thoſe engaged in the compoſition of works of genius and imagination, and hence is emphatically ſtyled the poet's friend. But, on the other hand, I believe that, at leaſt with us, it has had the effect of enfeebling and enervating the bodies of our people, and of introducing ſeveral diſorders that ariſe from laxity and debility; and has been of ſtill more conſequence in making way for the uſe of ſpirituous liquors, which are often taken to relieve that depreſſion which tea occaſions.

'From theſe effects of tea, I cannot but think that its conſequences, on the whole, have been highly prejudicial. It evidently injures the health, and, by the conſequences laſt mentioned, tends to corrupt the morals of the people; and, in my opinion, by the effects it produces upon the nerves, contributes to abate courage, vigour,

* Aqua eſt occulto acore et plurimo phlogiſto ebria.—Halleri Phyſiolog. lib. xix. ſect. 3.

† There appear to be two cauſes of inebriation in fermented liquors; one from the fixible air, and another from the vinous ſpirit. That from the former takes place ſooner, and is the more tranſient of the two, and ſeems alſo to do leſs injury to the conſtitution, and is likewiſe more apt to excite cheerfulneſs and good ſpirits. This is very well known to thoſe who have compared the effects of champagne with thoſe of the ſtronger wines.

The ſame effects with thoſe of champagne are found in ſome mineral waters, eſpecially in thoſe of Spa and Pyrmont, and in ſome degree in thoſe of Bath, when drank freſh at the ſpring.

‡ See Dr. Lettſom's ingenious Eſſay on this ſubject.

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and ſteadineſs of mind: circumſtances ſurely of themſelves ſufficient to diſcredit its uſe, with thoſe who are engaged in any ſituation of life that requires exertion and reſolution. Perhaps, however, in the hot climates of China and India, the uſe of this liquor may not be ſo prejudicial as in the colder ones; it may there tend to abate the wearineſs occaſioned by heat, and, as a grateful diluent, promote the thinner evacuations; which poſſibly may, by cauſing it to paſs off quickly, counteract, in ſome meaſure, its bad effects. But the || noxious qualities of this plant are not unknown even in its native countries. The Japaneſe are ſubject to the diabetes, and to conſumptive diſorders reſembling the atrophy, from its uſe; and the Chineſe, it is ſaid, are ſo ſenſible of theſe conſequences, that they rarely drink green tea at all, which is the moſt remarkable for theſe effects. Perhaps the diminutive ſtature, and cowardly, and at the ſame time acute and tricking diſpoſition of the Chineſe, may be owing, in no ſmall degree, to the uſe of this vegetable.'

In treating on the influence of a ſavage ſtate, the general propenſity to poetry is particularly noticed, and the cauſes of this propenſity are well explained:

'Even ſome qualifications, which we eſteem to be matters of taſte and elegance, and therefore leaſt likely of any to be found in ſuch a ſtate, have been diſcovered among ſavage nations.

'Thus the talent for eloquence, and even for poetry, is ſaid to be found in high perfection among them. Every idea, every conception, is cloathed in image and metaphor. "The bones of our deceaſed countrymen lie unburied," ſays an American orator *, "they call out to us to revenge their wrongs; and we muſt ſatisfy their requeſt. Their ſpirits cry out againſt us, and they muſt be appeaſed. The genii, who are the guardians of our honour, inſpire us with a reſolution to ſeek the enemies of our murdered brethren. Let us go and devour thoſe by whom they were ſlain. Let us conſole the ſpirits of the dead, and tell them they ſhall be revenged."

'What is the cauſe of this apparently extraordinary circumſtance, is difficult to explain. Is it that the unbounded liberty, enjoyed in this ſtate, inſpires this daring freedom into the language and expreſſion, as being the moſt proper terms in which ſuch ardent ſentiments could be delivered? or is it that his ignorance of abſtract ideas cauſes him to form analogies between the objects which are always preſent before him, and thoſe which occur to his underſtanding or memory—with which the ſcantineſs of his language concurs—which compels him to expreſs his ſentiments in terms and expreſſions derived from viſible objects?

'Nor is it in the expreſſion and ſentiment only, that theſe compoſitions may be termed poetical. They are often expreſſed in a kind of rhythm or numbers, which, though not reduced to exact regularity of meaſure, is ſufficient to come under the idea, though rudely, of verſification. Cæſar †, whoſe judgment in matters of taſte and ſci-

|| Tea belongs to the natural order of the Coadunatæ, which are all of the narcotic kind.

* Carver's Travels, p. 290, 300. 302, 303.

† Cæſ. Comm. lib. vi, ſect. 14.

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ence cannot be ſuſpected, ſpeaks of the ſongs of the Gallic Druids as poetical performances; and the ſame epithet is beſtowed on the ſongs of the Gallic and German bards. by Strabo ‡ and Tacitus §. Ammianus Marcellinus ‖ and Diodorus ¶ Siculus, are more particular in this reſpect, and inform us, that theſe compoſitions were not only metrical, but alſo adapted to muſical accompaniment; a circumſtance which formerly, above all others, eſtabliſhed a claim to the poetical character.

'The ſame obſervation has been found to hold good of almoſt every nation in its infant ſtate, and eſpecially of thoſe, who in a ſubſequent period attained to the greateſt height of improvement. Thus Homer and Heſiod preceded any of the proſe-writers in Greece, either moraliſts or hiſtorians; and the firſt efforts towards the latter branch of compoſition among the * Romans, were probably of a poetical kind.

'Dante, alſo, and Petrarch preceded any proſe-writers of eminence in modern Italy; and Corneille and Racine were prior to the age of good proſe-compoſition in France. Even in our country, ſome of the moſt early literary performances with which we are acquainted were poetical; and this mode of writing amongſt us appears to have been brought nearly to its higheſt perfection, before any conſiderable advances were made in the other. Of this we have a remarkable inſtance in the greateſt genius this country ever produced; whoſe proſe-compoſitions, in general, though fraught with good ſenſe, ſtrong reaſoning, and often with nervous diction, are moſtly uncouth in phraſeology, obſcure in expreſſion, debaſed by vulgariſms, and deficient in harmony of period; whilſt his poetical works—though not quite void of ſcholaſtic diction, affectation of literature, and ſometimes, though but ſeldom, vulgar expreſſion—excel, not in plan, thought, ſentiment; and character only, but alſo in purity of ſtyle, elegance of words and epithets, harmony and variety of numbers, not only all preceding writers, but all that have ſucceeded him. Indeed, his ſuperiority in this way has been ſo remarkable, that few of our poets have ventured to tread in his ſteps; and thoſe that have attempted the ſame metre, though far from deficient in the poetical character, have ſhewn their own inferiority ſo much, as to deter others, in a great meaſure, from a ſimilar † emulation.

'Even the rude inhabitants of Otaheite, New Zealand, and ſeveral other places mentioned in Forſter's Voyage, appear to have been much addicted to poetical performances. They had evidently a rhythm or cadenced meaſure; and their poetry, which appears to

‡ Βαρδοι μεν υμνηται ϗ ποιηται.—Strabo, lib. iv.

§ Germania, cap. iii.

‖ Et bardi quidem fortia virorum illuſtrium facta heroicis compoſita verſibus cum dulcibus Lyræ modulis cantitarunt.—Ammian. Marcell. lib. xv. cap. 9.

¶ Diod. Sicul. lib. v. p. 213.

* Nævius and Ennius wrote the Roman hiſtory in verſe. Probably the Annoſa volumina vatum, mentioned by Horace, Epiſt. i. lib. 2. might be of this kind.

† Dr. Young's Night Thoughts, and Thomſon's Seaſons, though ſublime and beautiful performances in many reſpects, are ſo inferior to Milton in point of expreſſion and harmony, as ſcarcely to be ranked in the ſame ſtyle of poetry with his compoſitions.

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have been both rhyme and blank verse. Many of them were likewise the production of the moment, like the ancient Carmina Amœbœa; and were, like them, accompanied with music. What the original motives were, that caused mankind to adopt this mode of expression, is not clear. Is it, that for want of a permanent record of any sentiment or transaction—such as is afforded by writing—they express themselves in such measures as may, with the least difficulty, be retained by the memory? or is it—which appears to be more probable—that the very cadence of numbers is natural to the language of sentiment, and serves best to express those ideas that naturally present themselves to men in this state of life.'

We could with pleasure extend our extracts from this ingenious publication; but the passages we have selected will be sufficient to give our Readers an idea of the variety of entertainment which may be expected from the perusal of the whole work.

Dr. Falconer's observations will, we apprehend, be found in general agreeable to fact and experience: but whatever may be thought of his reasonings, his work cannot but be esteemed of considerable value, as a copious magazine of curious facts, collected from an extensive course of reading. And it is no small recommendation of the work, that for every material historical fact which the Author mentions, he quotes his authority in the margin; judging it more eligible, to disfigure his page with notes, and even to incur, from the ignorant and superficial, the charge of a pedantic affectation of great erudition, than to oblige the reader to depend entirely upon the fidelity and accuracy of the writer. In this respect, we cannot but wish, that his example were universally followed by all who write upon historical subjects.

☞ A good *Index* to these Remarks on the Influence of Climate, &c. has been printed since the first publication of the book, which will be delivered to the purchasers.

ART. V. *The History of the Isle of Wight.* 4to. 1 l. 7 s. Dodsley, &c. 1781.

FOR this valuable piece of topographical history the Public is indebted to Sir Richard Worsley, Baronet. It is drawn up from the manuscript of his grandfather, Sir James Worsley, Bart. who began to prepare materials for it early in the present century, and prosecuted the design till his death in 1757; and from additional papers of his father, Sir Thomas Worsley, Bart. It is likewise enriched by valuable communications from the gentlemen of the island. To these a work so well written, and so respectably authenticated, on a subject on which they are more immediately interested, will doubtless be particularly acceptable. But it will also afford entertainment and information

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to others; especially in those parts which treat of the civil and military history of the Island.

The following is a more minute account of the transactions which passed during the confinement of Charles I. in Carisbrooke Castle than has hitherto been made public:

'It may be collected from Sir Thomas Herbert, that on the first arrival of the King in the island, Colonel Hammond lodged him in Carisbrooke castle; not as a prisoner, but as a guest: there was not the least appearance of restraint on any of his actions; he rode out for his recreation when and where he pleased; his faithful servants were permitted to repair to him, and all who desired it, were admitted into his presence without distinction. The first restraint on this freedom was respecting his Chaplains, Dr. Sheldon and Dr. Hammond, who were not long permitted to exercise their functions, a loss the King supplied by his private devotions, and, on the Lord's day by reading the Scriptures, and other pious books; not being disposed to hear those preachers who used the directory then adopted.

'The enjoyment of this degree of liberty was however of no long duration; for, about the middle of February, Hammond, one afternoon, informed the King, that he had received orders not to permit the attendance of Mr. Ashburnham, Mr. Legg, or any other of his servants who were with him at Oxford, their continuance about his person being judged improper. The King, with a countenance that betrayed both surprize and trouble, communicated this order to Ashburnham and the rest of the persons concerned, as a circumstance he did not expect, and which was by no means consistent with the promises made him by some considerable persons. The next day, after the King had dined, these gentlemen came all together, and prostrating themselves at his Majesty's feet, offered up their prayers to God for his preservation, and, kissing his hands, departed.

'The day following, his imprisonment became no longer equivocal, he being denied the liberty of going about the country. Still, though he was limited by the walls of the castle, they included a sufficient space for the exercise of walking, and afforded good air, and a delightful prospect both by sea and land; and, for the King's recreation, Colonel Hammond converted the Barbican, a spacious area, used as a parade, into a bowling-green, and at one side erected an agreeable summer-house for his amusement, where the King passed his vacant hours, the castle having no gallery, room of state, nor even a garden; so that his Majesty constantly exercised himself in the morning by walking on the ramparts, and in the afternoon in the bowling-green, at the same time carefully observing stated hours for writing and devotion. Mr. Harrington and Mr. Herbert continued waiting on him in his bed-chamber; to the latter he gave the charge of his books, of which he himself kept a catalogue. The books he most usually read were the sacred Scriptures, Bishop Andrews's Sermons, Hooker's Ecclesiastical Polity, Doctor Hammond's Works, Villalpandus upon Ezekiel, &c. Sandys's Paraphrase upon David's Psalms, Herbert's Divine Poems, Tasso's Jerusalem, in Italian, with Fairfax's English translation, Ariosto, and Spencer's Fairie Queen. At this time he is supposed to have written his *Suspiria Regalia*, the

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manuscript of which Mr. Herbert found among the books the King gave him, in his own hand-writing.

'Notwithstanding the strictness with which the King was guarded, many persons found means to present themselves to him at his usual times of walking within the lines, in order to be touched for the disease called the King's-evil. The Governor's chaplain, a young man, named Troughton, seldom failed attending in the presence-chamber when the King dined; he possessed all the arguments in favour of his sect, in opposition to Episcopacy: the King used frequently to walk about with him an hour after meals, and engage in familiar conversation on those subjects. Troughton maintained his arguments with great earnestness, and the King never discouraged him; but being a better logician, and deeper read in history and polemics, always obtained the advantage. Once, whilst they were in the heat of argument, Charles took a sword from the side of one of his attendants, and drawing it suddenly, frightened the young chaplain; but another gentleman present, who better understood the King's intentions, soon quieted Troughton's apprehensions, by kneeling down and receiving the honour of Knighthood *. This was Mr. John Duncomb, who came into the island to concert measures with the King for his escape, when the King told him he had not at that time any better means of acknowledging his services. After the Restoration, Sir John Duncomb was made Chancellor of the Exchequer.

'Soon after the arrival of the King at Carisbrooke castle, an attempt was made for his rescue by Captain Burley, mentioned in Sir John Dingley's letter as Captain of Yarmouth castle: the particulars of this transaction are not handed down, but it appears that the plan was so ill laid and conducted, that he was himself apprehended and executed. This attempt, in the present situation of affairs, was extremely prejudicial to the King; the Army and Parliament were contending for the superiority they had jointly gained, and as the possession of the King's person was a matter of great moment to each party, so a prevention of his escape was a point in which they were both interested. This therefore will account for the subsequent rigour of his confinement.

'Mr. Henry Firebrace relates, that, having the honour to be known to the King by several services rendered him during the treaty of Uxbridge, and elsewhere, he received a private letter from him, commanding him to hasten to the Isle of Wight, with what intelligence he could procure from the most faithful of his friends about London. He accordingly applied to the Speaker of the House of Commons, and other Commissioners, for permission to attend his Majesty, as one of the Pages of his Bed-chamber; which precaution he made use of, that he might serve him with more freedom and less suspicion. His first object after his arrival, was how safely to deliver into the King's hands the letters he was charged with: having found a convenient and private place in his chamber for depositing his dispatches, he slipt a note into the King's hand, as he was retiring to rest, informing him where they were hidden: the next morning Mr.

* Sir T. Herbert's Memoirs. † Rapin, vol. ii. p. 545.

Firebrace

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Firebrace found a letter in the same place, by which his Majesty expressed his approbation of what he had done, and directing a continuation of the same mode of correspondence; which they accordingly made use of for several weeks Firebrace had, previous to his leaving London, settled a good channel of communication with the King's friends there, by means of two trusty and unsuspected men, always coming and going; so that his Majesty never wanted intelligence from the Queen, the Prince, and many of his friends, even at the time when the vote against any more addresses to him took place. Mr Firebrace also insinuated himself into favour with the persons appointed by Colonel Hammond to watch the King, by turns, at the two doors of his bed-chamber by day, and at night to sleep in beds set so close against these doors, which opened outwards, so that they were kept fast till the beds were removed. The King constantly retired to his bed-chamber as soon as he had supped. Firebrace, one night, pretending he had no appetite, offered his service to one of these guards, promising to supply his place at the door opening to the back-stairs, whilst he eat his supper; this offer being accepted, he enjoyed an uninterrupted freedom of conversing with the King; who desired him to renew the like opportunity as often as he could. Firebrace, fearing he might be surprised with the door open by any one coming suddenly into the bed-chamber, cut a slit through the wall or partition behind the hangings, which, on the least noise, he could instantly let fall: in these conversations they frequently deliberated on some means for the King's escape, his imprisonment being by this time grown intolerable. Among other schemes, Firebrace proposed his getting out of the chamber-window; but fearing the bars might render the passage too narrow, he proposed cutting them with a saw; but the King objecting the danger of a discovery, commanded him to prepare all things else for his departure, being confident he could get through the window, having tried with his head, and judging that where the head could pass, the body would easily follow. Firebrace imparted the design to some trusty friends, and with them concerted the plan of operation. These were Mr. Edward Worsley, a gentleman of the island much esteemed, afterwards knighted for his services on this occasion; Mr. Richard Osborne, a gentleman appointed by the Parliament to attend the King; and Mr John Newland, of Newport, who all proved themselves worthy of the confidence reposed in them. The plan agreed upon was as follows: At the time appointed, Firebrace was to throw something up against the window of the King's chamber, as a signal that all was clear, on which the King was to come out and let himself down by a cord provided for that purpose; being descenced, Firebrace, under favour of the darkness, was to conduct him cross the court to the main wall of the castle, from which he was again to descend into the ditch, by means of another cord with a stick fastened cross it, serving as a seat; beyond this wall was the counterscarp, which being low, might be easily ascended, near this place Mr Worsley and Mr. Osborne were to be ready mounted, having a spare horse, with pistols and boots for the King, while Mr. Newland remained at the sea-side with a large boat, ready to have conveyed his Majesty whereever he should have thought fit to direct. At the appointed time, when all things were

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in readineſs, and every one inſtructed in his part, Firebrace gave the expected ſignal, on which the King attempted to get out of the window, but found, when it was too late, that he had been fatally miſtaken, for although he found an eaſy paſſage for his head, he ſtuck faſt between the breaſt and ſhoulders, without the power of advancing or returning; but having the inſtant before miſtruſted ſomething of this nature, he had tied a piece of cord to the bar of the window, by the means of which he might force himſelf back again. Firebrace heard him groan, without being able to afford him the leaſt aſſiſtance; however, the King at length, with much difficulty, having releaſed himſelf from the window, placed a candle in it, as an intimation that his attempt was fruſtrated. Had not this unfortunate impediment happened, there is the greateſt reaſon to believe he might have effected his eſcape; every part of the plan being ſo judiciouſly arranged. It now became neceſſary to give notice of the diſappointment to thoſe who waited without, which Firebrace could find no better means of doing, than by throwing ſtones from the top of the wall, from whence the King was to have been let down, to the place where they were in waiting: this ſo well anſwered his intention, that they went quietly away, without having cauſed any alarm.

'After this diſappointment, files and aqua fortis were ſent for from London, to corrode or cut through the bars of the window; but in the interim, Hammond received a letter from Derbyhouſe, directing him to keep a watchful eye over thoſe about the King, as there were ſome among them who gave him intelligence. This, though a general hint of ſuſpicion, was not pointed at any particular perſon; Hammond therefore employed his emiſſaries to make diſcoveries, who gave him ſo much light, that he entertained ſome ſuſpicion of Firebrace, and examined him; but not being able to come at any material diſcovery, he told him the reaſons by which he was actuated. Some time after, Firebrace was again ſent for by Hammond, who informed him he had received more letters of intelligence, which would oblige him to diſmiſs ſeveral of the King's attendants, himſelf among the reſt; but that he might, if he pleaſed, remain three or four days longer. Firebrace plainly ſaw this permiſſion was an intended ſnare; he nevertheleſs determined to accept of it, and guide himſelf accordingly; informing the King of his ſuſpicions, and ſettling with him ſuch a mode of correſpondence, that his Majeſty received intelligence from his friends, and had his diſpatches forwarded with the ſame ſucceſs as before *.

'Another ineffectual attempt for the King's eſcape was made after the departure of Mr. Firebrace, by his remaining aſſociates: the particulars are thus related by Lord Clarendon, and alſo by a private account drawn up by Sir Edward Worſley. The King remembering his former miſcarriage, owing to the bar of his window, now took care to have that impediment removed, either by aqua fortis, or a ſaw; but when he was coming through the window, he perceived more perſons under it than he expected. This made him ſuſpect, what was but too true, that his intention was diſcovered: he therefore ſhut his window, and returned to his bed: ſoon after which the

* Firebrace's Narrative, in Herbert's Memoirs.

Governor

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Governor came into his chamber, and examining the window, perceived the bar had been eaten away. It appears that Major Rolfe, an officer of the caſtle, had ſo far inſinuated himſelf into the confidence of Mr. Oſborne, that he was deceived into an opinion that Rolfe would heartily join in any attempt for the King's deliverance; whereas his real deſign was to kill him as he came through the window. Hammond was privy to this intention, and alſo poſted muſqueteers near where the gentlemen were of neceſſity to paſs, and in riding off, they luckily received the fire unhurt, getting ſafely to the veſſel that lay in readineſs to carry off the King; but as they came without him, the maſter refuſed to take them on board, ſo that, leaving their horſes on the ſhore, they were obliged to conceal themſelves for ſeveral days in the woods, finding means in the night, by the aſſiſtance of a kinſman of Mr. Worſley's, to procure ſuſtenance, and a veſſel to take them off from the ſouth ſide of the iſland.

'Theſe unſucceſsful attempts afforded pretences to increaſe the rigour of the King's confinement, who, from the time his ſervants were removed, had laid aſide all care of his perſon, ſuffering his hair and beard, grown to an extraordinary length, to hang diſhevelled and neglected; a decrepid old man, employed to kindle his fire, whom he afterwards ſhewed to Sir Philip Warwick, was, as he affirmed, the beſt company he enjoyed for ſeveral months.'

The work treats at full length of the natural, commercial, civil, eccleſiaſtical, and military hiſtory, and antiquities of the iſland. An Appendix is ſubjoined, containing deeds, charters, records, and other original documents, at full length. The Hiſtory is ornamented with many copper-plate views, ſome of them very elegant.

ART. VI. *A General Eſſay on Tactics*; with an Introductory Diſcourſe, &c. Tranſlated from the French of Monſ. Guibert. *By an Officer* *. 8vo. 2 vols. 12s. Boards. Millan. 1781.

WE have here an attempt, but not a very ſucceſsful one, towards a tranſlation of Monſ. Guibert's famous Treatiſe on Tactics, already ſo well known in the military world.

Our lively neighbours have, probably, the knack of ſaying more on this, or on any other ſubject, than all the reſt of the world; and one book among them is often the fertile parent of many more; an author being not only a ſource of ideas in himſelf, but the cauſe of ideas in others. Whether in theſe days we can *do* more than formerly, we can ſurely *talk* and *write* as much as in any foregoing period,—and fortunately for us Reviewers, and for ſeveral other trades, if Readers do not fall off, there appears as yet no threatening ſcarcity of Authors.

The Engliſh nation has been conſidered as rather deficient in military authors, but we certainly are not deſtitute of good tranſ-

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* Lieutenant Douglas, of the North Lincolnſhire Militia. Vid. the *Advertiſements* of the book.

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lators; and amongſt the great number who now underſtand the French language, we are ſurpriſed to ſee a Tranſlator ſtep forth who is ſo little qualified for the office †. His ſtile is throughout ſtiff, bald, aukward, diſagreeable, and ſo unlike the original, that one might almoſt imagine it was ſo contrived, that the ſpirit of the Author might the more eaſily evaporate. Hap-hazard, the Tranſlator appears to be often trying to gueſs the meaning of his Author by the *ſound*, &c which reminds us of the wag who rendered *elle ſe promenoit ſur les gazons fleuris*,—by—"ſhe promiſed herſelf a piece of flowered gauze." The Work ſeems, however, to improve a little as we advance, and we have reaſon to wiſh and to hope, that this gentleman may improve himſelf not only in the French, but in his Engliſh, and in grammar, before his next attempt.

As to the *original* of this Eſſay on Tactics, Monſ. Guibert is certainly an ingenious and ſpirited writer, and ſkilful officer; who treats his ſubject in a maſterly manner, though he may be thought ſometimes rather poſitive and conceited,—eſpecially for ſo young a man. But we muſt allow for the vivacity of a Frenchman.

By the way, we cannot help thinking, that a number of the principal authors on theſe ſubjects might be taken in the groſs, and abridged by ſome of our military gentlemen;—the eſſence of their works might be extracted, and given to the Public, to be read and ſtudied by many, who either could not, or might not chuſe to conſult the originals.—Even our Monſ. G. a young author, ardent to give us all he knows, *à-propos* or not, might, we fancy, be conſiderably abridged, and much of his declamatory and prefatory matter, might probably be ſpared, without any great loſs to the Engliſh reader. Monſ. G. laments the want of authors, and probably expects too much from books.

It is a general opinion, that the art of printing will certainly be the means of preſerving all the other arts. It is to be wiſhed we may not deceive ourſelves in this: The cauſes of the decline of arts and of empires may be too powerful to be ſtopped by the art of printing We fear that tyranny and corruption

† He tranſlates,

Nos gouvernemens ſont,—Our governments is.

Même par les traités,—The ſame by the treaties, meaning even by, &c.

Ceci les arme,—This riſes them in arms.

Faire place,—Make place.

Il faut qu'elle conduiſe de front toutes les parties de l'adminiſtration,—They muſt be the precurſe of every circumſtance which pertains to adminiſtration.

A l'envi,—Through envy, meaning in competition.

En s'approchant,—In having a nearer proximity.

Il fit,—He done, &c. &c.

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may poſſibly overtake the arts, and may ſtop or divert their progreſs: and we know that ſome of the moſt uſeful have already been driven from certain countries in this manner, even ſince the invention of printing. Beſides, there are arts and trades which probably cannot be taught or preſerved by any writing; and even among all thoſe elementary books, which Monſ. G. ſeems to think ſo neceſſary, we have ſeldom heard of any that could entirely ſupply the place of an apprenticeſhip in any of the common trades. And though many good hints might be gathered from the Works of Monſ G. &c. by officers of every rank, from the general to the drill ſerjeant, yet we much doubt if any one of them could be completely formed by all the books in the world.

Monſ G.'s Work begins by a preliminary diſcourſe, a noted and elegant piece of declamation, containing likewiſe the plan of another publication with which he purpoſes to favour the world, and of which the preſent Eſſay is only a part. Then follow an introduction, and the Work itſelf, containing the whole Science of Tactics, from the drill, or *education of troops*, as he ſtiles it, to the grand manœuvres or ſcience of the general, with all our Author's improvements, which ſeem to be very conſiderable, and, conſequently, ſhould require time and reflection before they can be introduced, however warmly and clearly he may ſtate their ſuperiority over all other ſyſtems and improvements.

He divides Tactics into 1. Elementary firſt principles; and 2. The complicated and ſublime ſcience of the general, which ſhould unite all the different parts, and comprehend every branch of knowledge. He obſerves, that this ſublime part was loſt with the fall of the Roman empire;—revived again by Guſtavus and Naſſau,—but there it ſtopped,—then chance and routine governed. The genius of Saxe had a glimpſe of this great art, which he had not time to create;—that was reſerved for the King of Pruſſia,—to manage 100,000 men as eaſily as 1000. He has been copied without being underſtood. National differences, characters, governments, now diſappear; all are modelled on each other, eſpecially in whatever is military; and all equally indolent and effeminate, aukward and averſe to manly exerciſes, and tacitly agreed in depending on fire arms and long thin lines.

Our policy appears moſt wretched when compared with that of Greece and Rome, where, he obſerves, during a ſhort time, more great and good men were produced, than in all the reſt of the world ever ſince.

'Syſtems of government are now formed, not on the happineſs, but on the oppreſſion of the people, who, ſo far from chuſing, loving, or ſupporting their preſent governments, would all gladly break their chains, and change their laws and maſters,

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if they were not so strongly bound by vices, habits, of force.—Each lives for himself; there is no public: Governments at war with their subjects, corrupting one part to rule the rest, in dread of their being instructed;—promoting luxury and vice, so as to weaken and impoverish, absorbing the riches, &c. In short, to weaken and divide, so as to govern more easily,—to oppress with impunity,—is now miscalled the *science of government*. Defended by the most despicable and miserable of their subjects,—preserved from the mutual and malignant vengeance of each other, more by weakness and resemblance, than by any of their little cunning systems of balance of power or trade, of negociating, cheating, &c. on which they seem so much to depend.—Their peace establishments, already beyond their finances, and yet they declare war, drain and ruin each other; till forced to peace by inability, each rests seated on his own ruins, striving to patch up his affairs, to pay his debts, and whet his arms afresh.'

Our Author has hazarded a prophetic surmise of the increasing superiority of our nation over his own, which he may probably live to see contradicted.

He justly censures the want of unity and greatness in our governments, and all those little partial schemes and interests of so many separate departments.

Some kings and ministers, he says, have procured to their country a little temporary success; but no nation has ever had any real and durable prosperity, 'except where the nature of their government gave them some permanent institution, or body of people, to collect the knowledge and reduce the interests of the state to a system,—to unite the past, present, future: In short, a *constitution* formed on the principles of freedom, wisdom, and duration.'

'The great science of politics, as it improves, must thereby become more simple, solid, and easy. Liberty, protection, security, would form the whole commercial code. All parts of policy and of war would, in like manner, be simplified.

'It is a melancholy reflection, that the first art invented by men should have been that of destroying each other; and that, since the beginning of time, more schemes and talents have been employed to injure than to benefit humanity.

Our Author traces the progress of War round the globe, and sees her flying the rich and enlightened nations, and residing chiefly with those that are rustic and poor; as, for instance, the Persians, Egyptians, Greeks, Romans, before they were corrupted.—He says, 'That the invention of gunpowder did not tend to perfect or improve the military art, while it helped to destroy that enviable institution of *Chivalry*:—That changes have since been introduced, fatal to humanity and to the progress of the art, as those numerous and unwieldy armies, with their immense artillery,

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tillery, &c. the management of which has been underſtood only by a few, and has never been properly taught. Hence wars become ſtill leſs deciſive, more frequent, tedious, and fatal to nations and their population.' He recommends ſimplifying and diminiſhing our armies and manœuvres, and declaims againſt the many bad effects of our preſent policy, &c. But the dawn of morning baniſhes the night, and gives hopes of day. When the propagation of knowledge ſhall become general among all ranks, the world will be happy;—and his hopes of this happy period proceed from the chance of virtue and genius being born together on the Throne. While arts and letters have been poliſhing mankind, their governments have permitted thoſe remedies to turn to poiſon. War is become a kind of polite amuſement. Europe is now peopled with a ſet of miſerable artiſts and tradeſmen, equally indifferent to, and incapable of, the defence of their country. Nations now depend for their very exiſtence, on a baſe and mercenary ſoldiery, badly conſtituted, and unintereſted in victory or defeat. The whole of the people ſhould be taught the uſe of arms, and military diſcipline ought to be an indiſpenſible part of education.'

We wiſh that our limits, as well as our abilities, had been more equal to our deſire of doing juſtice to this ſpirited and ingenious officer; who promiſes the public ſtill more of the fruits of his application, which may be ſtill more mature and uſeful: He may then have acquired a greater portion of what he obſerves to be a rare and neceſſary talent, and only to be obtained with years,—that of coolly expreſſing what we warmly feel.

Art. VII. *An Eſſay on Inſpiration, conſidered chiefly with reſpect to the Evangeliſts.* By Gilbert Wakefield, B. A. late Fellow of Jeſus College, Cambridge, and now claſſical Tutor at Warrington. 8vo. 2 s. 6 d. Johnſon. 1781.

THIS Writer is a fierce advocate for free inquiry; and as fierce and formidable an enemy to Creeds, Catechiſms, and Articles of Faith. He is terrible in his wrath againſt 'the *damnable* Athanaſian hereſy;' and caſting about his firebrands (though not in *ſport*) he cries *Havock!* and *lets looſe*—the thunder of "his red right hand"—*rubente dextrâ ſacras jaculatus arces*—'to demoliſh the outworks which the blind and timid credulity of darker ages aſſiſted to erect for the entrenchment of ſuperſtition and eccleſiaſtical ſupremacy.'

"Gun, Drum, Trumpet, Blunderbuſs, and Thunder!"

You have here fine work cut out for you.

But we will beat a parley for a moment, to read the *manifeſto* which this champion hath exhibited as a plea for a declaration of war againſt Fathers, Councils, Synods, Aſſemblies, Convocations,

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cations, *i. e.* againſt ignorance, policy, bigotry, prieſtcraft, ſuperſtition, and the ground of all—*plenary inſpiration!* Hear him.

'The notion of a plenary inſpiration, oppoſed in this eſſay, is one of thoſe many fancies that have impaired the ſtrength and tarniſhed the beauty of our religion: it hath conduced to extinguiſh the light of reaſon, that candle of the Lord which illuminateth every man that cometh into the world. Reaſon is reluctantly borne away in triumph without a temporary permiſſion to adverti[ſ]e the conqueror of his *frailty* and *fallibility*.' Really this is a lamentable complaint! But this hero of Warrington is determined to bind the ſtrong man armed:—to kill the great giant, *Inſpiration*, that hath ſo long ſhut up Dame Reaſon in his enchanted caſtle, and treated her with ſcorn and neglect; to put the ſceptre in her hand, and lead her forward to head 'the CHOSEN FEW of our own day, who (as Mr. Wakefield ſays—for he is one of the number) may be of ſome ſervice in enlightening the minds, and dilating the hearts of our poſterity, by furniſhing right notions of Chriſtian truth and Chriſtian liberty.'

This Writer, in the 'ardor' of his zeal againſt 'an ignoble acquieſcence in the deciſions of our forefathers,' applies two lines of Mr. Pope to thoſe ignoble ſlaves to antiquity,

> Who ſcorn a lad ſhould teach his father ſkill,
> And having once been wrong, will be ſo ſtill.

We ſuppoſe Mr. Wakefield to be the *lad* referred to by this quotation. We hope for *his own* ſake, that he is nothing more; and would have him reflect, before he publiſhes any more eſſays on ſacred ſubjects, on two other lines of the ſame great poet:

> We think our fathers *fools*—ſo wiſe we grow!
> Our wiſer ſons, no doubt, will think *us ſo*.

ART. VIII. *Plan for the better Relief and Employment of the Poor, for enforcing and amending the Laws reſpecting Houſes of Correction and Vagrants, and for improving the Police of this Country; together with Bills, intended to be offered to Parliament for thoſe Purpoſes.* By Thomas Gilbert, Eſq. 8vo. 2s. 6d. Wilkie, 1781.

THE imperfections of the preſent ſyſtem of our Poor Laws (as they are called) have long been felt and complained of; and the two oppoſite defects have been imputed to them, of intolerable expence, and deplorable inefficacy. To bring about a reformation in ſo important a part of our police, 'to 'promote induſtry by compelling every poor perſon to labour 'who is able to work, to take proper care of thoſe who are 'not ſo, to reform the diſſolute and refractory by puniſhments 'well adapted to their offences; and, by a ſeaſonable and pru-'dent œconomy, to guard againſt every impoſition, and unne-'ceſſary

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'ceſſary expence,' are the great and benevolent purpoſes of the very reſpectable ſenator who gives this plan to the Public. To enter into a particular detail of the three bills he has drawn up, would lead us too far; to pronounce upon their merits might be a violation of decorum, eſpecially as they are now under the reviſion of that great *Corps* of LAW REVIEWERS, the two houſes of parliament: We ſhall juſt make one obſervation, which is applicable to all plans that are extenſive, and meant to be carried into general uſe, namely, that it requires little leſs virtue and public ſpirit in the different orders of men who are to execute a ſalutary law, than it does wiſdom and enlargement of mind to frame it. The conduct of overſeers and pariſh-officers has too often been ſuch, as to make any very ſanguine hopes of their co operation in a law which depends much on them for its ſucceſs, appear ſomething like *Quixotiſm*.

With regard to juſtices of the peace, as they are, or ought to be, men of education and property, we are deſirous to entertain the ſame opinion as Mr. Gilbert, whoſe animated ſentiments on this ſubject do him the higheſt honour; and we hope his generous labours in the ſervice of the Public will not loſe their effect.

'I have heard it obſerved, that although the plan of theſe Bills is confeſſedly a good one, yet the juſtices of peace (upon whoſe ſhoulders the great burden lies) will not give themſelves the trouble to execute it. This is the language of *ſloth* and *timidity*, which has too long prevailed, and well-nigh ruined the internal police of this country, which I am moſt anxious to revive. I will not judge ſo unfavourably of my fellow-juſtices, as to imagine, that when they ſee their country at the very brink of deſtruction, they will not lend a hand to ſave her, by executing a law which is plain, eaſy, practicable, and promiſing an effectual relief.

'The magiſtrates, who ſacrifice their time, and expence too, in the execution of the laws of their country, without fee or reward, have infinite merit, and undoubtedly ought to be treated with very great reſpect.

'It is an office of great truſt and importance, upon which the well-being of this country, in a great meaſure, depends. It grieves one to ſee gentlemen of fortune and ability, in every county, declining to act. The principal cauſe alleged is, the difficulty and perplexity of the laws.

'I think every endeavour ſhould be uſed to make the laws as plain and intelligible as poſſible; and, for that purpoſe, if a gentleman or two, educated at the bar, were to be appointed, by ſome of the great judicial officers of the law, with ſuitable ſalaries, to inſpect all public bills, before they are paſſed, during the ſeſſions of parliament, and at intervals; and, during the receſs of parliament, to be employed in collecting and digeſting the ſtatutes upon particular heads, when they are numerous, in order to their being reduced into one act, in a future ſeſſions; and if there ſhould be a ſtanding committee appointed to ſuperintend thoſe proceedings, it might be the means of preventing

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preventing many inaccuracies in penning the new acts, and would soon render the reſt eaſy and intelligible.

'To the ſame head may be referred another difficulty and embarraſſment attending juſtices of the peace, which I think ought to be prevented. They are at a great expence in purchaſing the acts of parliament; and complaints are frequently brought to them, upon new laws, before they have been able to procure the acts.

'I ſhould hope ſome means may be found to obviate this, without much expence either to his Majeſty or the Public.

'Theſe bills, with the obſervations I have made upon them, convey my ſentiments, upon a ſubject the moſt intereſting and important to the future welfare and proſperity of this country, that can poſſibly come before parliament; formed, not haſtily, but upon the moſt mature deliberation.

'I can aſſure the reader, whoever he may be, high, low, rich, or poor, that I have no purpoſes of my own to ſerve, no views to gratify, no expectation of reward for my labours, but what ariſes from the pleaſing reflection of my own mind; that I have, for many years paſt, devoted a great ſhare of my time, not without conſiderable expence, to an object, pleaſing to myſelf, and, I preſume, not unworthy the attention of ſuch as have at heart the welfare of their country, — *that of diſcovering, and endeavouring to relieve, the diſtreſſes of many hundred thouſands of our fellow-creatures*, who fall under the reach of theſe bills.

'I do not pretend to repreſent theſe bills as perfect and fit, in their preſent ſtate, to be paſſed into laws; but as the diſtreſſes of the poor, and the burden upon thoſe who maintain them, are ſo great, and daily increaſing, I could not prevail upon myſelf, any longer, to poſtpone bringing the ſubject, fairly and openly, in the ſhape it now is, before parliament; having found, after waiting many years, that no other gentleman was inclined to undertake it, nor any plan propoſed, for bringing forward ſo very eſſential a work, by thoſe who are at the head of our public affairs. Nor have I been deterred from ſteadily purſuing the object to its preſent criſis, by meeting with the frowns, inſtead of receiving the countenance, of ſome perſons, which, from their ſituation, and the great importance of the ſubject, I thought I had good reaſon to expect.

'The utmoſt of my wiſhes are, that the plan and bills may be conſidered, during the courſe of the ſummer, by the members of both houſes, and particularly thoſe of the long robe; and alſo by magiſtrates, and others converſant in the ſubject; and that they may be fairly and candidly diſcuſſed the next ſeſſion, in a manner which the magnitude of the ſubject deſerves.

'If they ſhould, after proper correction and amendments, be found admiſſible, it will afford me great ſatisfaction; if not, I hope they will be the means of producing ſome others, better digeſted, and adapted to the purpoſe; as my deſires are, that this neceſſary ſervice may be rendered to the Public; not being at all anxious from whoſe hands it ſhall come.'

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ART. IX. *Supplement to Mr. Gilbert's Plan and Bills for the Relief of the Poor, &c.* Delivered Gratis to the Purchaſers of the *Plan*.

THIS ſupplement contains ſome further explanations, and judicious alterations, of the bills as originally framed; and likewiſe a ſhort index to the material parts of each.

ART. X. *An Anſwer to Mr. Shaw's Enquiry into the Authenticity of the Poems aſcribed to Oſſian.* By John Clark, Tranſlator of the Caledonian Bards †, and Member of the Society of Scots Antiquaries. 8vo. 1s. Cadell, 1781.

IN our late review of Mr. Shaw's Enquiry *, we expreſſed an opinion, in ſtrong terms, of the neceſſity of a full and clear anſwer to it. His charges were direct, and perſonal; and ſtruck deep at the credit of ſome reſpectable characters. Their veracity was impeached by the moſt forcible and pointed aſſertions; and ſeveral gentlemen, in whoſe honour we had the fulleſt confidence, were held up to the Public as the wilful abettors of an impoſture.

Amongſt others, the ingenious and learned Dr. Ferguſon, profeſſor of moral philoſophy at Edinburgh, was repreſented by Mr. Shaw as a co-adjutor in the fraud of Mr. Macpherſon, by introducing to Dr. Percy a Highland ſtudent, to rehearſe ſome parts of Oſſian in the pretended original, which, in fact, Mr. Shaw declares were tranſlated from Engliſh into Gaelic, in order to carry on the impoſition. Dr. Ferguſon, by a public advertiſement in the St. James's Chronicle, and other papers, not only denied the more ſerious part of the charge, which ſo deeply affected his honour, but alſo declared that he never was preſent at ſuch a recital; and that every circumſtance in the charge was falſe. One part of Dr. Ferguſon's declaration, however, hath been contradicted in the ſame papers by Dr. Percy himſelf—but with a politeneſs and delicacy becoming the character of that ingenious and worthy divine. He would not ſuppoſe that, if any fraud was acted, Dr. Ferguſon was privy to it; and is willing to believe, that his having been preſent at the recital abovementioned had eſcaped his recollection. For, *in fact*, it appears, that Dr. Ferguſon *was preſent*, together with Dr. Blair; and was alſo the very perſon who introduced the Highland ſtudent to Dr. Percy, and gave the Doctor, who was ſceptical about Oſſian's poems, an invitation to his own houſe, for the purpoſe of convincing him of their authenticity by means of this very recital.

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† For our account of the *Caledonian Bards*, ſee Rev. vol. lix. p. 367.
* See Review for laſt month.

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The author of this pamphlet informs us, that 'he perſonally applied to Dr. Blair, and Profeſſor Ferguſon, and they authoriſed him to aſſure the Public, that the whole is, in *every* particular, a *falſehood.* If Mr. Shaw wiſhes to clear himſelf of this direct charge of writing a falſehood, he may apply to Dr. Percy, the reſpectable Dean of Carliſle, for his authority to contradict it in public.' Dr. Percy informed the Public, that he entered, with the greateſt reluctance, into the controverſy; but that he was compelled, by truth, to relate what he knew of the affair.

We think it due to Mr. Shaw to give theſe particulars to the Public, with their full evidence. How far his having been cleared by ſo uncontrovertible an authority, from the direct charge of *falſehood*, in *one* inſtance, may leſſen the weight of *other* charges of a ſimilar nature alledged againſt him, is a point we muſt leave to be decided by every man for himſelf. We have already obſerved, that *impoſture muſt exiſt ſomewhere or other.* Mr. Clark avers, that it exiſts wholly and entirely with Mr. Shaw; and, to convince the Public that this is really the caſe, he hath not only attempted to confute Mr. Shaw's *Enquiry* by argument, but by teſtimony;—and ſuch teſtimony, too, as appears to be in a very great meaſure deciſive.

As we have ſtated Mr. Shaw's evidence at large, the ſame juſtice is due to Mr. Clark; and we will fully diſcharge the obligation.

We were indeed aware, that much depended on the perſonal credit of Mr. Shaw; and, from ſome enquiries concerning his character, we were not diſpoſed to reject his teſtimony as wholly ſpurious: nor could we willingly allow ourſelves to think that he was ſo far loſt to honour, and even common precaution, as to crowd his book, not only with evaſive and equivocal reaſonings, but with aſſertions ſo palpably falſe, as to open the evident door to detection and confutation. However, we are ſorry to ſay, that Mr. Clark ſeems to have ſucceeded too well in expoſing Mr. Shaw's '*pretenſions to truth*:' for if we might compriſe the preſent attempt into a brief yet comprehenſive account of its general deſign, we might call it—'The LIE direct to Mr. William Shaw.'—This gentleman, who was ſo eager to fix the charge of impoſition on his countryman, and who ſtood forward as the *only* Scotchman who had the honeſty or the courage to ſpeak the truth, is here held forth to public view, in the horrid light of an abandoned and unprincipled man, whoſe ſole motive was intereſt, combined with revenge:—a miſerable outcaſt from his country, and his country's eſteem; a venal apoſtate from the Church of Scotland; an ingrate to his beſt friend, and a mean paraſite of Oſſian's worſt ene-

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enemy—Dr. Johnſon. This—if we may credit Mr. Clark—*this* is Mr. Shaw.

After ſome general remarks on Mr. Shaw's birth, education, and profeſſion, Mr. Clark expoſes his Gaelic erudition with the moſt pointed ſeverity; and particularly obſerves, with reſpect to his *Dictionary*, that 'inſtead of adhering to the dialect ſpoken in the Highlands of Scotland, he hath thrown into his work all the words he could collect from vocabularies of the different dialects of the Celtic; particularly that which is uſed in Ireland.' This corrupt mixture is attributed, by our author, to Mr. Shaw's having ſpent the former part of his life in his native iſle of *Arran*, 'where a dialect of the Gaelic tongue is uſed, ſo corrupt in the words, and ſo vicious in the pronunciation, as to be almoſt unintelligible in the other weſtern iſlands, and the oppoſite continent of the Highlands, where the language is ſpoken with elegance and purity.'

To the ſingle and unſupported aſſertions of Mr. Shaw, his anſwerer oppoſes the direct and explicit teſtimonies of ſeveral very reſpectable gentlemen; and hath even oppoſed Mr. Shaw's aſſertions by *his own* teſtimony, in part collected from his *Analyſis*, which is before the Public, and in part from private letters, which are in the poſſeſſion of the Author himſelf.

With reſpect to the authenticity of the poems of Oſſian, which it was the deſign of Mr. Shaw's *Enquiry* totally to invalidate, Mr. Clark grants, that 'he never, indeed, heard the *Fingal* and *Temora* rehearſed by any *ſingle* Highlander in the ſame arrangement in which Mr. Macpherſon hath publiſhed them.' But he aſſerts, that 'he hath frequently heard, from *different* perſons, almoſt every paſſage in theſe two poems, with no more difference from the tranſlation than what the genius of the language required; and not near ſo much as there is between the different editions of theſe poems in the different parts of the Highlands. This variation was well accounted for (ſays Mr. Clark) by Mr. Shaw himſelf [viz. in his *Analyſis*], before he thought it his intereſt to diſguiſe the truth.'

There was a time, it ſeems, when Mr. Shaw was ſo firmly perſuaded of the authenticity of theſe poems, that 'he propoſed to me (ſays Mr. Clark), to print propoſals for a general collection of them, as well as of others, and to arrange the whole ſimply as they are rehearſed by the people, without making them up into epic pieces; which I accordingly did. The originals, and tranſlations were to have been publiſhed in ſeparate volumes. Mr. Shaw himſelf, with the greateſt enthuſiaſm, voluntarily undertook to procure ſubſcribers for me in England, and wrote me ſeveral letters on that ſubject from London, aſſuring me in the moſt poſitive manner of his ſucceſs. But inſtead of performing what he had thus ſpontaneouſly promiſed, the very next part of his conduct towards me was to hold me forth as an impoſtor to the Public.'

Mr. Shaw, we find, was angry with Mr. Macpherſon, not for palming fictitious poems on the Public, but for curtailing

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the originals. The *Maid of Craca*, an epiſode in Fingal, was omitted by the editor, but is now in the poſſeſſion of Mr. Clark. It extends to ſome hundred lines, and is a large complete poem of itſelf.

Mr. Shaw, in his *Enquiry*, ſpeaks very particularly of his viſits to Mr. Mackenzie, treaſurer of the Highland Society, for the purpoſe of inſpecting Gaelic MSS.; and records a ſingular circumſtance, which we quoted in our laſt Review. It is fit we ſhould preſent the reader with Mr. Mackenzie's own account of this tranſaction.

'To prove (ſays our author), beyond the power of contradiction, the diſingenuity, as well as the groſs ignorance of Mr. Shaw, on a ſubject which he pretends to underſtand better than any man living, I will lay before the reader the following facts. Mr. Mackenzie hath authoriſed me to ſay, "that Mr. Shaw had ſeen the MSS. in his cuſtody before the publication of his pamphlet; had looked at them, and turned over the leaves; but at that time had read only a few words up and down in different places, but not one complete ſentence, though requeſted ſo to do by Mr. Mackenzie at that time. That ſince the publication of his pamplet, Mr. Shaw hath again ſeen thoſe MSS. and again read ſingle words in different parts; but upon being preſſed by Mr. Mackenzie, in preſence of another gentleman, to try to read a few ſentences, he applied himſelf to one page of a MS. in verſe; and, after poring about a quarter of an hour, he made out three lines, which related, as read aloud by Mr. Shaw himſelf, *to Oſcar the ſon of Oſſian*. Upon being aſked how thoſe lines agreed with the doctrine of his pamphlet? Mr. Shaw anſwered, that he believed" they were the compoſitions of the 15th century, and not of Oſſian.'

After remarking ſome curious inſtances of Mr. Shaw's alleged ignorance, contradiction, and vanity, our Author gives us a piece of valuable information. Dr. Johnſon, on being informed that ſome part of Oſſian's poems had been found in the Saxon character, remarks, in his 'Journey to the Weſtern Iſlands,' that the 'editor of Oſſian had diſcovered, by ſome peculiar fortune, an unwritten language, written in a character which the natives probably never beheld.' 'Here,' ſays Mr. Clark, 'Dr. Johnſon betrays ignorance incompatible with his high pretenſions to letters. There is not a man in Great Britain, or Ireland, at all converſant with old MSS. but knows, that the Saxons, Highlanders, and Iriſh wrote their ſeveral languages in the ſelf-ſame character. Whether the Iriſh and Highlanders had them originally from the Saxons, or the Saxons from them is a matter of no moment. They are undoubtedly the ſame, and came originally from the Romans, who were certainly the introducers of letters into Great Britain; from which they were tranſplanted, with the Chriſtian religion, into Ireland. St. Patrick, who was a Scotchman, is ſaid to have been the firſt who introduced letters into Ireland; and if that was the caſe, it is probable that the Iriſh, Scotch, and Saxons, received the Roman letters through the hands of the ancient Britons.'

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As the ancient and even modern ſtate of the Highlands is not generally underſtood, Mr. Clark lays a ſhort ſketch of it before the Reader, from which he will eaſily ſee how their ancient Poems came to be preſerved.

'When St. Columba, in the 6th century, gathered the monks into monaſteries, the Gaelic was the only language of Scotland and Ireland: and Roman learning began to be cultivated in thoſe monaſteries*. As there was a conſtant intercourſe between the inhabitants of both iſlands, as the deſcendants of one common parent, and as their language was materially the ſame, it was reduced to writing in the ſame character, and on the ſame grammatical principles, by both. The polity of the clergy induced them to confine all learning to their own order, by which means they not only kept the vulgar in awe with greater eaſe, but often aimed at the moſt eminent civil offices in the ſtate. As the genius of Chriſtianity did not, like that of Druidiſm, admit of a junction between the bards and the clergy, the former were prevented from partaking of the advantages ariſing from the cultivation of letters. The poetic trade, however, continued, not only honourable, but lucrative. As books were unknown to the people, the ſongs of the bards became the only amuſements of their leiſure hours. The authors were careſſed, honoured, and rewarded by a people enthuſiaſtically fond of the memory of their forefathers. As the mind was not ſtored with any other ſubjects of contemplation except thoſe poems, they were learned with a degree of quickneſs, and preſerved with a purity, which, to perſons accuſtomed to the uſe of books, is not eaſily conceivable. His bard was to the ancient chief, what a library is to the modern one. Public academies were inſtituted for the ſtudy of the poetic art; and it is not to be imagined that candidates would be wanting for ſuch an employment. When the pious Chriſtian went on a pilgrimage to the tomb of his favourite ſaint, the bard, with equal enthuſiaſm, travelled to the habitation of his favourite poet, to learn his compoſitions. When the compoſitions of one country had been acquired, thoſe of another were ſought after; Ireland and Scotland were alternately viſited by the bards of each nation.

'Although literature was thus neglected by the bards, it was induſtriouſly cultivated by the clergy of the Highlands and Iſles, before the reformation. But the art of printing was unhappily little practiſed in our country before that period, and the manuſcripts, a few excepted, ſhared the fate of the monaſteries, which periſhed by the enthuſiaſtic zeal of the times.

'The modern ſtate of the Highlands preſents a view ſomewhat different, which eaſily accounts for the neglect of Celtic literature, of late.

'The people of fortune ſend their children, when very young to the low country, to be educated, who, as the Gaelic language is utterly unknown at the univerſities, have not an equal opportunity of learning it with other branches of literature. . . . On his knowledge

* Particularly at that illuſtrious ſeat of learning *I-columb-kill*, denominated from its founder, *St. Columba*. Rev.

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of claſſical learning, and the Engliſh language, every promotion through life is thought entirely depend. When his education is compleated, he is fixed in ſome profeſſion, the knowledge of which takes up the next period of his life. . . . Hence poetry [the *Gaelic*] is with a few exceptions, neglected by the learned in the Highlands. We ſhall next ſee by whom it is preſerved.

'When the rich ſend their ſons to the univerſity to ſearch for ſcience, the poor ſend theirs to the mountains to look after their cattle. Theſe, as the land is not in general favourable to agriculture, conſtitute the principal wealth of the country; and conſequently their preſervation becomes the firſt object of attention. The mountains on which they feed being extenſive, little time is exhauſted in attending them. Leiſure and retirement beget reflection; and the mind, undiſturbed by the buſtle of ſociety, has full time to look back to the tales of other years. The ſcenery of ancient poetry is familiar to the eye; and the breaſt, hitherto vacant, is prepared for its reception. Thus the inferior ſort of people ſearch for perſons who can rehearſe thoſe poems; and they learn them with incredible facility. And in this manner they acquire an early acquaintance with the illuſtrious characters celebrated in the traditions of their country.'

Though Mr. Macpherſon hath declined to appear in perſon in a controverſy which he himſelf hath excited, and which for ſome time hath ſubſiſted on his credit, yet on his authority Mr. Clark informs us, that what Mr. Shaw relates concerning his interview with Mr. Macpherſon contains the moſt groſs and wilful falſehoods. The Author of this pamphlet declares, that he is authorized poſitively to deny Mr. Shaw's inſidious charge againſt the editor of Oſſian, viz. *that on deſiring to ſee the Gaelic manuſcripts he was always put off with ſome evaſive apology.* Mr. Macpherſon never recollects Mr. Shaw's having preſumed to aſk for a ſight of them: though if he had made the requeſt, Mr. Macpherſon believes he ſhould not have granted it, as he diſliked the man, and was convinced of his ignorance. Mr. M. farther declares, that the manuſcripts depoſited with Mr. Becket contain no Iriſh genealogies, as Mr. Shaw would inſinuate, were never in Mr. Mackenzie's hands, and never out of Mr. Macpherſon's poſſeſſion, ſince they were taken from Becket's ſhop.

Mr. Clark makes a modeſt apology for his own attempt to juſtify himſelf from the charge of impoſition directly brought againſt him by Mr. Shaw. For the particulars of his vindication we muſt refer the curious Reader to the pamphlet itſelf. Mr. Clark gives a flat denial to Mr. Shaw's aſſertions; and after offering ſome obſervations to credit his own, he hath the following bold and ſtriking expreſſions. 'I am tired, and I fear I have tired the Reader much more with joining falſehood to the name of Mr. William Shaw: though downright fictions merit little more than a flat contradiction. And yet I am rouſed to a repetition of theſe diſagreeable contradictions in every page of his pamphlet, for

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for there is not a page that is not replete with the moſt impudent falſehoods. Amidſt the agitation which an honeſt man feels at every daring violation of veracity, I ſometimes heſitate whether the reſpect due to truth, or the good manners to which the Reader is entitled, ſhould predominate. But as an attention to truth is itſelf commendable, I truſt I ſhall be excuſed for expreſſions, which under that conſideration cannot be deemed too ſevere.'

A letter under profeſſor M'Leod's own hand, addreſſed to our Author, contains a direct and unequivocal denial of what Mr. Shaw aſſerted in his enquiry, viz. " that he offered him half a crown *per* word for all that he could produce of Oſſian's poetry, above ſix lines." The profeſſor's letter contains the following curious particulars. " Mr. Macpherſon, " with whom I had the happineſs of commencing a very early " acquaintance at college, read a conſiderable part of thoſe " poems to me in the original Gaelic, before the publication of " his verſion: and it was owing to my own engagements at " the time, and not to any backwardneſs on his part, that I " had not the pleaſure of hearing him read the whole. He " lately indulged me with the original of ſeveral paſſages of " both the poems of Fingal and Temora, to gratify a third " gentleman, who wiſhed to have thoſe paſſages in the Gaelic: " and I have not the leaſt doubt of his diſpoſition to oblige " me, or any man who applies to him as a gentleman, in the " ſame way again; or by giving any other ſatisfaction on the " ſubject, that can be reaſonably deſired."

We did not conſider the affair on the *ſcalloped ſhell* in a ſerious light; and ſuſpected either ridicule on one ſide, or miſtake or exaggeration on the other. The whole ſtory is here very ſatisfactorily explained;—but by no means, we fear, to the credit of Mr. Shaw, in point of honour or gratitude.

As to the clergyman who offered to ſupport, by an oath, the impoſture of Oſſian, if Mr. Shaw would join in carrying it into execution, Mr. Clark cannot gueſs at his name; and without heſitation concludes it to be a mere fiction of this *lover of truth*,—as he ironically calls William Shaw.

We are next preſented with a letter from Mr. M'Nicol. Our former acquaintance with this gentleman, did not greatly prepoſſeſs us in his favour: and we are ſorry on the preſent occaſion to find harſh language and idle petulance:—and all out of pure zeal for Caledonia and her bards!—inſtead of plain facts and ſolid argument. This " fretful porcupine"——but we have already ſaid enough of Mr. M'Nicol—It is neceſſary however to obſerve, that he diſclaims all acquaintance with Mr. Shaw, though he was able, it ſeems, to have aſſiſted him very materially in his enquiries:—that Mr. Shaw knew this, and only avoided him, becauſe of his attack on his great patron Dr. Johnſon. Mr. M'Nicol charges Mr. Shaw with ſome inſtances

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of diſingenuous conduct; and obſerves that his behaviour was ſuch as diſguſted the ſenſible, and ſhocked the religious part of his countrymen; and by his rudeneſs, vanity, and want of honour, he loſt many advantages, which might otherwiſe have been ſecured.

After having convicted Mr. Shaw of the moſt notorious and aggravated violations of truth by the teſtimony of others, Mr. Clark obſerves, 'that there is ſtill another evidence to be adduced, whoſe teſtimony would not probably be taken on any other ſubject, but that under conſideration.' This evidence is Mr. Shaw himſelf, whom his anſwerer calls to the bar of the Public as a witneſs againſt his own aſſertions. This part of the preſent Work is entitled, *Shaw contra Shaw*, and conſiſts of extracts from his *Analyſis*, and his *Enquiry*; by which this gentleman is convicted of the moſt glaring inconſiſtencies and contradictions.

With theſe extracts Mr. Clark ſhould have concluded his *Anſwer* to the *Enquiry*. We are ſorry that his indignation againſt Mr. Shaw ſhould have betrayed him into a ſtep very unworthy the character of a gentleman. In ſeveral inſtances he hath deſcended to minute and quibbling altercations which would diſgrace the beſt cauſe; and hath ſometimes gone out of his way in order to collect anecdotes to double the confuſion and infamy of his antagoniſt. We can anticipate his apology: but it will have no weight with the unbiaſſed part of mankind. His endeavouring to procure private intelligence reſpecting Mr. Shaw, from a mean and ſuſpicious quarter—from a diſcarded and diſappointed ſervant—ſhews too great *eagerneſs* to blaſt Mr. Shaw's reputation, and might have the contrary effect to what this pamphlet was deſigned to produce, with ſome nice and ſcrupulous enquirers. At all events it was unneceſſary, and in every view, ungentlemanlike.

In other reſpects this anſwer appears to have been written with fairneſs and preciſion. Its appeals are direct; and its aſſertions well ſupported. The Author feels moſt deeply his intereſt in the cauſe; and in general defends it with judgment, ſpirit, and addreſs.

What reply Mr. Shaw will make; or whether he will make any at all, will ſoon be ſeen; for it muſt be made *ſoon*, or it will avail him little. If his reputation be worth preſerving, he will at leaſt, make an effort to defend it from an entire diſſolution. If he be indeed, as he boaſts, a friend and acquaintance of Dr. Johnſon, he will doubtleſs find himſelf obliged, in order to ſupport ſo reputable a connexion, to clear himſelf of the charges alleged againſt him. He will remember the fate of his countryman Lauder. Dr. Johnſon's own integrity made him for a while the inſtrument of that impoſtor's deceit: but when the fraud

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fraud was detected, the Dr. immediately acknowledged his own precipitation, and execrated the wretch who had artfully practiſed on his credulity.

The preſent Work, together with Mr. Shaw's, hath excited in us various reflections. We are often miſled by ſtrong aſſertions, and plauſible pretences; and while on the one hand we endeavour to avoid an irreſolute ſcepticiſm, we may ſometimes appear to betray too eager a belief. It is only the *preſent* evidence which can influence us: and on the weight of facts, or probability of arguments our judgment muſt in a great degree depend. What an antagoniſt *may* adduce in reply to plauſible reaſonings, or pretended facts, muſt be unknown, or can be but fairly gueſſed at. Without ſufficient reaſon to oppoſe thoſe which do appear, would be obſtinacy: to be aware of every thing that can be urged in reply, would require a penetration which we have not the preſumption to boaſt of.

We may perhaps be obliged to this plea, in reviewing a controverſy which hath been renewed with freſh ſpirit, by two learned gentlemen, reſpecting the authenticity of the poems attributed to ROWLEY. We mean to reſume it on its original ground: to give it a candid and attentive conſideration: to expreſs our doubts whence they exiſt, and to relinquiſh any poſt we may have formerly aſſumed, which we may deem no longer tenable. Future diſcoveries may entirely change the appearance of the controverſy, and our opinion muſt neceſſarily be governed by the information we receive.

Since this Article was written, Dr. Ferguſon hath again poſitively and publicly denied every part of Dr. Percy's relation concerning the Highland Student. We ſhould be ſorry to impute falſehood, or even equivocation, to Gentlemen of ſuch reſpectable characters as Dean Percy and Profeſſor Ferguſon. Candor leads us to conclude that there muſt be ſome miſtake in this matter; and that the miſtake is to be attributed to *forgetfulneſs*, and nothing elſe.

ART. XI. *The Hiſtory of Great Britain*, from the firſt Invaſion of it by the Romans under Julius Cæſar. By Robert Henry, D. D. one of the Miniſters of Edinburgh. Vol. IV. 4to. 1 l. 1 s. Boards. Cadell, &c. 1781.

IN our Review of the preceding volumes of this work, we gave an account of the Author's plan, and our opinion of his merit in the execution of it. We hazard nothing when we ſay, that the farther he proceeds in the proſecution of his deſign, the more ſtriking marks he gives of his judgment, accuracy, and impartiality. In the volume now before us, his ſtyle appears to be improved, and to flow more eaſily and naturally; in a word, we are ſtill of opinion, that every perſon,

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who is desirous of being well acquainted with the history of the constitution, government, laws, civil and military affairs, religion, learning, arts, commerce, shipping, manners, dress, remarkable customs, &c. of Great Britain, will think himself much indebted to Dr. Henry for the pains he has taken to collect almost every thing that is necessary to be known concerning the several heads already mentioned, and for the judgment he has shewn in the arrangement of his materials.

This Volume continues the history from the death of King John, A. D. 1216, to the accession of Henry IV. in 1399.—In the second section of the third chapter, we have a short but distinct account of the important changes that were made in the constitution, government, and laws of this country in the reign of Edward I., who, though illustrious as a general, was still more illustrious as a legislator. To prevent confusion in our views of this subject, Dr. Henry considers the changes that were made at this period, 1. In the constitution of the parliament; 2. In the magistrates and courts of justice; 3. In the statute-law; 4. In the common law; 5. In the prerogatives of the crown; and, 6. In the royal revenues.

As the parliaments of England have been the guardians of its liberties, the framers of its laws, the imposers of its taxes, the great counsellors of its Kings, and the supreme judges of the lives and properties of its people, in every age, the state of those illustrious assemblies, their constituent members, and other circumstances, claim, our Author justly observes, the first and chief attention of all who wish to trace the history of the constitution with any degree of accuracy. Accordingly, in the fourth and fifth sections of the third chapter of this volume, he gives us a clear and concise view of this important subject.

In the third section of the fourth chapter we have the history of the chief seminaries of learning in Great Britain from A. D. 1216, to A. D. 1399. A very great and advantageous change in the state of our two universities took place, we are told, in this period, and merits our attention. It had been usual, before this time, for teachers and scholars to lodge and study in private houses or halls, which they rented from the citizens. This was attended with many inconveniencies, and gave occasion to frequent quarrels between the students and citizens about the rents. Various methods were employed to prevent these quarrels, which disturbed the peace, and even threatened the destruction, of the universities. In particular, Henry III., A. D. 1231, appointed two respectable citizens, and two masters of arts, to be chosen annually, and invested with authority to determine all disputes between the citizens and students about the rents of houses: But this, and all other methods for preserving peace between the townsmen and scholars, while this occasion of contention conti-

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nued, proved ineffectual. At length, some generous persons (determined to deliver the members of the universities from their too great dependence on the townsmen) purchased or built large houses, and admitted both teachers and scholars to reside in them, without paying any rent. Those munificent friends of learning soon discovered that many ingenious young men, admitted into their houses, were but ill provided with the means of rewarding their teachers, purchasing books, and procuring other necessaries, which induced them and others to enlarge their charity, and to endow those houses with lands, tenements, and revenues, for the maintenance of a certain number of teachers and students. By these steps the building and endowing of colleges became the prevailing taste of the rich and generous in this period, as the building and endowing of monasteries had been in former times. In consequence of this prevailing taste, several noble halls and colleges were erected and endowed in both our universities, chiefly between the middle of the thirteenth and the middle of the fourteenth century.

The seventh chapter contains the history of the manners, remarkable customs, language, dress, diversions, &c. of the people of Great Britain, during the period already mentioned. A short extract from this chapter may not be unacceptable to our Readers.

'What could exhibit a more fantastical appearance than an English beau of the fourteenth century? He wore long-pointed shoes, fastened to his knees by gold or silver chains; hose of one colour on one leg, and of another colour on the other; short breeches, which did not reach to the middle of his thighs, and discloſed the shape of all the parts included in them; a coat, one half white, and the other half black or blue; a long beard; a silk hood, buttoned under his chin, embroidered with grotesque figures of animals, dancing men, &c. and sometimes ornamented with gold, silver, and precious stones. This dress was the very top of the mode in the reign of Edward the Third.

'The dress of the gay and fashionable ladies, who frequented the public diversions of these times, was not more decent or becoming.—It is thus described by Knyghton, A. D. 1348. "These tournaments are attended by many ladies of the first rank and greatest beauty, but not always of the most untainted reputation. These ladies are dressed in party-coloured tunics, one half being of one colour, and the other half of another; their tirripipes or tippets are very short; their caps remarkably little, and wrapt about their heads with cords; their girdles and pouches are ornamented with gold and silver, and they wear short swords, called *daggers*, before them, a little below their navels; they are mounted on the finest horses, with the richest furniture. Thus equipped, they ride from place to place in quest of tournaments, by which they dissipate their fortunes, and ruin their reputations."—The head-dresses of the ladies underwent many changes in the course of this period. They were sometimes enormously high, rising almost three feet above the head, in the shape of

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of sugar-loaves, with streamers of fine silk flowing from the top of them to the ground. Upon the whole, I am fully persuaded, that we have no good reason to pay any compliments to our ancestors of this period, at the expence of our contemporaries, either for the frugality, elegance, or decency of their dress.'

The Appendix to this volume contains the great charter of King Henry III., granted November 12th, A. D. 1216, in the first year of his reign, with a translation of the same; his charter, A. D. 1258, in the vulgar English of that time, with a literal translation interlined; and an account of the provisions, &c. at the installation feast of Ralph de Borne, Abbot of St. Austin's Abbey, Canterbury, with their prices A. D. 1309. This we shall insert for the *entertainment* of our Readers.

	£.		
Wheat, 53 loads, price	19	0	0
Malt, 58 loads	17	10	0
Wine, 11 tuns	24	0	0
Oats, 20 loads	4	0	0
Spices	28	0	0
Wax, 300 pounds	8	0	0
Almonds, 500 pounds	3	18	0
Carcasses of beef, 30	27	0	0
Hogs, 100	16	0	0
Sheep, 200	30	0	0
Geese, 1000	16	0	0
Capons and hens, 500	6	5	0
Chickens, 463	3	14	0
Pigs, 200	5	0	0
Swans, 34	7	0	0
Rabbits, 600	15	0	0
Shields of Braun, 17	3	5	0
Partridges, mallards, bitterns, larks	18	0	0
Earthen pots, 1000	0	15	0
Salt, 9 loads	0	10	0
Cups 1400, dishes and plates 3300, basons, &c.	8	4	0
Fish, cheese, milk, garlic	2	10	0
Egs, 9600	4	10	0
Saffron and pepper	1	14	0
Coals, casks, furnaces	2	8	0
Making tables, trestles, dressers,	1	14	0
Canvas, 300 ells	4	0	0
To cooks and their boys	6	0	0
To minstrels	3	10	0

How times are altered!

ART.

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ART. XII. *The Fair Circaſſian*, a Tragedy. As performed at the Theatre-Royal, Drury-lane. By Mr. Pratt, Author of *Sympathy*, a Poem *. 8vo. 1 s. 6d. Baldwin. 1781.

HAWKESWORTH's oriental tale of *Almoran and Hamet* was inſcribed to His Majeſty. *The Fair Circaſſian* is offered to the Prince of Wales; and Mr. Pratt pronounces that at 'an age when the heart opens to the moſt *warm* and generous impreſſions, the precepts of Omar, and the practice of Hamet, as drawn by Hawkeſworth, and *dramatized* by the Author of this tragedy, will win upon his Royal Highneſs's attention.'

The draught of Hawkeſworth is indeed worthy ſuch attention; but this tragedy can, in our opinion, very little contribute to the young Prince's inſtruction or entertainment.

To the Dedication ſucceeds a Preface, couched in the following terms.

'This tragedy borrows its general ſtory, and ſome of its incidents, with as much of its ſentiment as could be preſerved, from the very beautiful "*Almoran* and *Hamet*" of Hawkeſworth. Did not truth and juſtice require ſuch acknowledgment, it would have been unneceſſary; for what can be added to the fame of a work as known as univerſally celebrated? The original *machinery* has been rejected, becauſe it would have been too daring an attempt to interweave it with the fable of a modern compoſition, and perhaps too mighty a taſk to manage, without violating the firſt great law of dramatick probability. Nevertheleſs it has been the Author's endeavour, to "convert the ſententious diſplay of eaſtern wiſdom, as far as character would permit, into the language of paſſion, varied by every motive which might affect the human mind in the moſt warm and intereſting ſituations." Theſe are the words of a critic, who ſeems fully to have penetrated the deſign. The lines with inverted comas were omitted in the repreſentation, to favour the rapidity of the action. They are retained in the printed copy, not more at the inſtance of particular friends, than on general experience, that thoſe paſſages which retard the force of the paſſion on the theatre, are frequently read with ſatisfaction in the cloſet.

'The Play ſtill continuing to be received on the ſtage with the moſt brilliant ſucceſs, the Author would but half diſcharge the debt of equity, were he to confeſs obligations only to Hawkeſworth. The liberal, perhaps the unparalleled ſupport which the managers have afforded by the dreſſes and ſcenery, the intereſting manner in which Mr. Linley has ſet the Epi halamium, the taſte of Mr. De Loutherberg, and the ſplendour which the performers have thrown over the characters by their EXCELLENT repreſentation, demand and receive the moſt warm and pointed expreſſions of gratitude. There remains but one tribute of juſtice more, and *that* is due to Mr. Sheridan, whoſe attention has been friendſhip, and whoſe aſſiſtance muſt always be fame.'

From

* See Review for September laſt, p. 220.

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From this Preface we learn, that could any reputation be added to the celebrity of the tale of Hawkeſworth, its fame would be increaſed by the preſent Tragedy; in which the original *machinery* is rejected, but *wiſdom* and *paſſion* are mingled, and that ſome lines omitted in repreſentation, are retained in print, to oblige particular friends, and to pleaſe the Public in general;—that the play *ſtill continues* on the ſtage with *the moſt brilliant ſucceſs!*—that the tailor, and ſcene-painters, the compoſer and machiniſt, the performers and managers, have all conſpired to ſhew their friendſhip to the Author by their attention, and to eſtabliſh his fame by their aſſiſtance.

Amidſt all this crowd of friends, this ſplendid hoſt of patrons and upholders, we ſtand like Cordelia in the preſence of Lear, on the partition of his kingdom; and we moſt heartily wiſh that we could, like Cordelia, when demanded to declare our ſentiments, anſwer—NOTHING! But being conſtrained to ſpeak, we will anſwer according to our bond, nor more, nor leſs.

Whoever has peruſed the oriental tale of Hawkeſworth, will, we truſt, acknowledge that it required uncommon addreſs to adapt it to the ſtage. The *machinery*, as Mr. Pratt calls it, conſiſts chiefly of *perſonal transformation*, which is not only particularly unſuitable to tragic exhibition, but is by Hawkeſworth ſo cloſely interwoven in the buſineſs of the ſtory, that it is almoſt impoſſible to carry on the main incidents without its aſſiſtance. This however has been attempted, and, in our opinion, moſt clumſily executed by the Author of *The Fair Circaſſian*. In the Tale, every circumſtance is clear; in the Tragedy, all is confuſion. The characters are ſtript of all their intereſt and delicacy; the ſentiments, though trite, appear forced; the diction is generally bald and inelegant, and often conveyed in the moſt hobbling verſification. Theſe being our real ſentiments, we cannot join the aſſiſtants in the numerous cavalcade, who, like the proceſſion of the mock-maſons, blow their cow-horns, and poſt-horns, and beat their butter-tubs, in the theatrical triumph of the Author; nor can we deſcend to a more minute inveſtigation of the merits of his work: but from *reſpect to the brilliant ſucceſs* with which it ſeems, by the Author's own report, to have been received on the ſtage, we ſhall ſubmit to our Readers, a ſcene in the fourth act, between the two principal perſonages in the drama.

'SCENE VIII. *The Inſide of the Seraglio. Muſic. Mutes attending.*

'*Almeida.* O vain magnificence of impious grandeur—
Poor ineffectual gildings to ſet off
Th' impriſon'd victim with a ſhew of pleaſure.
Oh! for Circaſſia's unpolluted ſhores,

And

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And all the unblemiſh'd ſcenes of guiltleſs life!
Tell me, ye inſtruments of Perſia's tyrant—
Tell me, with inſtant ſpeed—Alas! ye dare not—
Chain'd by your hapleſs ſlavery, to ſilence,
Vain is to you the bleſſed power of ſpeech!
Retire, retire—Ye may not give me comfort!
Torn from my father, Omar, Hamet too—
From Hamet—hold my heart—what have I ſaid?
It wakes a thought ſo full of tender ſorrow
I cannot bear it—it overwhelms my ſoul!

'SCENE IX. *Enter* Almoran *to* Almeida.

'*Almoran.* The burſting anguiſh ruſhes to her eye,
And her fair form, more lovely in diſtreſs,
Droops like the tender bloſſom of the ſpring,
Beat by the gather'd force of pitileſs ſhowers.
Fierce as I am, unbidden ſoftneſs ſteals,
In gentleſt ſighs, from an unwonted ſource.
My very heart's ſubdued. Almeida, ceaſe—
Repreſs thoſe tears, this anguiſh, this deſpair.
I come to ſmoothe the tumults of thy boſom,
And at thy feet to lay the Perſian ſceptre.

'*Almeida.* The Perſian ſceptre!—Why muſt I reproach thee?
Such trappings are, alas! thy ſole dependance.
Keep them, my lord, to awe the vulgar mind.
The ſcepter'd conſcience wants no crown to grace it.

'*Almoran.* For thee, behold, I leave the Perſian throne—
For thee, forgetting empire and command,
Lo! Almoran now bends his knee to earth,
And with a ſubject's low humility,
Thus deigns to court the ſmile of fair Almeida. [*kneels.*

'*Almeida.* And doſt thou ſtrip me of each dearer joy,
Fix the fell poignard in the quivering heart,
And, as the ruddy life-blood guſhes from it,
Calmly ſurvey thy work, and bid me ſmile?

'*Almoran.* By heav'n, you charge unjuſtly, my Almeida.

'*Almeida.* Oh! Almoran, the human form is thine,
Yet where's the honour that ſhould mark thy manhood?
Reluctant thouſands call thee mighty ſovereign;
Yet where's the virtues that ſhould grace thy ſtation?
But leave me to myſelf—I'll not upbraid thee.
One mournful boon is all that I ſhall aſk;
I beg the privilege to weep alone.

'*Almoran.* Sorrow and ſolitude be far away!
Thou'rt too ſevere, Almeida. Long I ſtrove
To hide MY love in pity to my brother.

'*Almeida.* He talks of pity too, who never felt it.
Where is thy brother, tyrant?—Where is Hamet?

'*Almoran.* He lives—is free—But wherefore talk of him—
Regard him not—

'*Almeida.* Mark me, Almoran.
Thou bid'ſt me not regard him—then obſerve me!

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If thy unhallow'd, deſolating hand,
In utter darkneſs could that ſpark extinguiſh,
That viewleſs, vital ſpark of heaven-born fire,
Which the Omnipotent in this true breaſt
Hath kindly kindled, here to glow for ever,
Pure as the ſource that firſt ſupplied the flame,
Then might thy priſoner ceaſe to think of Hamet;
But long as that inſpires my faithful fondneſs,
Though waters wide as yonder heaven from earth,
Though worlds remote as planets from each other,
Should from his honour'd preſence far divide me,
Still ſhould Almeida's prayers be offer'd for him—
Still ſhould her ardent tenderneſs increaſe—
And ſtill, as now, in all his pride of ſplendour,
'Midſt the vain glitter of his vacant greatneſs.—
Still ſhould perfidious Almoran be ſcorned!

Almoran. Then be it ſo—Lady, 'tis well—I'll not complain,
For the curs'd ſtripling can obſtruct no more.

Almeida. Ha!—how!—What ſaid'ſt thou?—Is it poſſible,
Thou man of blood?—Sure thy barbarian hand—
And yet I fear—for in thy ſanguine eye
Murder's inſcrib'd!—Yes, yes, thy ſilence ſpeaks!—
The characters of death are legible
In every cruel feature! Oh, diſtraction!
Here then unnatural—here, well-pleaſed, behold,
Indulge thy genius—take thy fill of blood,
Point thy inſatiate ſabre here—yes, ſtrike!
Think me a ſiſter, and enjoy the ſlaughter.

Almoran. By heaven he lives, uncircumſcrib'd he walks
Thro' Perſia's realm, ſave this one dear apartment.

Almeida. Praiſ'd be the guardian god that ſhields his virtues;
Ador'd the power that watches all his ways!

Almoran. Ah! laviſh not theſe raptures on a wretch,
But kindly treat thy heav'n-allotted huſband.

Almeida. Speak'ſt thou of heav'n?—and after foul detection?—
Of heav'n, where ſcepter'd virtue ſits enthron'd,
Sublime, amid'ſt the ſtars, to regiſter
The deeds of human kind. "Oh, bethink thee:
"Can he who hangs, in yonder ſpangled vault,
"The even ſcale of juſtice, e'er ordain
"That I ſhould violate this wretched form,
"And weary out a life of loveleſs perfidy?"
No Almoran, thy prieſts have led thee wrong:
Whate'er is made thy deity—ah! think not
Thou doſt him honour, when thou mak'ſt him pleas'd
With what offends the ſecret judge within thee—
Yes, ſtart; but know, inſidious king,
E'en now, thou ſtand'ſt beneath a piercing eye,
That notes thy crimes, and will one day requite them.

Almoran. I thought to have found thee, lady, leſs reluctant:
I'll talk no more—nor have I time to loſe
In idle parly with a haughty beauty.

Thus

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Thus in a word—if thou, with yielding kindneſs,
Within an hour, conſent to crown my wiſhes,
The next ſhall honour thee as Perſia's queen,
(Something thou ſee ſt I can allow to pride)
If not, then learn the iſſue—That vile boy
Who hath uſurp'd a gem, than crown more worth—
The throne of thy affections—think upon it—
Dies the ſucceeding inſtant—ſo reſolve.

'*Almeida.* The very image hurries me to phrenzy.
See, cruel, ſee Almeida at thy feet;
She condeſcends to kneel—for whom?—Thy brother.
Is human pity quite extinct, my lord?—Oh, heaven!
Where is thy nature that it ſleeps ſo ſound?
Nay, turn not from me—ſpare the generous Hamet—
Shed not thy brother's blood—Thou wilt not kill him?

'*Almoran.* 'Tis in Almeida's power to ſave or ruin.

'*Almeida.* Oh, name the means—Almeida dies to ſave him.

'*Almoran.* I've mark'd out eaſier terms, thou know'ſt.

'*Almeida.* See Sultan, ſee! behold!—ye ſhall not ſtir—

'*Almoran.* By hell he dies this moment—nay, thou
Shalt ſee him ſtruggling in the pangs of death;
That hoary traitor too, thy ſire Abdallah,
He from the palace ſhall be dragg'd—

'*Almeida.* My father!

'*Almoran.* Yes; thou ſhalt gaze upon them—powerleſs gaze—
With frantic hand tear thoſe luxuriant locks,
And ſhriek, and weary the reverberant air
With unavailing, impotent complainings!
Thy tears, thy ſtrugglings, and thy woman's arts,
Aſſail in vain. Away, and hang not thus
Idly upon me, for I now can hate thee—Go—
Go and prepare for anguiſh, blood, and horror. [*Exit.*

'SCENE X.

'*Almeida.* Oh, barbarous, barbarous man, inhuman tyrant!—
Then they muſt die: Well, well, I will not weep,
Am I not very patient, righteous gods?
Am I not very calm?—Yes, let them bleed,
The pitying heavens ſhall open to receive them.
Bleed! whom bleed?—My lord, my love, my father!
Oh, ſhrouding darkneſs, hide me from the ſight,
And I, I murther them.—What can I do?
Point out the path to me, ſome kindly power,
Inſtruct my ſtaggering ſenſes how to act,
And ſave the innocent from the aſſaſſin.
It ſhall not be—I cannot bear the thought!
Oh, I will ſave their lov'd, their precious lives;
Prevent the fatal blow, or with them die!'

Two very indifferent prologues precede the piece, and a moſt elegant and excellent epilogue is ſubjoined to it. We wiſh it were in our power to point out the author.

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ART. XIII. *The Count of Narbonne*, a Tragedy. As it is acted at the Theatre Royal in Covent Garden. By ROBERT JEPHSON, Esq; 8vo. 1s. 6d. Cadell. 1781.

THIS Tragedy is inscribed, with great propriety, to the Hon. Horace Walpole, not only as a distinguished patron and cultivator of literature, but as the avowed author of the singular story on which the drama itself is professedly founded.—Raymond of Narbonne is, by poetical transmigration, or, if you please, transubstantiation, no other than Manfred of Otranto, at least a reflection from him; and, like a reflection, fainter than the original. *The Castle of Otranto*, with all its peculiarities, must be allowed to be a much more interesting and animated composition than *the Count of Narbonne*; and had the author of the Gothic Story chosen to have given his work a direct dramatic form, he would most probably have exhibited a performance very different from the tragedy before us. His *magic* might perhaps have appeared, in spectacle, at the theatre; or, at least, he who hazarded a ludicrous simplicity, in the deportment of the domestics, would not, like his theatrical follower, have allotted to all his personages a sameness of language and character. Certain it is, that a coldness and obscurity pervades the present scenes, from a perpetual, but indistinct, reference to a work which, entertaining as it is, hath not perhaps been read by the million, and is not, even by those who have read it, sufficiently remembered, to enable them to maintain the thread of the action in the representation. *Fables* may be borrowed; but borrowed or original, the drama should unfold itself, independent of all foreign matter. *The Count of Narbonne*, on the contrary, requires a constant commentary from *the Castle of Otranto*. The very opening is perplexed and obscure. The death of the son, and the flight of Isabel, are so blended, that neither are interesting, or indeed intelligible. Godfrey's challenge too is opened rather darkly. The appearance of the herald might have given it action, and have spared a cold narration, together with the heavy personage of Fabian, who is made a dull and unmoved hearer and retailer of the story, *to insinuate the plot into the boxes.*

In many other particulars the fable is unsuccessfully traced from the novel, which almost every where rises superior, much superior, to the drama! and in no instance more eminently than in the delineation and conduct of the two female characters, Isabella and Matilda, which are sustained by the honourable noveliſt with the most delicate address, so managed as to render each of them respectively amiable, as well as to add much force and interest to the situation of Theodore, who appears in the Tragedy a mere drawing after Dorilas, Tancred, and Douglas.

On

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On the whole, the fable of *the Count of Narbonne* is, in our opinion, maimed and defective. It is cold and obscure. All the leading incidents, instead of coming forth in dramatic action, are lost in narration, and touch not the passions. *Segnius irritant animum*, DEMISSA PER AURES.

One circumstance in the third act, a circumstance however long hackneyed on the stage, engages our attention; and the catastrophe again revives it, after the most languishing fourth act that ever exhausted a writer, or fatigued his reader and auditor. The catastrophe, however, is much inferior to the massacre at the altar, in *Voltaire's Mahomet*, to which it is extremely similar. The absence of Isabella in the play is much to be regretted. Besides the loss of many other pleasing incidents, her union with Theodore, as it stands in the novel, mitigates, in some measure, the severity of *the moral*, which is enforced with aggravated horror in the Tragedy.

The Characters are not happily discriminated. They are copies from books, not originals from Nature. Their prototypes, or counterparts, may be found in other dramas. The Count is designed and coloured after Macbeth, but not with the happy boldness of the *Great Master*. The youthful *Adelaide* often exhibits a faint likeness of Juliet; and even Hortensia, venerable matron as she is, displays the features of Imogen and Desdemona. Austin is the most respectable figure of the *groupe*.

The *sentiments*, though many of them are trite, are generally just, and often very happily expressed. The reader will undoubtedly approve and admire the following passages, as well as some others which he will find in the Tragedy.

> 'Great spirits, conscious of their inbora worth,
> Scorn by demand to force the praise they merit;
> They feel a flame beyond their brightest deeds,
> And leave the weak to note them, and to wonder.'—
> 'Think, conscience is the deepest source of anguish;
> A bosom, free like yours, has life's best sunshine;
> 'Tis the warm blaze in the poor herdsman's hut,
> That, when the storm howls o'er his humble thatch,
> Brightens his clay-built walls, and cheers his soul.'—

But *the diction*, as in the rest of the Author's pieces, has been the principal object of attention; yet the diction, though often highly commendable, is unequal, and frequently reminds us of Claudio's conversation, as described by Benedick:—"A very fantastical banquet,—so many strange dishes!" Shakespeare affords the chief regale; but there are many little *entremets* and side-plates from Otway, Rowe, Mason, Gray, and our more humble modern dramatists. It is Harlequin's Snuff, a pinch from every man's box! Almost every expression is carefully culled and transplanted from the hot and cold beds of tragedy; and

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there is ſcarce a ſpeech that does not call up to the memory a ſpeech in ſome other play. Among a number of minute inſtances which might be adduced of the expreſſion borrowed, not always very judiciouſly, we will only mention two paſſages where the *idea*, as well as the *phraſe*, is palpably drawn from Shakeſpeare. The death of Raymond, deſcribed at the end of the firſt act, is a ſervile copy of the deaths of Duke Humphry and Cardinal Beaufort, in the ſecond part of Henry the Sixth; and the tranſport of Narbonne at the ſight of Theodore, in the beginning of the fifth act, is an imitation of Macbeth's diſorder on the appearance of the ghoſt of Banquo at the banquet.

The inequalities of the plays of King Henry the Sixth, tho' they abound with fine paſſages, having occaſioned their being but ſeldom examined, we wiſh to refer the Reader to the ſcenes above mentioned, both which he will find in the third act of the ſecond part. In the mean time the following ſhort parallels will ſerve to ſhew Mr. Jephſon's intimate acquaintance with them.

——————'Methinks I ſee him!
His aſhy hue, his grizzled briſtling hair,
His palms ſpread wide.' Count of N. p. 16.

" Of *aſhy ſemblance*, meagre, pale, and bloodleſs,

* * *

But ſee! his face is black, and full of blood;
His hair uprear'd, his noſtrils ſtretch'd wide ſtruggling,
His hands abroad diſplay'd!"

The beautiful horror of the ſeveral deſcriptions in Shakeſpeare tempted his imitator to blend them together, and betrayed him into the impropriety of aſcribing to the guilty death-bed ſome of the circumſtances originally aſcribed to the object innocently murdered.

There has of late years ſprung up amongſt us a clan of poets, who compoſe Engliſh verſe on the ſame principle as boys at ſchool compoſe their Latin exerciſes, taking half a line from one claſſic, and half a line from another, ſeldom or ever introducing half a line of their own original invention or manufacture.—*Gray*, excellent as he was, had a touch of this quality. *A friend of Gray* has had perhaps more than a touch of it: but *the imitators of Gray*, and *the friend of Gray*, have imitated *them*, and thoſe whom they have imitated, till they have gone through every leaf of the modern *Gradus ad Parnaſſum*.

The Author of *the Count of Narbonne*, with talents perhaps for original excellence, has cramped thoſe talents by the ſtudy and practice of *dramatic mimicry*, in which he muſt be allowed to be a proficient. But this is poor ambition, and unworthy of real genius! Idly as we have been accuſed of political republicaniſm, we muſt confeſs ourſelves to be a kind of republicans in literature

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terature. We are avowed friends to the independency of Parnaſſus! confident, that to cut and ſhitter out the ſtate into a number of petty principalities, will only multiply inſignificant ſovereigns, while it diminiſhes the real grandeur of the empire. Such literary deſpots are, each in their turn, ſet up by their paraſites and adherents, as a kind of King Log, falling with a mighty ſplaſh into the Heliconian puddle, and ſtriking a terror into the miſerable *croakers* around them, till, on detection of their weakneſs, they become objects of inſult and contempt!

We cannot give a more favourable ſpecimen of the Tragedy of *the Count of Narbonne* than the diſcovery of Auſtin and Theodore in the third act. The circumſtances of Theodore's birth and fortune are, perhaps, rather too abruptly mentioned on his part, as well as too haſtily catched at by Auſtin; but the ſcene is, we think, on the whole, the moſt ſpirited and affecting in the play.

'SCENE V. *To the* Count *and* Auſtin, Theodore *brought in.*

Come near, thou wretch! When call'd before me firſt,
With moſt unwonted patience I endur'd
Thy bold avowal of the wrong thou did'ſt me;
A wrong ſo great, that, but for fooliſh pity,
Thy head that inſtant ſhould have made atonement;
But now, convicted of a greater crime,
Mercy is quench'd; therefore prepare to die!

'*Theod.* Indeed! and is this all?—'tis ſomewhat ſudden.
I was a captive long 'mongſt infidels,
Whom falſely I deem'd ſavage, ſince I find
Even Tunis and Algiers, thoſe neſts of ruffians,
Might teach civility to poliſh'd France,
If life depends but on a tyrant's frown.

'*Count.* Out with thy holy trumpery, prieſt! delay not;
Or, if he truſts in Mahomet, and ſcorns thee,
Away with him this inſtant.

'*Auſtin.* Hold, I charge you!

'*Theod.* The turban'd miſbeliever makes ſome ſhow
Of juſtice, in his deadly proceſſes;
Nor drinks the ſabre blood thus wantonly,
Where men are valued leſs than nobler beaſts.—
Of what am I accuſed?

'*Count.* Of inſolence;
Of bold preſumptive love, that dares aſpire
To mix the vileneſs of thy ſordid lees
With the rich current of a baron's blood.

'*Auſtin.* My heart is touch'd for him.—Much injur'd youth,
Suppreſs awhile this ſwelling indignation;
Plead for thy life!

'*Theod.* I will not meanly plead;
Nor were my neck bow'd to his bloody block,
If love's my crime, would I diſown my love.

'*Count.* Then, by my ſoul, thou dieſt.

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Theod. And let me die:
With my last breath I'll bless her. My spirit, free
From earth's encumbering clogs, shall soar above thee.
Anxious, as once in life, I'll hover round her,
Teach her new courage to sustain this blow,
And guard her, Tyrant! from thy cruelty,
Count. Ha! give me way!
Austin. Why this is madness, youth:
You but inflame the rage you should appease.
Theod. He thinks me vile. 'Tis true indeed I seem so:
But tho' these humble weeds obscure my outside,
I have a soul disdains his contumely;
A guiltless spirit, that provokes no wrong,
Nor from a monarch would endure it offer'd:
Uninjur'd, lamb-like; but a lion, rous'd.
Know, too injurious lord, here stands before thee,
The equal of thy birth.
Count. Away, base clod!—
Obey me, slaves!—What, all amaz'd with lies?
Austin. Yet, hear him, Narbonne: that ingenuous face
Looks not a lie. Thou said'st thou wert a captive—
Turn not away! we are not all like him.
Something, I know not what, most friendly to thee,
Nay, more than friendly, like a parent's care,
And anxious, even to pain, bids me enquire—
Theod. My story's brief. My mother and myself,
(I then an infant) in my father's absence,
Were on our frontiers seiz'd by Saracens.
Count. A likely tale! a well-devis'd imposture!
Who will believe thee?
Austin. O deceiving hope!
A gleam shoots thro' me; and my startled soul,
Fearful and eager, shrinks from its own wish:
I shake, and scarce have power enough to beg thee,
Go on, say all.
Theod. To the fierce Bashaw, Hamet,
That scourge and terror of the Christian coasts,
Were we made slaves at Tunis.
Austin. Ha! at Tunis!
Seiz'd with thy mother? Lives she, gentle youth?
Theod. Ah no, dear saint! fate ended soon her woes,
In pity ended. On her dying couch,
She pray'd for blessings on me.
Austin. Be thou blessed!
O fall not, Nature, but support this conflict!
'Tis not delusion sure. It must be he.—
But one thing more;—did she not tell thee too
Thy wretched father's name?
Theod. The Lord of Clarinsal.
Why do you look so earnestly upon me?
If yet he lives, and thou know'st Clarinsal,
Tell him my tale.

Austin.

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Auſtin. Myſterious Providence!
Count. *(Aſide.)* What's this, the old man trembles and turns pale.
Theod. He will not let his offspring's timeleſs ghoſt
Walk unappeas'd, but on this cruel head
Exact full vengeance for his ſlaughter'd ſon.
Auſtin. O Giver of all good! eternal Lord!
Am I ſo bleſs'd at laſt to ſee my ſon!
Theod. Let me be deaf for ever, if my ears
Deceive me now! did he not ſay his ſon?
Auſtin. I did, I did; let this, and this convince thee.
I am that Clarinſal; I am thy father.
Count. *(Aſide.)* Why works this fooliſh moiſture to my eyes?
Down, Nature! What haſt thou to do with vengeance?
Theod. Oh, Sir! thus bending, let me claſp your knees;
Now, in this precious moment, pay at once
The long, long debt of a loſt ſon's affection.
Count. *(Aſide.)* Deſtruction ſeize them both! Muſt I behold
Their tranſports, ne'er perhaps again to know
A ſon's obedience, or a father's fondneſs!
Auſtin. Dear boy! what miracle preſerv'd thee thus,
To give thee back to France?
Theod. No miracle,
But common chance. A warlike bark of Spain
Bore down, and ſeiz'd our veſſel, as we rov'd
Intent on ſpoil; (for many times, alas!
Was I compell'd to join their hated league,
And ſtrike with infidels.) My country known,
The courteous captain ſent me to the ſhore;
Where vain were my fond hopes to find my father!
'Twas deſolation all: a few poor ſwains
Told me, the rumour ran he had renounc'd
A hated world, and here in Languedoc
Devoted his remains of life to heaven.
Auſtin. They told thee truth; and heaven ſhall have my prayers,
My ſoul pour'd out in endleſs gratitude,
For this unhoped, immeaſurable bleſſing;
But thou ſhalt have my care, my love, my life.
Count. Thus far, fond man! I have liſten'd to the tale;
And think it, as it is, a groſs contrivance,
A trick, deviſ'd to cheat my credulous reaſon,
And thaw me to a woman's milkineſs.
Auſtin. And art thou ſo unſkill'd in nature's language,
Still to miſtruſt us? Could our tongues deceive,
Credit, what ne'er was feign'd, the genuine heart:
Believe theſe pangs, theſe tears of joy and anguiſh!
Count. Or true, or falſe, to me it matters not.
I ſee thou haſt an intereſt in his life,
And by that link I hold thee. Would'ſt thou ſave him
(Thou know'ſt already what my ſoul is ſet on),
Teach thy proud heart compliance with my will:
If not—but now no more.—Hear all, and mark me—
Keep ſpecial guard, that none, but by my order,

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Pass from the castle. By my hopes of heaven,
His head goes off, who dares to disobey me.
Farewel!——if he be dear to thee, remember.'
[*Exit* Count.

The Prologue is intended to shew the horrid sin and danger of *criticism*; and the first of the Epilogues, for there are *two*, written by *Edmond Malone, Esq*; has many touches of humour and pleasantry.

MONTHLY CATALOGUE,
For JANUARY, 1782.

POLITICAL.

Art. 14. *A Letter to the Right Honourable Charles Jenkinson.* 4to. 2s. Debret. 1781.

PRETENDS to give the secret history of Mr. Jenkinson's outset and progress in the public offices. He asserts the existence of two cabinet councils, by one of which the affairs of this nation are *ostensibly* directed, by the other *effectually* controuled; the OFFICIAL and the EFFICIENT; the latter the closet of *business*, the other of *form*. The Author places Mr. Jenkinson at the head of the efficient counsellors, acting there as *locum tenens* for Lord Bute *. He ascribes the American war, and all the other state measures, and political manœuvres [here totally condemned], to the efficient council, or *invisible*, and therefore *unconstitutional* power. 'Now, says he, let us view, for a moment only, to what danger does this innovation in our Constitution lead. It assumes to pervade not only all executive government, but all legislative and judicial authority; all civil and military power, as well as regulation. It usurps a general sweeping, arbitrary domination, from which no person is safe, no property exempt. No means of redress can be instituted against it, because it is cognizable no where. It is a leviathan and a non-entity; an invisible hydra: a phœnix rising out of the ashes of the old constitution of the old inquisition, or rather, to drop all figure (*it is time!*), from being a government according to law, this *new power* makes it a government according to discretion, without responsibility in the advisers.'

Having sufficiently expatiated on this head, and trod the whole ground of our present 'disagreeable and melancholy' situation, the Author, after treating Mr. Jenkinson in the most cavalier manner, at length condescends 'earnestly to intreat him, as chairman, master, leader, or principal, of the efficient council, not to make another campaign in America.'—'Abandon the American war. Say nothing more about it; but withdraw the troops, and employ them elsewhere. Make no peace with America only. Leave all discussion with Ame-

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* Yet in one place our Author says, 'Lord North is called the ostensible 'Minister; you, Sir [Mr. Jenkinson], the *real* one.'

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rica to a general peace.—Follow Lord Chatham's plan; you cannot follow a better. The houſe of Bourbon was always his object.—' Such is our Author's *advice*; but it is not the *whole* of his advice. He recommends *aſſiſtance* to government, by the council of fit and able men—would government but condeſcend to aſk their aid; and here he names the Duke of Richmond, the Marquis of Rockingham, Lord Shelburne (the diſciple of Lord Chatham), Lord Camden, &c. &c.—From the ſervices of ſuch men, 'we may expect different meaſures; and the public ſtrength will gain new vigour, by a reſtoration of loſt confidence.'—His concluding ſentence is—'*Confidence in the Miniſters would enſure ſucceſs to the exertions of the people.*' But where is the *inſurance-office?*

Art. 15. *A Letter to Sir Robert Bernard*, Bart. Chairman of the Huntingdonſhire Committee. By John Jebb, M. D. F. R. S. 8vo. 6d. Stockdale. 1782.

This Letter may be conſidered as the worthy Writer's apologetical expoſition of his notions reſpecting the patriotic ſcheme of parliamentary reformation *. He differs, in one or two capital points, from the County Committees, though he agrees with them as to the main object of their reſolutions. He is a ſtaunch advocate, with Major Cartwright, &c. for the reſtoration of annual parliaments; and he has ſtarted what ſeems to be a great improvement of the propoſal for adding 100 members to the county repreſentation, viz. the ſubſtracting 100 from the towns and boroughs: by which means, the number of deputies in the Houſe of Commons, already numerous enough for all the purpoſes of the inſtitution, would be preſerved from an unneceſſary, perhaps an impolitic increaſe.

Various other particulars are comprehended in this little tract, which well deſerve the attention of the Public.

Art. 16. *On the Debt of the Nation*, compared with its Revenue; and the Impoſſibility of carrying on the War without public Œconomy. 8vo. 2s. Debrett. 1781.

We have in this performance a plain, diſpaſſionate inquiry into our political circumſtances, under the articles of national debt; annual revenues; the charges of collecting them; reports of the commiſſioners for examining public accounts; the expenditure of the civil liſt; with ſtrictures on the army and navy expences, compared with their amount in the laſt war. From this extenſive, and not very pleaſing ſurvey, the Author deduces ſuch wholeſome documents for domeſtic œconomy, and for the future operations of our preſent unhappy and diſaſtrous war, as will convince every Reader, that inſtead of being actuated by party views, he honeſtly wiſhes to promote the true welfare of his country.

Art. 17. *The Queſtion conſidered*, Whether Wool ſhould be allowed to be exported, when the Price is low at Home; on paying a Duty to the Public. By Sir John Dalrymple, Bart. 8vo. 6d. Cadell. 1781.

The low price of wool has long been an object of ſerious complaint, both in the firſt inſtance, and in its conſequences. Sir John

* Vid. Addreſſes from the Yorkſhire Committee, and other publications.

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Dalrymple, therefore, offers ſhort and plain reaſons for allowing the exportation of wool under a limited price, ſubject to a duty. This meaſure, he contends, will operate like the bounty on the exportation of corn, to improve that valuable article and keep it at a medium price. It is well known, that great quantities are always exported by ſmugglers, ſubject to the riſks attending clandeſtine tranſactions. A duty therefore proportioned to the riſks and extraordinary expences attending ſmuggling, would convert the ſmuggler, for ſecurity, into a legal exporter, and produce a revenue: ſo that the nation would be bettered by ſuch a regulation in every point of view. The ſubject certainly deſerves mature legiſlative conſideration.

EAST INDIES.

Art. 18. *Original Minutes of the Governor-General and Council of Fort William in Bengal*, on the Appointment recommended and carried by Mr. Haſtings in October 1780, of Sir Elijah Impey, to be Judge of the Sudder Duany Adawley, with a Salary of Five Thouſand Six Hundred Sicca Rupees a Month, or Seven Thouſand Seven Hundred and Ninety-five Pounds Four Shillings per Ann. 8vo. 1 s. Debrett. 1781.

Little as we may be ſuppoſed acquainted with the nature of the Oriental provincial courts under their local names, thus much may at leaſt be collected from the Minutes publiſhed, that our Eaſtern dominions ſtill remain ſubject to powers not well defined or even underſtood; but liable to claſh on the ſlighteſt occaſion, and to renew the diſcords by which they were ſo lately diſtracted.

POETICAL.

Art. 19. *The Cow Chace:* an Heroic Poem, in Three Cantos. Written at New York, 1780, by the late Major Andrè. With Explanatory Notes by the Editor. 4to. 1 s. Fielding. 1781.

There is no other voucher for the authenticity of this poem than the aſſertion of an anonymous Editor. As it contains no marks either of that liberality of ſentiment, or elegance of manners, which we ſhould have expected in a compoſition of the accompliſhed officer to whom it is attributed, we ſhall ſcarcely be thought uncandid in ſuſpecting it to be one of thoſe impoſitions which the preſs is almoſt every day obtruding upon the credulity of the Public. It is probable, however, that this mock-heroic was firſt printed in America. Its principal object is to ridicule General Wayne's unſucceſsful attempt to carry off ſome cattle.

Art. 20. *An Eſſay on Prejudice*; a Poetical Epiſtle to the Honourable C. J. Fox, 4to. 1 s. Faulder. 1781.

In this Writer's vocabulary, prejudice, hypocriſy, bigotry, and religion are ſynonymous terms. His general principles are ſummed up in the following lines:

Fool, wilt thou from a ſubſtance turn,
To graſp an empty ſhade;
The faireſt fruits of Nature ſpurn,
And let her flowers fade?

Fair was the ſcene, till griefs beguil'd,
And baſeleſs fears oppreſs'd—

For

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For when she form'd her favourite child,
She form'd him to be blest.
Plac'd in a world, where joy with joy,
Pleasure with pleasure vies;
With sense, she said, thy time employ,
Be happy, and be wise.
The present's thine—fate rules the rest—
No *future* terrors fear;—
Enjoy the fleeting hour; be blest—
And make thy heaven here.

Art. 21. *Oenone to Paris:* An Epistle translated from Ovid. 4to. 6d. Law. 1781.

A second rate copy from a first-rate original.

Art. 22. *The Royal Naval Review*, or a late Trip to the Nore. Being a Poetical Epistle from Hodge in Town to Dick in the Country. With Notes Critical and Explanatory. By a Descendant of the Great Scriblerus. 4to. 1s. 6d. Kearsley. 1781.

Hodge probably might shine as composer for the ballad-singers at a country wake; but he much mistakes his own province, if he thinks himself equal to any thing else. His intention is to give a ludicrous and satirical description of a late celebrated *Naval Review:* but his powers of execution and his intention are utterly at variance.

Art. 23. *A Poetical Epistle*; attempted in the Style of Churchill's Epistle to Hogarth. 4to. 1s. Fielding. 1781.

A feeble, unmeaning, and petulant invective: but against whom it is levelled, or by what provocation it is excited, does not appear. The poetry of this piece is as contemptible, as the principle by which it appears to have been dictated is malevolent.

DRAMATIC.

Art. 24. *Songs, Duos, Trios, Choruses*, &c. in the Comic Opera of the Carnival of Venice, as it is performed at the Theatre Royal Drury-Lane. 8vo. 6d. Baldwin. 1781.

These Songs have much more poetical merit than usually falls to the lot of airs in a comic opera. The Reader, we think, will be pleased with the two following:

'AIR, by Mr. BANNISTER.

I.

Soon as the busy Day is o'er,
And Evening comes with pleasant shade,
We Gondoliers from shore to shore,
Merrily ply our jovial trade.
And while the Moon shines on the stream,
And as soft music breathes around;
The feathering oar returns the gleam,
And dips in concert to the sound.

II.

Down by some Convent's mould'ring walls
Oft we hear the enamour'd Youth;
Softly the watchful Fair he calls,
Who whispers vows of Love and Truth.
And while the Moon, &c.

III.

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III.

" And oft where the Rialto swells,
" With happier pairs we circle round;
" Whose secret sighs fond Eccho tells,
" Whose murmur'd vows she bids resound.
And while the Moon, &c.

IV.

" Then joys the Youth that Love conceal'd,
" That fearful Love must own its sighs;
" Then smiles the Maid, to hear reveal'd
" How more than ever she complies."
And while, &c.

AIR, by Mr. DU BELLAMY.

I

Not for thy wings, oh God of Love!
Sighs the Youth that won'd not rove;
Not for thy arrow pants the heart,
Blest to feel the mutual dart.

II.

But that I ne'er may jealous live,
Me thy careless childhood give.
And, to secure unchang'd delight,
Share thy hand, and veil my sight.

Most of the other airs are equally pleasing. *The Petit Maitre's Day* is a lively piece of humour, and *Young Lubin* a most affecting little pastoral. No name is prefixed to this collection; but we understand it to be the avowed work of the ingenious Mr. Tickell, of whose poetical talents the world has before received the most promising specimens.

Art. 25. *The Miniature Picture*; a Comedy, in Three Acts *. Performed at the Theatre-Royal in Drury-Lane. 8vo. 1 s. 6 d. Riley. 1781.

This Miniature is confessedly a hasty sketch, not originally intended for public exhibition. The Prologue and Epilogue are two brilliants annexed to it: the *first* is of the first water.

Art. 26. *Chit-Chat*; or the Penance of Polygamy. An Interlude. Now performed at the Theatre-Royal in Covent Garden. Written by B. Walwyn. 8vo. 6 d. Murray. 1781.

A dramatic squib at the doctrine of Thelyphthora.

MISCELLANEOUS.

Art. 27. *An Historical Rhapsody on Mr. Pope.* By the Editor of *The Political Conferences* †. 8vo. 2 s. Cadell. 1782.

We have commended this Writer's Political Conferences ‡, in which he shewed his judgment; in the present performance he manifests at least an agreeable portion of vivacity. He rambles, observes, quotes, and talks, in the loose desultory way which his title-page implies and warrants, concerning Mr. Pope, and fifty other persons, matters, and things;—and young Readers will, particularly, be entertained

* Said to be the production of Lady Craven.

† Thomas Tyers, Esq.

‡ See Review for June 1780, and May 1781.

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tertained by his anecdotes, and numerous citations from elegant and popular authors. The old, the grave, and the fastidious, will not be so easily pleased; and some of them may, perhaps, sarcastically retort upon him the reply which Cibber made to his little daughter, when she asked him what was a Rhapsodist?—"A Rhapsodist," said Colley, "is like you, my dear, *a prattle-box*."

Art. 28. *Prize Sugar not Foreign.* An Essay intended to vindicate the Rights of the Public to the Use of the Prize Sugars; and to shew the Impolicy, as well as Injustice, of forcing the Prize Cargoes out of the Kingdom, at a Time when the Manufactory is languishing through the Want of due Employment, and the People are aggrieved by the excessive Price of the Commodity. With Observations on the Export Trade of Raw and Refined Sugars, on the Drawbacks and Bounties; and an Inquiry into the proper Means of moderating the Price of this necessary Article. 8vo. 1s. 6d. Cadell. 1782.

This well written essay appears to be the production of a man of business, and contains representations which claim early and due consideration. The exorbitant rise of sugar, is a fact that comes home to the knowledge of every one; and we learn that the events of war have reduced the importation of British sugar, so that in the last five years, the average advance of raw sugar in price has been nearly 80 *per cent.* while the revenue from this article has, during the four last years, decreased 150,000 l. *per annum.* 'The anxieties of those who were engaged in the manufactory, are not easily described; they found themselves on a sudden reduced to the alternative of staking their property, on a dangerous risque, or of standing, under a prodigious burden of expences, idle spectators of the game. Tired of each experiment, and losing under either, several withdrew, and more would have followed them, if they could have found purchasers for their premises and utensils. The occupied sugar-houses in London, which before the war exceeded one hundred and forty, were become reduced to about an hundred, and several of those were offered to be let: in Bristol, Liverpool, and other parts of England, the manufactory presented the same gloomy appearance.'

Plain sense would dictate, that as these disadvantages flow from the war, we should counteract them by the means which the same war furnishes; and supply our losses from our captures. A legislative power for this purpose has been solicited without effect; so that, while we remain under these hardships at home, our French antagonists are permitted to avail themselves of

'1st. All that part of the sugars produced in the French islands, which arrives safe in France.

'2d. All that part of the sugars produced in the French islands, which is captured by the English, in its course home.

'3d. All the produce of the islands which had been surrendered by the English, during the war.

'4th. All cargoes of British plantation sugar, which the chance of war at any time may give them, and which in this instance (far behind us in politeness), they never think of returning for our use.

'Thus (and stranger things happen) if an homeward-bound Jamaica, or other English sugar fleet were intercepted, and carried into France;

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France; and, in the ſame ſeaſon, a French ſugar fleet ſhould be brought into our ports, what would be the reſult?—The French would have them both;—they would keep our's and we ſhould ſend them back their own!—In vain it would be urged, that the manufactory was at a ſtand, from the loſs we had ſuſtained; that the trade was ſinking in every part of the kingdom, for the want of a neceſſary ſupply; that the revenue had ſuffered a deficiency, which other taxes muſt make good; and that it was but juſt and reaſonable, that we ſhould apply what the good fortune of war had thrown in our way, to alleviate the damage which its untoward events had occaſioned. Surely the night of abſurdity will not laſt for ever; may we not hope that the dawn of reaſon is at hand? The conduct of the Legiſlature, in matters analogous to this, fully authoriſes this hope: prize tobacco, cotton, tea, and other Eaſt-India goods (notwithſtanding the monopoly veſted by charter in the Eaſt-India Company, and recognized by ſeveral acts of parliament), now form a part of the public ſtock, and circulating through all the channels of induſtry, contribute to ſupport the health of the body politic. But the reaſonableneſs and propriety of applying the prize ſugars to every purpoſe, which can promote the welfare of the people, to whoſe arms they have been ſurrendered, I may ſafely truſt to the reflection of the reader.'———

'In no event could the manufactory of the prize ſugars prove hurtful to the Britiſh planter, provided the policy of the ſtate gave due encouragement for the exportation of them when manufactured; let the reader ſteadily reflect on this poſition, and I truſt he will find it well founded; the capture of a ſmall number of the enemies ſhips, of courſe could have but a weak operation; and if whole fleets ſhould be captured what would follow?—a demand upon this market from that which had loſt its ordinary ſupply, and an advance of price proportioned to that demand. I have been favoured with an anecdote, which ſeems quite elucidatory of this matter.—Two years ago, when our Liverpool privateers brought in ſeveral French Eaſt India men, the holders of ſome kinds of bale goods which had been bought at the Company's ſales were alarmed; they apprehended that the ſales of thoſe cargoes, would overſtock the market with ſuch goods; but the contrary event took place; French and other foreign buyers followed the goods hither. and they were rapidly bought up. The true danger is, that the adoption of the prize ſugars, would not in the preſent ſtate of the ſugar trade prove a relief proportioned to the wants of either the revenue, the conſumer, the manufactory, or the trade.'

We have endeavoured briefly to give an obvious view of this important ſubject, without following the Author through the more cloſe profeſſional arguments he produces. Alas, this is but one article in the long liſt of our preſent public difficulties and grievances!

MEDICAL.

Art. 29. *Caſes in Midwifery*; with References, Quotations, and Remarks. By William Perfect, Surgeon, of Weſt Malling, in Kent. Vol. I. 8vo. 6 s. Rocheſter printed; Sold by Dodſley, &c. 1781.

This publication conſiſts of 69 caſes, in the Author's own practice, beſides

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beſides numerous references at the end of each, by way of illuſtration from other writers. The whole may be conſidered as a valuable collection of facts in this important part of chirurgical practice, by which the moſt rational and improved mode of treatment in a variety of circumſtances is attempted to be eſtabliſhed. That the greater part of the caſes related are not ſingular or uncommon, will be no objection, as to the utility of the work, to one who conſiders, that the more frequently any dangerous caſe occurs, the more important it is to have the moſt effectual method of relief properly aſcertained.

☞ A new edition, with ſeveral additions, of the ſame Author's *Caſes of Inſanity*, &c. is alſo lately publiſhed, price 3 s. The firſt edition was noticed in a former Review, at the time of its publication.

Art. 30. *Account of an Elaſtic Trochar*, conſtructed on a new Principle, for tapping the Hydrocele, or Watery Rupture, &c. &c. By John Andree, Surgeon to the Magdalen Hoſpital, and the Finſbury Diſpenſary. 8vo. 1 s. Caſſon, &c. 1781.

It is well known, that the common trochar and canula cannot ſafely be uſed for tapping either the ſcrotum or belly, without a conſiderable quantity of water firſt collected in the cavity, in order to defend the ſubjacent parts from the point of the perforator, which muſt be puſhed in with force and quickneſs, to carry the canula clear in with it. Mr. Andree's new invention (of which a figure is given) appears very ingeniouſly to obviate this difficulty, and therefore is well entitled to the notice of Surgeons.

Art. 31. *A new and eaſy Method of applying a Tube for the Cure of the Fiſtula Lachrymalis.* By Jonathan Wathen, Surgeon, F. A. S. 4to. 1 s. Cadell. 1781.

Mr. Wathen, obſerving the frequent failure of ſucceſs in the common methods of clearing the obſtructed lachrymal duct by pieces of bougie, leaden plummets, &c. conceived hopes of ſucceeding better by leaving a metal tube in the duct, and healing the external wound over it. In order to introduce the tube properly, he contrived a kind of ſtyle fitted to it, which, with the tube, is here figured. The method appears an ingenious one, and the Author aſſures us of its being found to anſwer.

Art. 32. *The Conductor and Containing Splints*; or a Deſcription of two Inſtruments for the ſafer Conveyance and more perfect Cure of fractured Legs: To which is now added, an Account of Two Tourniquets upon a new Conſtruction. The whole illuſtrated with Copper-plates, repreſenting the Inſtruments treated of. By Jonathan Wathen, Surgeon, F. A. S. 8vo. 1 s. 6 d. Cadell. 1781.

The account of the machines for fractured legs is here reprinted from a former edition. The tourniquets are deſigned as improvements upon Petit's. No particular deſcription is given of them, but the reader is referred to the figures, or the inſtruments themſelves.

RELIGIOUS.

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RELIGIOUS.

Art. 33. *Sermons on the following Subjects.* I. The Advantages of national Repentance. II. The ruinous Effects of Civil War. III. The Coming of the Son of Man. IV. The Hope of meeting, knowing, and rejoicing with virtuous Friends in a future World. By William Steel Dickſon. 12mo. 1s. Belfaſt, printed.

The publication of the two firſt of theſe ſermons, we are told, had been refuſed to the warm ſolicitation of many friends; but the circulation of ſome reports concerning political ſentiments, ſaid to be contained in them, obliged the Author to expoſe them in his own vindication. They were each preached on a Faſt Day, one in December 1776, the other in Feb. 1778. They are plain, ſenſible, and calculated to be uſeful. The former recommends national repentance and the recovery of national virtue, in which every individual ſhould unite, as the probable means of averting calamities, and reſtoring tranquillity. The ſecond gives a juſt and affecting deſcription of the evils and miſeries which attend civil diſcords and commotions. Here it may be ſuppoſed he is led to ſpeak of the ſtate of our own nation, and from hence it is probable diſadvantageous reports were circulated. It is plain, that he diſapproves and laments the war with America. He condemns it as unnatural and inhuman; at the ſame time he does not vindicate the conduct of America, but, allowing her offences to be great, he aſks, 'Are we to ſacrifice our all to a point of honour? Or, to uſe a favourite mode of expreſſion, does authority require that a parent ſhould riſque his own perdition in an attempt to chaſtiſe the ingratitude of a child, when experience ſhews that he is unequal to the taſk?'

The third diſcourſe contains a very ſerious and affecting, as well as ſenſible admonition to the diligent improvement of life, and preparation for that eternity on the brink of which we ſtand. The fourth, is on a curious ſubject, and offers ſeveral conſiderations from natural reaſon, as well as from revelation, to eſtabliſh the belief, that pious and virtuous friends will know each other, and be the more happy in the renewal of former friendſhips, in a future ſtate of felicity.

SERMONS.

I. *On the Propriety and Advantages of acquiring the Knowledge and Uſe of Arms, in Times of public Danger*; preached before the Echlinvile Volunteers, March 28, 1779, and publiſhed at their Requeſt. By the Rev. W. S. Dickſon. 8vo. 6d. Belfaſt, printed.

A diſcourſe adapted to awaken proper ſentiments in the mind of every Chriſtian Proteſtant, and offering many ſeaſonable and uſeful admonitions to the volunteers who were preſent.

II. Occaſioned by the Death of the Rev. James Armſtrong, late Proteſtant Diſſenting Miniſter of Portaferry: Preached and publiſhed by Deſire of the Congregation of that Place. By W. Steel Dickſon. 8vo. 6d. Belfaſt, printed, 1780.

The immediate purpoſe of this diſcourſe, is, 'to enquire what particular happineſs the ſpirits of the juſt ſhall derive from Chriſt, who is their life, when they ſhall appear with him in glory; and what ſupport the cauſe of virtue may derive from the hope of this happineſs amidſt the troubles and temptations of the preſent world.' This

ſermon,

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ſermon, like the former, does credit to the piety and good ſenſe of the Author.

III. *St. Paul's Senſe of Soundneſs and Religion.* Before an Aſſembly of Proteſtant Diſſenting Miniſters, at Halifax in the County of York, May 30, 1781. By William Turner. 8vo. 6d. Johnſon. 1781.

The account given, in this plain and uſeful diſcourſe, of *ſoundneſs* in matters of religion, is as follows:—'A ſincere and ſteadfaſt belief in the Goſpel, and a faithful repreſentation of it to others, as a divine inſtitution of the grace of God, by the mediation of Jeſus Chriſt, for reforming mankind from ſin, and engaging them diligently to practiſe all holineſs, or to conduct their lives in ſincere obedience to the precepts of the Goſpel, requiring piety towards God, purity in ourſelves, and righteouſneſs and goodneſs to all men; animated hereto by a firm belief in the promiſes which God hath made us by Jeſus Chriſt, a ſteadfaſt expectation of a future judgment at Chriſt's appearing in glory, and an efficacious hope of eternal life from him.—Thus to believe, and thus to practiſe, is to be *ſound in the faith*; and to teach and exhort others to believe theſe things, and thereupon to practiſe their proper duties, is to teach *ſound doctrine*—according to the Apoſtle's ſenſe of the words. On the contrary—to amuſe ourſelves with difficult queſtions, ſpeculative notions, and zealous contentions about high and myſterious points, of little or no tendency to improve the heart or amend the practice; or to adopt and place a dependance on the precepts, obſervances, and ordinances of men, or on any external rites, privileges, and practices, to the neglect and prejudice of real goodneſs—is to be *unſound in the faith*.—And to pervert the attention and abuſe the credulity of others by teaching them ſuch unprofitable and vain matters, and thereby to take them off from the ſubſtantial and indiſpenſable duties of holineſs in heart and life, is *to teach unſound doctrine*.'

Such is the repreſentation here made, and we muſt add, that this repreſentation is fully ſupported by the authority, and the expreſs declarations, of St. Paul. The Preacher's text is Titus ii. 1. *But ſpeak thou the things which become ſound doctrine.* All the paſſages in which the terms *ſound* or *unſound* in reſpect to faith or doctrine are uſed, are brought under a review; and it appears in a manner ſufficiently plain, we ſhould ſuppoſe, for the conviction of any fair and unprejudiced reader, that the above explication contains their true intent and meaning. Nay, we ſhould apprehend that ſuch readers might infer this from the paſſages themſelves, carefully conſidered in their connection, without any comment or paraphraſe at all.

CORRESPONDENCE.

[To our Readers.]

Our inſertion of Mr. Roberts's Letter concerning the rot in ſheep, at the end of our Review for November, has procured us the favour of the following remarks on the ſame ſubject, from another Gentleman.—Perhaps we ought to make an apology to our Readers, for having, by the admiſſion of ſuch diſcuſſions, departed from the immediate purpoſe and plan of a literary journal; but when the importance of the inquiry is conſidered, we, ſurely, may hope for abſolution.—

Should

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Should the little room we have ſpared to our Correſpondents on this occaſion, pave the way to a diſcovery of an effectual remedy for the very great evil they have ſo laudably inveſtigated, the Monthly Reviewers will have rendered more good to mankind, than ever was done before, by all the Journaliſts upon earth.

Our preſent Correſpondent, after an introductory paragraph, which we have taken the liberty of omitting, thus proceeds:

'I found the blood-veſſels of the liver of many ſheep, which were infected with the rot, eſpecially about the biliary duct, very dark and turgid. On diſſecting them, and examining their contents, not with the naked eye only, but alſo with a compound reflecting microſcope, I obſerved, among a maſs of grumous blood, in all thoſe veſſels, a great number of inſects, with evident ſigns of animation, which appeared to the naked eye, of different ſizes; but many of them about an eighth of an inch broad, and a fourth of an inch long, very much flatted, and in ſhape reſembling a flounder. Indeed the reſemblance is ſo ſtrong, and the inſect ſo well known, that the butchers and farmers diſtinguiſh it by that appellation. Examining many of them, attentively, by the microſcope, I found an aperture in the narrow extremity of the body, which may, with evident propriety, be called the head; which aperture was undoubtedly the mouth of the inſect; and another aperture, of the ſame ſhape and dimenſions, nearly, about the junction of the thorax and abdomen. There appeared no other aperture in the body, either in the extreme part of the abdomen or elſewhere. They had no appearance of eyes, for the all-wiſe Author of nature laviſhes no parts or members uſeleſsly, and they can have no occaſion for organs of ſight in their dark and cellular ſituations. Many veſſels were diſperſed through the body in a regular and ſyſtematic order, filled with a fluid, reſembling blood, and all their parts and veſſels, while living, had evidently a muſcular motion. I made a ſlight drawing of them at the time of obſervation, but I cannot now refer to it. Theſe obſervations evidently prove that your correſpondent, Mr. R. is quite miſtaken in his theory, however ingenious; and that the Member of the Bath ſociety * has given a plauſible, if not the true hypotheſis. I muſt beg leave, likewiſe, to obſerve, that, if ewes do not contract the diſorder, while they give ſuck, this I know from woeful experience, that they frequently die with this complaint, while their lambs depend upon them for food; and indeed, in every ſtage of geſtation. I leave it to the medical faculty to preſcribe a cure; at the ſame time obſerving, that Dr. Withering, an ingenious phyſician in Birmingham, ſays, in his "botanical arrangement" that the bark of elder is a cure for this diſorder.

Portman Square, I am, Gentlemen, Yours,
Dec. 23, 1781. JAMES WOODHOUSE.

*** Mr. Nixon's publication came too late for this Month's Review.—Some notice will be taken of it in our next.

††† Lindſay's Catechiſt is not forgotten.

* See p. 424. of our Review for June, laſt, Art. *Letters and Papers publiſhed by the Bath Society for the Encouragement of Agriculture,* &c.

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THE MONTHLY REVIEW,

For FEBRUARY, 1782.

ART. I. *The History of English Poetry, from the Close of the Eleventh to the Commencement of the Eighteenth Century.* To which are prefixed Two Dissertations. I. On the Origin of Romantic Fiction in Europe. II. On the Introduction of Learning into England. Vol. III. To this Volume is prefixed a Third Dissertation on the Gesta Romanorum. By Thomas Warton, B. D. Fellow of Trinity College Oxford, and of the Society of Antiquaries, and late Professor of Poetry in the University of Oxford. 4to. 1l. 1s. Boards. Dodsley, &c. 1781.

MR. Warton is now arrived at that period of his History in which the poetry of England begins to assume a more cultivated and classical appearance. An intercourse with Italy had laid open to our countrymen the treasures of ancient literature; and the estimation in which poetry was held by the Italians, who at that time led the fashions in Europe, naturally excited an ambition to rival them.

Our first classical poet was

Surrey, the Granville of a former age.

Mr. Warton justly remarks, that his life throws so much light on the character and subjects of his poetry, that it is almost impossible to consider the one, without exhibiting a few anecdotes of the other. Not only for the reason assigned by Mr. Warton, but also for the sake of giving a curious specimen of the romantic manners of the age in which he lived, we shall lay what Mr. W. says on this subject before our Readers:

'While a boy, he was habituated to the modes of a court at Windsor-castle; where he resided, yet under the care of proper instructors, in the quality of a companion to Henry Fitzroy, Duke of Richmond, a natural son of King Henry the Eighth, and of the highest expectations.

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'This young nobleman, who also bore other titles and honours, was the child of Henry's affection: not so much on account of his hopeful abilities, as for a reason insinuated by Lord Herbert, and at which those who know Henry's history and character will not be surprised, because he equally and strongly resembled both his father and mother.

'A friendship of the closest kind commencing between these two illustrious youths, about the year 1530, they were both removed to Cardinal Wolsey's College at Oxford, then universally frequented, as well for the excellence as the novelty of its institution; for it was one of the first seminaries of an English University, that professed to explode the pedantries of the old barbarous philosophy, and to cultivate the graces of polite literature. Two years afterwards, for the purpose of acquiring every accomplishment of an elegant education, the Earl accompanied his noble friend and fellow-pupil into France, where they received King Henry, on his arrival at Calais to visit Francis the First, with a most magnificent retinue. The friendship of these two young noblemen was soon strengthened by a new tie; for Richmond married the Lady Mary Howard, Surrey's sister. Richmond, however, appears to have died in the year 1536, about the age of seventeen, having never cohabited with his wife *. It was long before Surrey forgot the untimely loss of this amiable youth, the friend and associate of his childhood, and who nearly resembled himself in genius, refinement of manners, and liberal acquisitions.

'The FAIR GERALDINE, the general object of Lord Surrey's passionate sonnets, is commonly said to have lived at Florence, and to have been of the family of the Geraldi of that city. This is a mistake, yet not entirely without grounds, propagated by an easy misapprehension of an expression in one of our poet's odes, and a passage in Drayton's heroic epistles. She was undoubtedly one of the daughters of Gerald Fitzgerald, Earl of Kildare.'

The reasons for this supposition were originally suggested by Mr. Walpole †, whose key to the genealogy of the matchless Geraldine Mr. Warton has adopted.

'It is not precisely known at what period the Earl of Surrey began his travels. They have the air of a romance. He made the tour of Europe in the true spirit of chivalry, and with the ideas of an Amadis; proclaiming the unparalleled charms of his mistress, and prepared to defend the cause of her beauty with the weapons of knight-errantry. Nor was this adventurous journey performed without the intervention of an enchanter. The first city in Italy which he proposed to visit was Florence, the capital of Tuscany, and the original seat of the ancestors of his Geraldine. In his way thither, he passed a few days at the Emperor's court; where he became acquainted with Cornelius Agrippa, a celebrated adept in natural magic. This visionary philosopher shewed our hero, in a mirror of glass, a living image of Geraldine, reclining on a couch, sick, and reading one of

* Wood, Ath. Oxon. i. 68.

† Catalogue of Royal and Noble Authors, vol. i. p. 105. edit. 1759.

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his moſt tender ſonnets by a waxen taper *. His imagination, which wanted not the flattering repreſentations and artificial incentives of illuſion, was heated anew by this intereſting and affecting ſpectacle. Inflamed with every enthuſiaſm of the moſt romantic paſſion, he haſtened to Florence: and, on his arrival, immediately publiſhed a defiance againſt any perſon who could handle a lance and was in love, whether Chriſtian, Jew, Turk, Saracen, or Canibal, who ſhould preſume to diſpute the ſuperiority of Geraldine's beauty. As the lady was pretended to be of Tuſcan extraction, the pride of the Florentines was flattered on this occaſion: and the Grand Duke of Tuſcany permitted a general and unmoleſted ingreſs into his dominions of the combatants of all countries, till this important trial ſhould be decided. The challenge was accepted, and the Earl victorious †. The ſhield which he preſented to the Duke before the tournament began, is exhibited in Vertue's valuable plate of the Arundel family, and was actually in the poſſeſſion of the late duke of Norfolk ‡.

'Theſe heroic vanities did not, however, ſo totally engroſs the time which Surrey ſpent in Italy, as to alienate his mind from letters: he ſtudied with the greateſt ſucceſs a critical knowledge of the Italian tongue, and, that he might give new luſtre to the name of Geraldine, attained a juſt taſte for the peculiar graces of the Italian poetry.

'He was recalled to England for ſome idle reaſon by the King, much ſooner than he expected: and he returned home, the moſt elegant traveller, the moſt polite lover, the moſt learned nobleman, and the moſt accompliſhed gentleman, of his age. Dexterity in tilting, and gracefulneſs in managing a horſe under arms, were excellencies now viewed with a critical eye, and practiſed with a high degree of emulation. In 1540, at a tournament held in the preſence of the Court at Weſtminſter, and in which the principal of the nobility were engaged, Surrey was diſtinguiſhed above the reſt for his addreſs in the uſe and exerciſe of arms. But his martial ſkill was not ſolely diſplayed in the parade and oſtentation of theſe domeſtic combats. In 1542, he marched into Scotland, as a chief commander in his father's army; and was conſpicuous for his conduct and bravery at the memorable battle of Flodden-field, where James the Fourth of Scotland was killed. The next year, we find the career of his victories impeded by an obſtacle which no valour could reſiſt. The cenſures of the church have humiliated the greateſt heroes: and he was impriſoned in Windſor-caſtle for eating fleſh in Lent. The prohibition had been renewed or ſtrengthened by a recent proclamation of the King. I mention this circumſtance, not only as it marks his character, impatient of any controul, and careleſs of very ſerious conſequences which often ariſe from a contempt of petty formalities, but as it gave occaſion to one of his moſt ſentimental and pathetic ſonnets §. In 1544, he was Field-marſhal of the Engliſh army in the expedition to Bologne, which he took. In that age, love and arms conſtantly went together: and it was amid the fatigues of this pro-

* Drayton, Her. Epiſt.—Howard to Geraldine, v. 57.
† Wood, ubi ſupra. ‡ Walpole, Anecd. Paint. i. 76.
§ Fol. 6, 7.

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tracted campaign, that he composed his last sonnet called the FANSIE of a *wearied Lover* *.

'But as Surrey's popularity increased, his interest declined with the King; whose caprices and jealousies grew more violent with his years and infirmities. The brilliancy of Surrey's character, his celebrity in the military science, his general abilities, his wit, learning, and affability, were viewed by Henry with disgust and suspicion. It was in vain that he possessed every advantageous qualification, which could adorn the scholar, the courtier, and the soldier. In proportion as he was amiable in the eyes of the people, he became formidable to the King. His rising reputation was misconstrued into a dangerous ambition, and gave birth to accusations equally groundless and frivolous. He was suspected of a design to marry the Princess Mary; and by that alliance, of approaching to a possibility of wearing the crown. It was insinuated, that he conversed with foreigners, and held a correspondence with Cardinal Pole.

'The addition of the escocheon of Edward the Confessor to his own, although used by the family of Norfolk for many years, and justified by the authority of the heralds, was a sufficient foundation for an impeachment of high treason. These motives were privately aggravated by those prejudices, with which Henry remembered the misbehaviour of Catharine Howard, and which were extended to all that lady's relations. At length, the Earl of Surrey fell a sacrifice to the peevish injustice of a merciless and ungrateful master. Notwithstanding his eloquent and masculine defence, which, even in the cause of guilt itself would have proved a powerful persuasive, he was condemned by the prepared suffrage of a servile and obsequious jury, and beheaded on Tower-hill in the year 1547 †. In the mean time we should remember, that Surrey's public conduct was not on all occasions quite unexceptionable. In the affair of Bologne he had made a false step. This had offended the King. But Henry, when once offended, could never forgive. And when Hertford was sent into France to take the command, he could not refrain from dropping some reproachful expressions against a measure which seemed to impeach his personal courage. Conscious of his high birth and capacity, he was above the little attentions of caution and reserve; and he too frequently neglected to consult his own situation, and the King's temper. It was his misfortune to serve a monarch, whose resentments, which were easily provoked, could only be satisfied by the most severe revenge. Henry brought those men to the block, which other monarchs would have only disgraced.

'Among these anecdotes of Surrey's life, I had almost forgot to mention what became of his amour with the fair Geraldine. We lament to find, that Surrey's devotion to this lady did not end in a wedding, and that all his gallantries and verses availed so little! No memoirs of that incurious age have informed us, whether her beauty was equalled by her cruelty; or whether her ambition prevailed so far over her gratitude, as to tempt her to prefer the solid glories of a

* Fol. 18. See Dugd. Baronag. ii. p. 275.

† See Stowe, Chron. p. 592. Challoner, de Republ. Angl. Instaurand. lib. ii. p. 45.

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more ſplendid title and ample fortune, to the challenges and the compliments of ſo magnanimous, ſo faithful, and ſo eloquent a lover. She appears, however, to have been afterwards the third wife of Edward Clinton, earl of Lincoln. Such alſo is the power of time and accident over amorous vows, that even Surrey himſelf outlived the violence of his paſſion. He married Frances, daughter of John Earl of Oxford, by whom he left ſeveral children. One of his daughters, Jane Counteſs of Weſtmoreland, was among the learned ladies of that age, and became famous for her knowledge of the Greek and Latin languages *.'

The friend and poetical aſſociate of Surrey was Sir Thomas Wyat the Elder, who though inferior to Surrey as a writer of ſonnets, yet, as a moral poet, had conſiderable merit. Beſides theſe, Sir Francis Bryan, George Boleyn, Earl of Rochford, and Lord Vaulx, were profeſſed rhymers and ſonnet-writers, and large contributors to the firſt printed poetical miſcellany in the Engliſh language, publiſhed by Tottel in the year 1557. Even the ſavage Henry caught the infection of the times, and compoſed ſonnets and madrigals. 'I have been told, ſays Mr. Warton, 'that the late Lord Eglintoun had a genuine book of manuſcript ſonnets, written by King Henry the Eighth. There is an old madrigal, ſet to muſic by William Bird, ſuppoſed to be written by Henry, when he firſt fell in love with Anne Boleyn †. It begins,

> The eagles force ſubdues eche byrde that flyes,
> What metal can reſyſte the flamyng fyre?
> Doth not the ſunne dazle the cleareſte eyes,
> And melt the yce, and make the froſte retyre?

It appeared in Bird's Pſalms, Songs, and Sonnets, printed with muſical notes, in 1611 ‡. Poetry and muſic are congenial; and it is certain, that Henry was ſkilled in muſical compoſition. Eraſmus aſſerts, that he compoſed ſome church ſervices §: and one of his anthems ſtill continues to be performed in the choir of Chriſt-church at Oxford, of his foundation. It is in an admirable ſtyle, and is for four voices. Henry, although a ſcholar, had little taſte for the claſſical elegancies which now began to be known in England. His education ſeems to have been altogether theological: and, whether it beſt ſuited his taſte or his intereſt, polemical divinity ſeems to have been his favourite ſcience. He was a patron of learned men, when they humoured his vanities; and were wiſe enough not to interrupt his pleaſures, his convenience, or his ambition.'

To trace this indefatigable antiquary through all the curious, if not intereſting, matter which this volume contains, would far exceed the limits of our deſign. To paſs over, therefore,

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* Dugd. Baron. i. 533. ii. 275.

† I muſt not forget, that a ſong is aſcribed to Anne Boleyn, but with little probability, called her Complaint. See Hawkins, Hiſt. Muſ. iii. 32. v. 480.

‡ See alſo Nugæ Antiquæ, ii. 248.

§ See Hawkins, Hiſt. Muſ. ii. 533.

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what we should otherwise wish to dwell upon, let us proceed to that section in which are pointed out the effects of the *reformation* on our poetry:

'The reformation of our church produced an alteration for a time in the general system of study, and changed the character and subjects of our poetry. Every mind, both learned and unlearned, was busied in religious speculation; and every pen was employed in recommending, illustrating, and familiarising the Bible, which was now laid open to the people.

'The poetical annals of King Edward the Sixth, who removed those chains of bigotry which his father Henry had only loosened, are marked with metrical translations of various parts of the sacred Scripture. Of these the chief is the versification of the Psalter by Sternhold and Hopkins; a performance, which has acquired an importance, and consequently claims a place in our series, not so much from any merit of its own, as from the circumstances with which it is connected.

'It is extraordinary, that the Protestant churches should be indebted to a country in which the reformation had never begun to make any progress, and even to the indulgence of a society which remains to this day the grand bulwark of the Catholic theology, for a very distinguishing and essential part of their ritual.

'About the year 1540, Clement Marot, a valet of the bed-chamber to King Francis the First, was the favourite poet of France. This writer, having attained an unusual elegance and facility of style, added many new embellishments to the rude state of the French poetry. It is not the least of his praises, that La Fontaine used to call him his master. He was the inventor of the rondeau, and the restorer of the madrigal: but he became chiefly eminent for his pastorals, ballads, fables, elegies, epigrams, and translations from Ovid and Petrarch. At length, being tired of the vanities of profane poetry, or rather privately tinctured with the principles of Lutheranism, he attempted, with the assistance of his friend Theodore Beza, and by the encouragement of the Professor of Hebrew in the University of Paris, a version of David's Psalms into French rhymes. This translation, which did not aim at any innovation in the public worship, and which received the sanction of the Sorbonne as containing nothing contrary to sound doctrine, he dedicated to his master, Francis the First, and to the Ladies of France. In the dedication to the Ladies, or *les Dames des France*, whom he had often before addressed in the tenderest strains of passion or compliment, he seems anxious to deprecate the raillery which the new tone of his versification was likely to incur, and is embarrassed how to find an apology for turning saint. Conscious of his apostacy from the levities of life, in a spirit of religious gallantry, he declares that his design is to add to the happiness of his fair readers, by substituting divine hymns in the place of *chansons d'amour*, to inspire their susceptible hearts with a passion in which there is no torment, to banish that fickle and fantastic deity Cupid from the world, and to fill their apartments with the praises, not of the *little god*, but of the true Jehovah.

E voz doigts sur les espinettes
Pour dire SAINTES CHANSONETTES.

He

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' He adds, that the golden age would now be reſtored, when we ſhould ſee, the peaſant at his plough, the carman in the ſtreets, and the mechanic in his ſhop, ſolacing their toils with pſalms and canticles: and the ſhepherd and ſhepherdeſs repoſing in the ſhade, and teaching the rocks to echo the name of the Creator.

Le Laboureur a ſa charruë,
Le Charretier parmi le ruë,
Et l'Artiſan a en ſa boutique,
Avecques un PSEAUME ou CANTIQUE,
En ſon labour ſe ſoulager.
Heureux qui orra le Berger
Et la Bergere au bois eſtans,
Fair que rochers et eſtangs,
Apres eux chantant la hauteur
Du ſainct nom de Createur *.

' Marot's Pſalms ſoon eclipſed the brilliancy of his madrigals and ſonnets. Not ſuſpecting how prejudicial the predominant rage of pſalm-ſinging might prove to the ancient religion of Europe, the Catholics themſelves adopted theſe ſacred ſongs as ſerious ballads, and as a more rational ſpecies of domeſtic merriment. They were the common accompaniments of the fiddle. They were ſold ſo rapidly, that the printers could not ſupply the Public with copies. In the feſtive and ſplendid court of Francis the Firſt, of a ſudden nothing was heard but the Pſalms of Clement Marot. By each of the royal family and the principal nobility of the court a pſalm was choſen, and fitted to the ballad tune which each liked beſt. The Dauphin, Prince Henry, who delighted in hunting, was fond of *Ainſi qu'on oit le cerf bruire*, or, *Like as the hart deſireth the water brooks*, which he conſtantly ſung in going out to the chaſe. Madame de Valentinois, between whom and the young Prince there was an attachment, took *Du fond de ma penſée*, or, *From the Depth of my heart, O Lord.* The Queen's favourite was, *Ne vueilles pas, O Sire*, that is, *O Lord, rebuke me not in thine indignation*, which ſhe ſung to a faſhionable jig. Antony King of Navarre ſung, *Revenge moy, pren le querelle*, or, *Stand up, O Lord, to revenge my quarrel*, to the air of a dance of Poitou †. It was on very different principles that pſalmody flouriſhed in the gloomy court of Cromwell. This faſhion does not ſeem in the leaſt to have diminiſhed the gaiety and good humour of the court of Francis.

' At this period John Calvin, in oppoſition to the diſcipline and doctrines of Rome, was framing his novel church at Geneva: in which the whole ſubſtance and form of divine worſhip was reduced to praying, preaching, and ſinging. In the laſt of theſe three, he choſe to depart widely from the Catholic uſage: and, either becauſe he thought that novelty was ſure to ſucceed, that the practice of antiphonal chanting was ſuperſtitious, or that the people were excluded

* Les Oeuvres de Clement Marot de Cahors, valet de chambre du Roy, &c. A Lyon, 1551. 12mo. See ad calc. Traductions, &c. p. 192.

† See Bayle's Dict. V. Marot.

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from bearing a part in the more solemn and elaborate performance of ecclesiastical music, or that the old Papistic hymns were unedifying, or that verse was better remembered than prose, he projected, with the advice of Luther, a species of religious song, consisting of portions of the Psalms intelligibly translated into the vernacular language, and adapted to plain and easy melodies, which all might learn, and in which all might join. This scheme, either by design or accident, was luckily seconded by the publication of Marot's metrical Psalms at Paris, which Calvin immediately introduced into his congregation at Geneva. Being set to simple and almost monotonous notes by Guillaume de Franc, they were soon established as the principal branch in that reformer's new devotion, and became a characteristical mark or badge of the Calvinistic worship and profession. Nor were they sung only in his churches. They exhilarated the convivial assemblies of the Calvinists, were commonly heard in the streets, and accompanied the labours of the artificer. The weavers and woollen manufacturers of Flanders, many of whom left the loom and entered into the ministry, are said to have been the capital performers in this science. At length Marot's Psalms formed an appendix to the catechism of Geneva, and were interdicted to the Catholics under the most severe penalties. In the language of the orthodox, psalm-singing and heresy were synonimous terms.'

* * * * *

'The infectious frenzy of sacred song soon reached England, at the very critical point of time when it had just embraced the reformation: and the new psalmody was obtruded on the new English liturgy by some few officious zealots, who favoured the discipline of Geneva, and who wished to abolish, not only the choral mode of worship in general, but more particularly to suppress the TE DEUM, BENEDICTUS, MAGNIFICAT, JUBILATE, NUNC DIMITTIS, and the rest of the liturgic hymns, which were supposed to be contaminated by their long and ancient connection with the Roman missal, or at least in their prosaic form, to be unsuitable to the new system of worship.

'Although Wyat and Surrey had before made translations of the Psalms into metre, Thomas Sternhold was the first whose metrical version of the Psalms was used in the church of England. Sternhold was a native of Hampshire, and probably educated at Winchester college. Having passed some time at Oxford, he became groom of the robes to King Henry the Eighth. In this department, either his diligent services, or his knack at rhyming, so pleased the King, that his Majesty bequeathed him a legacy of one hundred marks. He continued in the same office under Edward the Sixth, and is said to have acquired some degree of reputation about the court for his poetry. Being of a serious disposition, and an enthusiast to reformation, he was much offended at the lascivious ballads which prevailed among the courtiers: and, with a laudable design to check these indecencies, undertook a metrical version of the Psalter, "thinking "thereby, says Antony Wood, that the courtiers would sing them "instead of their sonnets, *but did not*, only some few excepted *."

* Ath. Oxon. i, 76.

Here

Here was the zeal, if not the success, of his fellow labourer Clement Marot. A singular coincidence of circumstances is, notwithstanding, to be remarked on this occasion. Vernacular versions for general use of the Psalter were first published both in France and England, by laymen, by court-poets, and by servants of the court. Nor were the respective translations entirely completed by themselves: and yet they translated nearly an equal number of psalms, Marot having versified fifty, and Sternhold fifty-one. Sternhold died in the year 1549. His fifty-one psalms were printed the same year by Edward Whitchurch, under the following title. "All such Psalms of David "as Thomas Sternholde late Grome of the Kinges Maiesties robes "did in his lyfe tyme drawe into Englyshe metre." They are without the musical notes, as is the second edition in 1552. He probably lived to prepare the first edition for the press, as it is dedicated by himself to King Edward the Sixth.'

This may be said to be the æra of puritanical poetry. But the religious application was not confined to the Puritans alone; it seems to have been the general vehicle of ecclesiastical controversy.

'When the English Liturgy was restored at the accession of Elisabeth, after its suppression under Mary, the Papists renewed their hostilities from the stage; and again tried the intelligible mode of attack by ballads, farces, and interludes. A new injunction was then necessary, and it was again enacted in 1559, that no person, but under heavy forfeitures, should abuse the Common Prayer in "any Enterludes, Plays, songs or rimes *." But under Henry the Eighth, so early as the year 1542, before the Reformation was fixed or even intended on its present liberal establishment, yet when men had begun to discern and to reprobate many of the impostures of Popery, it became an object of the Legislature to curb the bold and seditious spirit of popular poetry. No sooner were the Scriptures translated and permitted in English, than they were brought upon the stage: they were not only misinterpreted and misunderstood by the multitude, but profaned or burlesqued in comedies and mummeries. Effectually to restrain these abuses, Henry, who loved to create a subject for persecution, who commonly proceeded to disannul what he had just confirmed, and who found that a freedom of enquiry tended to shake his ecclesiastical supremacy, framed a law, that not only Tyndale's English Bible, and all the printed English commentaries, expositions, annotations, defences, replies, and sermons, whether orthodox or heretical, which it had occasioned, should be utterly abolished; but that the kingdom should also be *purged* and *cleansed* of all religious plays, interludes, rhymes, ballads, and songs, which are equally *pestiferous and noysome* to the peace of the church †.

'Henry appears to have been piqued, as an author and a theologist, in adding the clause concerning his own INSTITUTION OF A CHRISTIAN MAN, which had been treated with the same sort of ridicule.

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* Ann. i. Eliz.

† *Stat.* Ann. 34, 35 Hen. VIII. Cap. i. Tyndale's Bible was printed at Paris 1536.

Yet

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Yet under the general injunction of ſuppreſſing all Engliſh books on religious ſubjects, he formally excepts, among others, ſome not properly belonging to that claſs, ſuch as the CANTERBURY TALES, the works of Chaucer and Gower, CHRONICLES, and STORIES OF MENS LIVES ‡. There is alſo an exception added about plays, and thoſe only are allowed which were called MORALITIES, or perhaps interludes of real character and action, "for the rebuking and reproaching of vices, and the ſetting forth of virtue." MYSTERIES are totally rejected §. The reſervations which follow, concerning the uſe of a corrected Engliſh Bible, which was permitted, are curious for their quaint partiality, and they ſhew the embarraſſment of adminiſtration, in the difficult buſineſs of confining that benefit to a few, from which all might reap advantage, but which threatened to become a general evil, without ſome degrees of reſtriction. It is abſolutely forbidden to be read or expounded in the church. The Lord Chancellor, the Speaker of the Houſe of Commons, *Captaines of the wars*, Juſtices of the peace, and Recorders of cities, may quote paſſages to enforce their public harangues, *as hath been accuſtomed*. A nobleman or gentleman may read it, in his houſe, *orchards*, or *garden*, yet quietly, and without diſturbance "of good order." A merchant alſo may read it *to himſelf privately*. But the common people, who had already abuſed this liberty to the purpoſe of diviſion and diſſenſions, and under the denomination of *women*, artificers, apprentices, journeymen, and ſervingmen, are to be puniſhed with one month's impriſonment, as often as they are detected in reading the Bible either privately or openly.

'It ſhould be obſerved, that few of theſe had now learned to read. But ſuch was the privilege of peerage, that ladies of quality might read "to themſelves and alone, and not to others," any chapter either in the Old or New Teſtament *. This has the air of a ſumptuary law, which indulges the nobility with many ſuperb articles of finery, that are interdicted to thoſe of inferior degree †. Undoubtedly the Ducheſſes and Counteſſes of this age, if not from principles

‡ *Stat.* 34, 35 Hen. VIII. Cap. i. Artic. vii.

§ Ibid. Artic. ix.

* Ibid. Artic. x. ſeq.

† 'And of an old *Dietarie for the Clergy*, I think by Archbiſhop Cranmer, in which an Archbiſhop is allowed to have two ſwans or two capons in a diſh, a Biſhop two. An Archbiſhop ſix blackbirds at once, a Biſhop five, a Dean four, an Archdeacon two. If a Dean has four diſhes in his firſt courſe, he is not afterwards to have cuſtards or fritters. An Archbiſhop may have ſix ſnipes, an Archdeacon only two. Rabbits, larks, pheaſants, and partridges, are allowed in theſe proportions. A Canon Reſidentiary is to have a ſwan only on a Sunday. A Rector of ſixteen marks, only three blackbirds in a week. See a ſimilar inſtrument, Strype's *Parker*, *Append.* p. 65.'

'In the Britiſh Muſeum, there is a beautiful manuſcript on vellum of a French tranſlation of the Bible, which was found in the tent of King John, King of France, after the battle of Poictiers. Perhaps his Majeſty poſſeſſed this book on the plan of an excluſive royal right.'

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of piety, at least from motives of curiosity, became eager to read a book which was made inaccessible to three parts of the nation. But the partial distribution of a treasure, to which all had a right, could not long remain. This was a MANNA to be *gathered by every man*. The claim of the people was too powerful to be over-ruled by the bigotry, the prejudice, or the caprice of Henry.'

Mr. Warton then makes some pertinent remarks on the influence which the translation of the Bible had, in fixing the English language. With these remarks we shall for the present suspend our review of this very entertaining performance:

'I must add here, in reference to my general subject, that the translation of the Bible, which in the reign of Edward the Sixth was admitted into the churches, is supposed to have fixed our language. It certainly has transmitted and perpetuated many antient words which would otherwise have been obsolete or unintelligible. I have never seen it remarked, that at the same time this translation contributed to enrich our native English at an early period, by importing and familarising many Latin words *.

'These were suggested by the Latin vulgate, which was used as a medium by the translators. Some of these, however, now interwoven into our common speech, could not have been understood by many readers even above the rank of the vulgar, when the Bible first appeared in English. Bishop Gardiner had therefore much less reason than we now imagine, for complaining of the too great clearness of the translation, when, with an insidious view of keeping the people in their ancient ignorance, he proposed, that instead of always using English phrases, many Latin words should still be preserved, because they contained an inherent significance and a genuine dignity, to which the common tongue afforded no correspondent expressions of sufficient energy †.'

* More particularly in the Latin derivative substantives, such as, *divination, perdition, adoption, manifestation, consolation, contribution, administration, consummation, reconciliation, operation, communication, retribution, preparation, immortality, principality*, &c. &c. And in other words, *frustrate, inexcusable, transfigure, concupiscence*, &c. &c.

† Such as, *idolatria, contritus, holocaustu, sacramentum, elementa, humilitas, satisfactio, ceremonia, absolutio, mysterium, penitentia*, &c. See Gardiner's propofals in Burnet, *Hist. Ref.* vol. i. B. iii. p. 315. And Fuller, *Ch. Hist.* B. v. Cent. xvi. p. 238.

ART. II. ETHICS, Rational and Theological, with cursory Reflections on the general Principles of Deism. By John Grose, F. A. S. 8vo. 6s. sewed. Faulder, &c.

AN Author who sets the *critics* at defiance, betrays a secret apprehension that his writings will not bear to be tried by the approved rules of composition. This is a remark which frequently suggests itself to us in the course of our lucubrations. We are led to make it at this time by the following passage in Mr. Grose's preface. 'The most undiscerning,' says he, 'will easily

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eaſily perceive numerous defects in this undertaking, but it is on the *candid* that the Author ſolely relies: as to the critics, or a legion of their time-ſerving adherents, he would adopt the words of a celebrated genius, "Making human opinion the ſtandard of *truth*, is like making the *camelion* the ſtandard of colour."——Not to mention that this obſervation has little or no affinity with the ſubject it is brought to illuſtrate, we would aſk, Are candour and criticiſm then incompatible ideas? Is it a mark of want of diſcernment to perceive the defects and blemiſhes of a literary performance? Or is no regard to be paid to the general opinion and judgment of mankind in matters of this nature? Various and uncertain as human opinion may be, no one, ſurely, but an Author, conſcious that what he has written will not ſtand the teſt of examination, and dreading the public ſentence, would anſwer theſe queſtions in the affirmative.

The publication before us conſiſts of diſtinct eſſays on a variety of ſubjects relating to morality and religion, in which the Author has introduced ſome particular theological ſentiments, with a view to evince the expediency and neceſſity of a Divine revelation. To theſe are ſubjoined, as expreſſed in the title, curſory reflections on the general principles of Deiſm. Several of the eſſays, as we learn from the Preface, have appeared in ſome of the periodical prints. We are ſorry that any of the Author's friends ſhould ſo far flatter him, as to induce him to collect and publiſh them, with others of the ſame kind, in a volume; as we cannot think that they are calculated to yield him any reputation as a Writer, or that they have any tendency to increaſe the number of rational Chriſtians. His ſtyle is turgid, quaint, and ſometimes incorrect. Among other anomalies, the firſt perſon ſingular is generally omitted before the verb; and the ſeveral members of a ſentence are affectedly ſeparated, after the manner of Sterne, but without his ſpirit, by ſhort lines. The train of thought and reaſoning in the eſſays is frequently unconnected and inconcluſive. The views which the Author has given of human nature are degrading and unjuſt. And conſequently, the theological ſentiments which he has advanced, are irrational and indefenſible. Our Readers, we doubt not, will be of our opinion, when they have peruſed the following quotations and remarks.

We need go no further than the firſt paragraph of the firſt eſſay, *On Happineſs*, for a ſpecimen of the affected ſtyle of this work, or for an inſtance of the falſe views which the Author has given of the character and condition of mankind.

"Uſhered into a ſtate of exiſtence, where the flattering voice of pleaſure,—and the threatening language of pain alternately reſound;—where vice is arrayed with ſplendor,—and virtue *ſcarcely* ſeen;—where honour is applied to folly,—and ſhame where blame is due;

where favour leans to intereſt,—and where *merit* is but a *name*;—where friendſhip is a *proſtituted* term,—and *gain* includes reſpect:—in this *inverted* paradiſe, deluded man goes far in ſearch of *happineſs*.'

In the ſequel of this eſſay, having noticed the diſappointment to which ſeveral other characters are expoſed in their purſuit of happineſs, he adds, 'The *philoſopher*, likewiſe, who regulates his conduct by reaſon,—is a ſtranger to this refined acquiſition,—and though he ſuppoſes himſelf a participant of it,—yet, in the end, finds himſelf deceived.—From the perplexity annexed to a crude ſyſtem of action, he often embarraſſes his mind, and is deluded in the object: in the dark reſearches of myſtery he is bewildered,—and as reaſon is overpowered by *inſinitude*,—his diſcourſive tenminate, his curioſity is checked,—his wiſdom confounded,—*and his happineſs ended*!'

What ideas, it may be aſked, does our Author entertain of reaſon and philoſophy? Can he be ſaid *to regulate his conduct by reaſon*, or can he have any pretenſions to the character of a *philoſopher*, who *adopts a crude ſyſtem of action*, or who ſuffers himſelf to be *bewildered in the dark reſearches of myſtery*?

In a ſubſequent eſſay, *On Philoſophy*, he ſays,—'from the exiſtence of reaſon, it is plain the will is vitiated; otherwiſe it would have needed no guide.' This is the firſt time, we believe, that reaſon has been conſidered as a proof of depravity. An unvitiated will without reaſon, if any meaning can be affixed to the expreſſion, is rectitude without underſtanding, and benevolence without wiſdom.

'Philoſophy,' ſays he, in another part of the ſame eſſay, 'Philoſophy at beſt can be no more than precept,—and without the will is made ſubſervient, it will never be put in practice. The extent of Philoſophy is Nature, and here it is loſt in wonder,—and confuſed in myſtery.

'As it was by man invented, how can it inform us concerning God? Idea is its common agent, and mere ſuggeſtion its ſupport,—the one is immerſed in matter,—and the other expoſed to an intellective chaos. Cauſes are proved by their effect, and ſubjects are reduced to our comprehenſion, by the light of Nature, and the rudiments of Reaſon.'

Again, 'This ſcience is deſervedly admired in thoſe branches of it that relate to logic and rhetoric; but with regard to Ethics or Moral Philoſophy, it ſerves only to ſhew us how exceeding ignorant the wiſeſt of men are, reſpecting human nature, when left to the mere dictates of abſtract reaſoning.——Natural religion may be compared to the lanthorns we uſe on a dark night, that afford only a particular diſcovery, whilſt the greateſt part remains in its original darkneſs.

'Philoſophy, as reſpecting man, is indeed the religion of Nature,

† *N. B.* In theſe, and all our quotations, we have exactly copied the breaks and Italics of the original.

acting

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acting by opinion, and guided by ſenſe. "Virtue, according to Ariſtotle, is founded upon Nature" A direct contradiction this to the Chriſtian ſyſtem of Philoſophy, ſince Revelation authoriſes us to aſſert, that vice is founded upon Nature, and virtue only founded upon Grace.'

In the next eſſay, *On Ethics*, is the following paragraph:

'Were ſtoicism irreſiſtibly prevalent, and a blind fatality our univerſal creed, our hopes at beſt would be a fruitleſs effort of endurance; and our conſolation a miſerable uncertainty.—But a far more pleaſing ſcene is exhibited, and from the opaque abodes of conjecture, riſes forth the perſpicuity of truth;—our borrowed powers ſtrain every nerve in our behalf, but at laſt implicitly yield to infallible guidance.—We view ourſelves as men ſubject to various incidents,—depraved and mortal,—but we ſee likewiſe our *ſupport*;—we behold the road to never-ending felicity, *not* ſtrewed with ſenſual delights;—or immured between tranquillity and eaſe, but powerfully ſecured from every invader, beyond the reach of injury.'

Referring the ſentiments, the reaſoning, and the ſtyle of theſe paſſages to the remarks of the Reader, we ſhall only obſerve, that ſentiments equally extravagant, metaphors equally harſh, and language equally inflated, may be found in every part of this extraordinary publication. But leſt we ſhould be thought to do injuſtice to the Author by partial quotations, we ſhall extract an intire eſſay, which we ſelect, as being one of the ſhorteſt, and as containing the principal ſentiments reſpecting human nature and divine revelation, which are repeatedly advanced in the courſe of the work:

'ON VICE.

'At the earlieſt period of time, when innocence ornamented humanity,—and purity wore an earthly form, extatic bliſs reigned with uninterrupted ſway, and illuminated every trace of being.—Danger was hitherto unknown,—fear had never ſhewn its affrighted aſpect,—nor diſtreſs its armed hoſt. Reflection yielded a ſucceſſion of increaſing joys—thought was the ſeed-time of apparent eaſe, and revolving moments as the harveſt of complete fruition.—Encircled by the cheering rays of unremitting bliſs, Nature exhilarated the happy pair with continual delights, and proved, in majeſtic luſtre, its Author to be divine.—But, ſad to relate,—the fatal hour arrived when ſpotleſs innocence exchanged its beauteous garb for that of vice.—A midnight gloom pervades the tragic ſcene;—and ſhame veils guilt with awe. Horror ſtalks into the maze of life, and ſonorous vengeance is in idea heard,—reſentment is the expected meſſenger of woe, and injured juſtice the executioner of man. What conſcious innocence had emboldened to enjoy, guilt with acrimony forbids, and flight proves the fancied refuge of an enfeebled—fallen creature.

'Vice here preſents us with a dreadful view of the depravity of human nature, the guilt it has contracted,—and the puniſhment it has incurred. It has effected an awful ſeparation between the creature and the Creator,—and occaſioned enmity between God and man,

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man, ſtrife and contention—envy and malice,—pride and revenge,—with diſeaſes and death, every evil in the world it has entailed on the ſons of men. Notwithſtanding the deſtructive nature of vice,—we are too apt to liſten to its voice, though conſcience declares what will neceſſarily enſue. How vitiated!—how fallen!—how frail, then, is humanity, to become a willing ſlave to vice;—which threatens, though it may invite!—Its promiſes are riches—pleaſure—or profit, but theſe it cannot give.—It invites to happineſs,—but woe alone appears;—to riches, but poverty impends;—to profit, but loſs, yea dreadful loſs, enſues.—Thus, at beſt, it is a deceiver.—The many ſpecious forms which vice, on almoſt every occaſion can aſſume,—renders it a more invincible adverſary,—for it has a bait conſtantly ſuited to every genius and inclination.

'Plato ſays, "Vice is involuntary; for no man can purſue ill, as ſuch, without a proſpect of ſome good, or fear of greater evil."—Had humanity retained its original purity and innocence, it would have appeared formidable;—but our natures being depraved, it is fitly adapted to our will and inclination.—Though many unite in condemning vice in the theory, their reaſon teſtifying againſt it,—yet how few practically diſavow it? The cauſe hereof is a vitiated nature,—the effect is vice in the practice. Vice compriſes, in one ſingle term, every degree of ſin, and in every act is oppoſed to virtue. It is a principle counteracting and oppoſing every human virtue,—calculated to deſtroy our peace in the views of comfort, and to procure us miſery in the hopes of joy.—It is an inſatiable and inordinate principle;—inſatiable, inaſmuch as the gratification of one paſſion leads to many,—and the gratification of many leads to more. Inordinate, as it denies all authority,—claiming obedience to its will; and ſubmiſſion to its commands. The ſervants of vice are willing ſlaves to a moſt cruel tyrant;—but fond of their chains, are happy in a ſad deluſion. Vice, regardleſs of its promiſes, binds its wretched ſons with fetters of alluring woe;—while virtue, with its gentle hand, conducts us to the plains of bliſs.—Its reward is ruin, and its wages death,—hoſtilities commence between vice and reaſon, when the firſt prevails;—ſince paſſion, the promoter, is itſelf irrational.

'This principle is the common enemy of Nature,—though we are naturally inclined to it. Every faculty of the mind—the whole human ſyſtem is immediately affected by its influence,—and it is their mutual intereſt to reſiſt its force, and withſtand its flattering charms,—but ſo blinded are we to our common welfare, and ſo ſubtle is this dangerous foe, that he meets with little oppoſition. Inſtead of making the ſmalleſt efforts to counteract the latent and ruinous purpoſes of vice,—we are conſtantly extenuating—palliating—and ſometimes vindicating its baneful exertions. Under the idea of *liberality of ſentiment*, we become ſceptical and unbelieving,—under the veil of *refinement*, diſſipated—prophane,—in the garb of *honour*, we aſſimilate to the ferocity of the ſavage,—in the maſk of politeneſs, hypocritical—under the auſpices of refinement, indulge a levity of manners—with the plea of *modeſt aſſurance*—indelicate, amazonian,—and in the livery of cuſtom,—faſhionably abandoned.

'If vices, by the uſurped authority of the vicious, can be tranſformed into virtues,—and immoralities juſtified on the ſcore of neceſſity,

lity, we cannot long hesitate in determing wherefore they are so generally practised.—There is no instance in which man acts so contrary to his own interest, as in the performance of evil, for whatever pleasure may be derived from a temporary gratification,—it invariably reverts injuriously to himself.—Though facts preach so loudly to us the consequences of vice, and every day presents us with some testimony of its destructive influence,—though it robs us of almost every comfort,—our peace of mind,—reputation,—friends,—though it annihilates our most valuable enjoyments, and renders our animal system as a distempered prison,—though it enervates the vigour of youth, and entails the infirmities of age,—though it threatens present, and future misery,—yet we blindly pursue it.—If we are thus infatuated in the slavery of vice—it must indisputably arise from an innate depravity of mind, that surmounts even the dictates of reason, or the still more powerful voice of self-interest.

'Vice acquired by our first parents is hereditary,—constitutional,—and transmitted to their whole posterity. The contenders for human dignity deny this glaring truth,—but the vitiosity of men and manners in general are a sufficient testimony.——Far greater than corporeal * ruin is produced by it, since it endangers every mental power, and the soul itself. Not satisfied with the wrecks of plunder and devastation in the human frame, it extends its poisonous darts unto the seat of life; and that which was formed for blissful immortality, it threatens with eternal woe.

'Vice is the friend of Death, and the sister of Destruction; the former it has ensured, the latter it desires. It is distinguished from virtue, as the former is the path to misery, the latter the road to happiness. Vice admits of degrees, and though an universal evil, not of equal prevalence. Were it to reign triumphant over the mental shore †, and claim unlimited domain, man would exceed the beast, and brutality might claim the preference. The whole five senses become impaired by it, and ruin effected through the whole natural system. The sight or understanding is blinded to every sense of virtue,—the hearing deaf to the voice of reason, or prudence;—the smelling insensible of the loathsome nature of vice;—the taste nauseated with the fruits of virtue, so as to loath and abhor it;—and the feeling benumbed by the destroying winter of sin.

'Thus vice threatens every faculty of soul and body with destruction. Happiness and contentment afford no asylum—peace and comfort no retreat,—ruin sounds the dread alarm, and the shattered building falls a wretched victim. Beauty now becomes deformed,—wisdom, foolishness,—and riches,—poverty. It frequently effects these changes.

'Original, as well as actual guilt, is included in the present theme;—the former some deny, the latter all confess.—Reason proves them true, and Revelation now confirms it.—A man must be apprized of danger, before he seeks relief.—Hence so many are easy in the slavery of vice, since they are not apprehensive of their danger.

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* It should have been *corporal.*

† Of this metaphor the Author is so fond, that he has twice made of it.

Philosophers

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Philoſophers would refer us to reaſon as a warning; but vice overrules reaſon, and drowns it in the depth of madneſs. Here morality is at a ſtand, and its limits finiſh;—it condemns,—dehorts and reproves;—but cannot change.—Nature being depraved, cannot be changed by nature.—This is a rational paradox. There muſt be ſomething ſupernatural to change nature, ſince ſuperiority of power is required to effect a natural purpoſe. Learning, ſays the rationaliſt, is an acquiſition; will not that effect the deſign? Prudence is a rational virtue, ſeated in the mind; will not that produce the change? The negative reaſonably replies.—According to the philoſophic notions, vice cannot exiſt in the ſoul of man, or in the rational part, which they call the mind, becauſe nature oppoſes it. Nature itſelf, being depraved, aſſents to,—inſtead of oppoſing, vice.—The mind itſelf is vitiated, conſequently reaſon alone cannot eradicate this ingrafted evil.

'Vice, ſo far as it prevails, has dominion over reaſon, though the conqueſt is not complete. Prudence yields to vice, ſince nature is itſelf inclined thereunto. Every human refuge failing, whither muſt offenders ſeek for pardon? Revelation, far ſuperior to all other means of knowledge, directs the inquiring penitent to a medium, in which every divine attribute ſhines with equal luſtre.—Juſtice and mercy embrace each other, and are mutually exalted. The offender is pronounced righteous, and the offended Deity reconciled. Here human reaſon is confounded. Nature teaches moral obedience, though incapacitated for the duty. Reaſon ſeeks for human ſatisfaction, but nature cannot grant it.

'Omnipotence ſurmounts theſe difficulties, and with ſupernatural wiſdom provides a way, in which vice can be atoned for, and the Almighty juſt.—To the aſtoniſhment of all ages—and the confuſion of the unbelieving world, we are preſented in the ſacred pages of Revelation, with a view of perfect equity and conſummate mercy,—uniting in one act of divine munificence.—Enemies become the favourites of heaven, and rebels the heirs of an eternal inheritance.—The offended is the propitiatory ſacrifice for offenders,—and man, who had no claim to ſavour enjoys it uninterruptedly. Do *we* boaſt of ſympathy or compaſſion?—Is benevolence in anywiſe the characteriſtic of man? Does the diſtreſs of others aſſail our moſt refined feelings? Can we prefer the intereſt—the pleaſure—the happineſs of others to our own? If a ſpark of philanthropy dwells in our breaſt,—what a diffuſive flame of boundleſs compaſſion has appeared in the reſtoration of a ruined world!—Every benefit we derive in common—all that we can expect in future,—ariſes *ſolely* from this ſource of ultimate felicity.—While Virtue holds forth every ſocial bleſſing,——Vice, every impending evil,—may infinite Wiſdom direct our choice—that while we purſue the one,—avoid the other!'

Thoſe of our Readers who can digeſt the abſurdity of an offended Deity becoming a propitiatory ſacrifice for the offenders, may have a judgment and taſte ſufficiently perverted to approve of our Author's manner of writing. The more rational and judicious will, we believe, equally condemn his ſtyle and ſentiments. The reflections on the principles of Deiſm are indeed

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written in rather a more sober manner: but the Author's propensity to the false sublime frequently betrays itself, and the same kind of involved and inconclusive reasoning is here employed as in the essays.

It is with some regret that we give so unfavourable a character of this publication, as the Author appears to have written with a good design, and to be a man of a benevolent and liberal turn of mind. The ancients, from whom he so frequently quotes, might at least have taught him, that *ease* and *simplicity* are essential properties of good writing.

ART. III. *A Philosophical and Experimental Enquiry into the first and general Principles of Animal and Vegetable Life: likewise into Atmospherical Air*, &c. *With a Refutation of* Dr. Priestley's *Doctrine of Air: Proving, by Experiment, that the Breathing of Animals, Putrefaction*, &c. *do not phlogisticate, but dephlogisticate the Air; and that the Office of that essential Organ, the Lungs, is not to discharge Phlogiston to the Air, but to receive it from the Air* By Robert Harrington, of the Corporation of Surgeons, London. 8vo. 5s. Boards. Cadell. 1781.

AS the title-page of this performance, and particularly the last part of it, which indicates a refutation of Dr. Priestley's doctrine of Air, will naturally excite some curiosity among our philosophical Readers; we shall give a fuller account of it than it is intitled to from its intrinsic merits, or importance. It is evidently the work of a person, who, having early adopted a particular hypothesis, afterwards sees every philosophical fact through that particular *medium* only which best corresponds with his preconceived theory. Of a philosophical work, founded on such a basis, little is to be said: some specimens, however, of the Author's *manner* may be expected, in justification of what we have *already* intimated. We shall principally confine ourselves to that part of the Author's work, in which, according to the title-page, he undertakes to shew, 'by experiment, that the breathing of animals, putrefaction, &c. do not phlogisticate, but dephlogisticate the air;' or rather to two experiments which he adduces, in proof of this strange doctrine.

'One animal,' says the Author, 'will swallow another when alive, throwing into his *stomach* all the effete and noxious fumes of phlogiston, which the devoured animal possessed; yet it is so far from killing the devourer, that it is so *immediate to* its life, it could not live without it. I took a dog, and after making him very hungry, he ferociously devoured two quarts of blood, drawn warm from an ox, when those poisonous fumes, *agreeable to the Doctor*,'—meaning Dr. Priestley, or rather, we should suppose, his doctrine—'were exhaling rapidly; yet he *breathed* . . . . . them;

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them; and inſtead of killing the dog, as from the Doctor's theory might be expected, they ſenſibly *cheriſhed* him, making him eat with greater glee and rapidity. In this fact, the noxious fumes and effete matter not only entered the ſtomach in immenſe quantity, but *was* likewiſe received by the lungs; yet, ſo far from *taking life* was the conſequence, it was the ſupport and feeder of life.'

The Author was ſo adventurous—and this is his ſecond experiment—as to introduce his head into a veſſel containing ſome warm bullock's blood. 'I argued,' ſays he, 'from rational and philoſophical principles, *a priori*, that if this fume is ſo very noxious and effete, as the Doctor calls it, that it would kill me, &c.—nobody being along with me at the time, to drag me from thoſe pernicious fumes, in caſe I had been convulſed: but inſtead of its having that ſerious conſequence, I found not the leaſt bad effects from it; on the contrary, I found the *living principle entertained* by it, *feeding its appetite*.'—

On the ſtrength of theſe experiments, the Author's good opinion of phlogiſton has ſince carried him ſo far as to order 'conſumptive patients to attend ſlaughter-houſes, and to hang their heads over large collections of warm blood; and, that they might imbibe as much of the effluvia as poſſible, to give the blood motion with a ſtick; and their tender diſeaſed lungs have found the advantage of it.'—Nay, butchers, he tells us, who according to Dr. Prieſtley's doctrine ought not to 'live five minutes,' in their ſlaughter-houſes, thrive and grow fat there:—the lucky, but ignorant, rogues, it ſeems, owing all their *thrift* and fat to phlogiſton.

Such are the Author's experiments. They incontrovertibly prove that a hungry hound can toſs down two quarts of warm blood into his *ſtomach* with great glee, and much to his advantage; and that a hardy experimenter may ſnuff up the ſteam ariſing from a bucket of blood, without being thrown into convulſions. Farther than this, our logic will not carry us.

We ſhall give one curious inſtance more of the Author's mode of reaſoning; where he undertakes to prove, that, in reſpiration, putrefaction, and other phlogiſtic proceſſes, as they are called, the air is not phlogiſticated, but *dephlogiſticated*, or robbed of its phlogiſton. We muſt beg leave to abridge conſiderably his pompous account of a putrefying animal ſubſtance, which is diffuſed through four pages.

Take, ſays he, that part of the animal, which is moſt ſuſceptible of putrefaction, viz. the animal *mucus*. You will find it to be an inſipid, inodorous body, poſſeſſing *little or no phlogiſton*; nay, if you throw it into the fire, *it will abſolutely extinguiſh it*, like water. Expoſe it to the air, and you will ſoon find that it has acquired a fetid cadaverous ſmell, and a taſte

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moſt pungent and noxious; and, in ſhort, that it *now* ſo teems with phlogiſton, that *it is become inflammable*, and *will burn*.—'Here,' ſays he, 'is a *moſt pointed and wonderful fact*.' Some great and important proceſs in nature muſt have taken place. Here is a body which, before it was expoſed to the *air*, poſſeſſed little or no phlogiſton; and now, after ſuch expoſure, it contains, comparatively, nothing elſe. This immenſe quantity of phlogiſton, therefore, has been all ſtolen *from the air*; for the mucus ſcarce contained an atom of that principle, till it had opportunity and time to rob the air of it; which accordingly has been *dephlogiſticated* by the *ſtinking* mucus.—But hear the Author himſelf exulting towards the end of his *demonſtration*, as he deems it:

'Where does all this phlogiſton come from? Will any one be ſo *ridiculouſly abſurd* as to ſay it came from the animal mucus?—If there is any one ſo *groſsly abſurd*, *I pity him*; being not deſirous, nor ſhall I offer, to refute him: but, as it is *as clear as any demonſtration in Euclid* it could not come from the mucus, therefore, as there was no third body, it muſt have come from the air, by decompounding of it; in conſequence it is not phlogiſticating the air, but dephlogiſticating of it.'

Will no *logician* ſtep forth here—for we ſcarce ſeem to want a *chemiſt*—who can find out ſome other ſolution of this 'pointed and wonderful fact?' To a perſon almoſt wholly ignorant of chemiſtry, it will naturally occur, notwithſtanding the Author's pretended demonſtration, that it was *poſſible*, at leaſt, that this ſame mucus, in its *ſound* ſtate, might contain *as much* phlogiſton (a chemiſt would ſay, *more*) *concealed* in it, in conſequence of its ſtrict *union* with the other principles; as preſents itſelf afterwards, when the phlogiſton is *let looſe* in the putrefactive proceſs, and is rendered apparent, in conſequence of the *diſunion* of the principles that conſtitute the mucus.

Sulphur, or flowers of ſulphur, for inſtance, have nearly as little ſmell, or taſte, and exhibit as few of the obvious marks of the preſence of phlogiſton, as the Author's mucus: but expoſe this ſulphur ſimply to *fire*, as the Author expoſed his mucus to *air*; and preſently there will appear abundance of phlogiſton (to ſay nothing of the acid). According to the Author's mode of reaſoning, we ſhould ſay, that as the ſulphur, before its expoſure, ſcarce ſhewed any ſigns of its containing phlogiſton, it is demonſtrable that it muſt have ſtolen the phlogiſton from the fire, which it has accordingly dephlogiſticated.

The reaſoning throughout the whole of this work is nearly of the ſame kind. Thus the Author will allow little or no phlogiſton to reſide in vegetables that conſtitute the food of animals; and gives reaſons juſt as cogent as thoſe above aſſigned. On the other hand, he is exceedingly liberal in beſtowing this prin-

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ciple on other ſubſtances, where chemiſts would not think of looking for it. We ſhall only mention an example or two:

'Saltpetre,' ſays the Author, 'as chemiſts know, or at leaſt ought to know, *is principally phlogiſton*.' This is *demonſtrable*, he afterwards ſays, from its being produced in greater purity and abundance in *hot* countries; and from its high ſtate of *inflammability*, which is proved from its being the baſis of gunpowder. Again, in ſpeaking of the common experiment of decompounding lime-water, by means of fixed air, the Author tells us that a decompoſition takes place, becauſe the fixed air neutraliſes itſelf with 'the *phlogiſton of the water*, which kept the lime in ſolution.' The Author ſurely could not learn theſe ſtrange doctrines in the ſchool of Dr. Black; by whom, he tells us, he 'had the honour and happineſs to be taught chemiſtry.'

Having ſufficiently exhibited our opinion of this performance, it is but fair to give our Readers the Author's opinion of his own work; which is indeed very different from ours.——'I think now,' ſays he, 'after eſtabliſhing this *great doctrine* in this plain, obvious, and conciſe relation, which we have in this book laid down, that it will open to us the great *arcana* of nature, which all philoſophers have been aiming at, and which has been ſo long ſo great a bar to ſcience; having eluded the reſearches of ſuch a number of learned ages; and yet, *before this publication*, having been almoſt as far from being diſcovered as ever; *ſome of the late doctrines tending rather to obſcure it*.'

The philoſophical Reader will not, we apprehend, be much prejudiced in favour of 'the *great doctrine*' here ſaid to be eſtabliſhed in this work; when he is told that the Author's ſuppoſed diſcoveries relating to air, animal life, and more particularly phlogiſton, are the reſults of a new '*planetary* ſyſtem of his own,' which he had previouſly 'eſtabliſhed,' and 'which differs, in ſome points, conſiderably from Newton's.'—'Here,' ſays he, 'I found out what phlogiſton is, and what are its powers and effects;—ſo that after I had thoroughly digeſted my *planetary* ſyſtem upon paper, and then attended to its effects on animal, vegetable, and mineral life, I found not a great deal of difficulty in elucidating them, as I found out the *great key* before, in ſearching for *planetary life*.'

It gives us pain to mortify a young adventurer in philoſophy, who, in numerous paſſages, expreſſes his high opinion of the great importance of his diſcoveries; and who does not appear to be in the leaſt degree conſcious that his extravagant theory, or his 'great doctrine,' as he calls it, is confuted by a thouſand facts or experiments, relating to phlogiſton in particular, well known to every perſon converſant in inquiries of this

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nature. Though he expreſſes his hopes, that the world will not 'too ſeverely criticiſe upon his youthful labours;' we cannot avoid hinting to him—having an eye to the future works, the publication of which he announces in this performance—that his progreſs in *true* philoſophy would have been greater, if, inſtead of looking up to the *planets* for information, with reſpect to the ſubjects of this treatiſe, he had condeſcended to cultivate more aſſiduouſly that humbler kind of knowledge which is to be acquired in the elaboratory, and in the works of thoſe who have of late ſo greatly enlightened the world by their experimental inveſtigations. Even with reſpect to this laſt article, the philoſophers of the preſent day will expect from him experiments better planned and executed; obſervations more direct and appoſite to the ſubject of inquiry; and a mode of reaſoning much cloſer, than are to be found in any part of this treatiſe; the language of which is, beſides, in every page, remarkably ungrammatical.

ART. IV. *A free and ſerious Addreſs to the Chriſtian Laity, eſpecially ſuch as, embracing Unitarian Sentiments, conform to Trinitarian Worſhip.* To which is prefixed, An Introduction; wherein the Worſhip of the Holy Scriptures is contraſted with the Worſhip of the Church of England, and of Diſſenters. 8vo. 1s. 6d. Johnſon. 1781.

THE ſubject of this publication is a matter of the greateſt importance. The Author has treated it with a becoming ſeriouſneſs and earneſtneſs. The doctrine of the Trinity is not only contained in the articles, but alſo interwoven with all the devotional ſervices of the Church of England. The devotional exerciſes of the greater number of Diſſenting congregations are likewiſe formed upon it. With what propriety, or good conſcience, can Unitarians join in worſhip conducted in a manner ſo repugnant to their ſentiments? The pious Author of this Addreſs endeavours, from a variety of topics, to convince them that it is their duty to ſeparate themſelves, and to form diſtinct ſocieties. In order to give the greater weight to his arguments, he has prefixed an Introduction, in which he has placed upon oppoſite pages, a number of rules, directions, and examples, reſpecting the object of worſhip, prayers, benedictions, and doxologies, collected from the New Teſtament, and others contained in the Liturgy of the Church of England, and in the writings of ſome eminent Diſſenters. The contraſt is manifeſt, and can hardly fail of ſtriking the moſt careleſs, or the moſt prejudiced Reader. We ſhall give a ſpecimen or two:

Directions,

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Directions, &c. in the New Testament.	*Directions, &c. in the Liturgy of the Church of England.*
'Matth. iv. 10. *Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the* Lord, *thy* God, *and him only shalt thou serve.*—	"The Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity." *Athanasian Creed.*
'—— vi. 6, 9. *But thou, when thou prayest, pray to thy* Father *which is in secret, and thy* Father, *which seeth in secret, shall reward thee openly.*——	"Almighty and everlasting God, who hast given unto us, thy servants, grace, by the confession of a true faith, to acknowledge the glory of the *eternal Trinity*, and in the power of the divine Majesty to worship the *Unity*." *Collect for Trinity Sund.*
'John iv. 21, 23. *Jesus saith unto the woman, Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the* Father.—— *But the hour cometh, and now is, when the true worshippers shall worship the* Father *in spirit and in truth; for the* Father *seeketh such to worship* him.'	"Above all things ye must give most humble and hearty thanks to *God the Father, the Son, and the Holy Ghost*, for the redemption of the world by the death and passion of our Saviour Christ.——To *him* therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks." *Exhort. at the Commun.*
'John xiv. 13, 14. *And whatsoever ye shall ask in my name, that will I do, that the* Father *may be glorified in the Son. If ye shall ask any thing, in my name, I will do it.*'	"Ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctify him with the Holy Ghost, to give him the kingdom of Heaven, and everlasting life." *Public Bapt. for Infants.*

'*N. B.* This is the first mention that our Lord makes of prayer being offered up to God in his name. And it is remarkable, that though he tells them that he will *do* those things for them, which they shall ask of the Father; yet he does not bid them to ask those things of him, but of the *Father* in his name. Surely, if in any case he had intended to direct them to offer up prayer to himself, it would have been in those cases, where he would be the person to *do those things* for them which they asked.

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—Is not this inference necessarily to be drawn from hence, That our Saviour intended to instruct his disciples, that prayer was the *peculiar honour* due to the Father, the same as under the Old Testament, and as the light of reason directs?——An *Impartial Enquiry* what is the TEST of our Saviour's Miracles, &c. Printed for Noon, 1750, p. 56, 57.'

'ch. xvi. 23. *And in that day ye shall ask* me *nothing: verily, verily, I say unto you, whatsoever ye shall ask the* Father *in my name, he will give it you.*

'*N. B.* Lest they should mistake and think they were to pray to him for any thing when he left them, and returned to the Father, he expressly forbids them to do it. "In that day (says he), ye shall ask me Nothing."

The Author produces many other passages both from the Gospels and from the Epistles, in which the Father is represented as the sole object of prayer and praise. We proceed to make an extract from another section of the Introduction:

'Addresses, Prayers, and Benedictions, *found in the New Testament.*

'Matth. vi. 9, 10. *After this manner therefore pray ye:* Our Father, *which art in Heaven, hallowed be thy name*; Thy *kingdom come.* Thy *will be done in Earth as it is in Heaven.*'—

'—— xi. 25, 26. *At that time Jesus answered and said, I thank thee, O* Father, *Lord of Heaven and Earth, because* Thou *hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so,* Father, *for so it seemed good in* Thy *sight.*

'Prayers, Addresses, &c. *in the Book of Common Prayer, besides those directly offered up to God the Father.*

"Thou art the King of Glory, O Christ." *Te Deum.*

"We therefore pray thee to help thy servants whom thou hast redeemed with thy precious blood." *The same.*

"O God the Son, Redeemer of the world have mercy upon us, miserable sinners.

"O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners.

"O holy, blessed, and glorious Trinity, three Persons, and one God, have mercy upon us, miserable sinners.

"Son of God, we beseech thee to hear us.

"O Lamb of God that takest away the sins of the world.

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'John xvii. 1. 3. *These words spake Jesus, and lift up his eyes to Heaven, and said,* Father *the hour is come, glorify thy Son, that thy Son also may glorify* Thee. ——*This is life eternal that they might know* Thee, *the only true God, and Jesus Christ whom thou hast sent.*' And so throughout.

'2 Cor. i. 3. *Blessed be* God, *even the* Father *of our Lord Jesus Christ, the* Father *of mercies, and the* God *of all comfort, who comforteth us in all our tribulation.*'

'Eph. i. 3. *Blessed be the* God *and* Father *of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.*'

'*Doxologies collected from the New Testament.*

'Matth. vi. 13. *For* Thine *is the kingdom, the power, and the glory. Amen.*'

'Rom. xvi. 25. 27. *Now to him that is of power to stablish you, according to my Gospel, and the preaching of Jesus Christ—— To* God, *only wise, be glory thro' Jesus Christ, for ever. Amen.*'

'Gal. i. 4, 5. *According to the will of* God *the* Father, *to whom be glory for ever and ever. Amen.*'

"Have mercy upon us.
"O Christ hear us.
"Graciously hear us, O Christ: graciously hear us, O Lord Christ. *Litany.*

"O Lord, the only begotten Son, Jesu Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

"For thou only art holy, thou only art the Lord: Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father."
Prayer after the Communion.

'Directions, &c. *as to the Object of Worship; and* Doxologies collected *from the Writings of* Dissenters.

"The second part of prayer is adoration, and it contains, (1) A mention of his nature as God; and this includes his most original properties and perfections. His unity of essence, that there is no other God besides him. His inconceivable subsistence in Three Persons, the Father, the Son, and the Holy Spirit, which mystery of the Trinity is a most proper object of our adoration and wonder; since it so much surpasses our understanding."
Watts's Guide to Prayer, p. 6.

'Ephes.

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'Ephes. iii. 20, 21. *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto* Him *be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.*'

"We must give honour to the Three Persons in the Godhead distinctly."——

"We pay our homage to the Three that bear record in Heaven, the Father, the Word, and the Holy Ghost, for these Three are One. We pay our homage to the exalted Redeemer, who is the faithful Witness. We also worship the Holy Ghost, the Comforter."

Henry's Method of Prayer.

'Phil. iv. 10. *Now unto* God, *even our* Father, *be glory for ever and ever. Amen.*'

"Now to God the Father, the Son, and the Holy Ghost, that great name into which I was baptized, be honour and glory, dominion and praise, for ever and ever. Amen."

The same.

'1 Tim. i. 17. *Now unto the King eternal, immortal, invisible, the only wise* God, *be honour and glory, for ever and ever. Amen.*'

"Now unto the King eternal, immortal, invisible, the only wise God, and our God, in Three Persons, Father, Son, and Holy Ghost, be honour and glory, dominion and praise, henceforth and for ever. Amen." *The same.*'

Such is the difference and opposition between the doctrine and language of the New Testament, respecting the object of worship, and those of modern Christians.—This Introduction likewise contains the *devout wishes* found in the New Testament, and *Doxologies*, applied to God the Father and to Christ, and to Christ alone; with remarks, partly the Author's own, and partly collected from other writers.

In the Address itself, among other topics from which our Author argues, are the following: the sublimity and simplicity of the form of worship prescribed in the New Testament—its authority—the awful consequences of deviating in so important a matter from the Divine appointment, exemplified in the cases of *Nadab* and *Abihu*, and of *the Corinthians*—the insincerity, the duplicity chargeable on those who join in forms of worship so repugnant to their sentiments, and in such an important point as the *Object of worship*—the countenance hereby afforded to what they cannot but look upon as a great corruption of Christianity; and the ill effect of their conduct in preventing a reformation—

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that Trinitarian worship is *idolatrous*—and the importance of conducting ourselves in such a manner, as that we may look forward to the appearance of Christ as Judge of the world, with a pleasing hope and confidence.

To enable our Readers to form a judgment of the Author's manner of writing and reasoning, we shall lay before them the following paragraphs:

'It is a leading and essential qualification of Christian devotion, that we worship the Father in *spirit* and in *truth*. External worship is a duty only as it is bearing our testimony to the belief of a God and his Providence, and is calculated to impress and diffuse sentiments of piety around us. But it cannot be genuine, and acceptable to the Being, who looketh at the heart, any further than as it is dictated by the inward veneration of his name, and is correspondent to the sentiments of the heart. Were we to address a fellow-creature under a character which we are convinced doth not belong to him, merely in compliance with some established forms of compliment, our own minds must accuse us of insincerity; and did others know the dissonance between our language and our sentiments, they would condemn our hypocrisy. How much more blameable is our duplicity in the worship of the God of Truth?

'Did you certainly know that any who join in acts of public worship inwardly believed in their hearts that there was no God, or that he was not to be worshipped, nor would reward them that diligently seek him, would you not judge such persons as acting an inconsistent and insincere part; as contradicting their own convictions, and assuming false appearances? Could you regard such as *honest* men? Be persuaded then to reflect how nearly your conduct resembleth theirs, if you continue to join in the worship of beings, who, you are convinced, have no claim, on the authority of our only rule, to such prayer and praises as are offered to them. Can you exculpate yourselves, in this case, from the charge of insincerity?' p. 63, 64.

'Your concurrence in the *Trinitarian* worship of the Church of *England*, or of any other church, gives countenance and support to that system by which numbers are kept in ignorance of the true character and government of *God*, are led to worship the Almighty under a false character—and are warped aside from the simplicity of the Gospel, by the dint of authority and the fear of penetrating into awful mysteries. Your separation and protest would serve to awaken the attention of others, to excite a serious and impartial inquiry, and to shake that slavish reverence for public forms, and the established religion which screens absurdity and mysticism from a free examination. It would facilitate the spread of the Scriptural worship, and a rational service of God in the room of an obscure jargon. It is

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no wonder if many, offended with the harſh ſounds and the irreconcileable principles of the eſtabliſhed Liturgy, forſake the aſſemblies of public worſhip, and are prejudiced againſt Chriſtianity. Will it not be a ſervice to ſuch to ſet them an example of diſtinguiſhing between the Goſpel and the corruptions of it? Will it not afford them a fair opportunity to judge of its truth, if you exhibit it in its plain and native dreſs? Let them ſee what Chriſtianity is *in itſelf*. Your continued conformity miſleads them, and contributes to keep out of ſight the real and genuine Goſpel. Every error retained obſtructs a further reformation, and obſcures the light and glory of the Goſpel. 'Do juſtice then to Chriſtianity.' p. 87.

'It is not eaſy, methinks, to evade the force of theſe remonſtrances and perſuaſions: and yet ſome may feel a great difficulty how to act in this caſe. To thoſe of you, who live near to any ſociety of Diſſenters, where the purity of Chriſtian worſhip is preſerved, and the One God and Father of all is adored and praiſed through *Jeſus Chriſt*, the path to be purſued is plain and obvious, if you regard the convictions of your own minds, and the truth of God. If your ſituation be not ſo favourable to your ſentiments and wiſhes, yet by communicating your ſentiments to others, you may perhaps find a ſufficient number to join you in forming a new ſociety, which, like the reſpectable one that meets at *Eſſex* chapel in the *Strand*, ſhall have for the particular object of its aſſociation, the *worſhip of the one living and true God the Father*. A number of perſons united upon this principle, are *like a city ſet upon a hill:* their conduct inſtructs men: it ſerves to diſſeminate far and wide the principles of true Chriſtian worſhip, and to diffuſe a ſpirit of ſerious and rational zeal. They are at once diſtinguiſhed examples of ſincerity and integrity in religion, and of attachment to the authority and ſimplicity of the Goſpel. But if your ſituation be ſtill leſs favourable to the proſecution of a conduct, which is conſonant to your convictions and a ſenſe of duty, permit me to aſk, whether it be *eſſential* to the utility and acceptableneſs of ſocial worſhip, that *numbers* ſhould be aſſembled together in a houſe devoted to public worſhip, and with all the attendants of a miniſter regularly educated, and other officers? In the firſt ages of Chriſtianity, we read of *churches* that did not extend beyond the circle of a family, nor even always to that; as the church in *Cæſar*'s houſe, and that in the houſe of *Philemon*, &c. It cannot admit a doubt, whether it be not preferable to worſhip the only true God with one's *family only*, agreeable to the Scriptures, and in the language of ſincerity and truth, than to join the largeſt ſociety, with every circumſtance of ſtate, convenience, and ſplendor, in a worſhip the Scriptures forbid, and our hearts diſapprove. The judicious and pious head of an houſe, by devoting

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devoting the same portion of time to regular worship in his own dwelling, with the aid of good sermons and pre-composed prayers (of which the English language affords a variety and abundance) will procure weight to, and reflect dignity on, his own character—evince his own sincerity—edify his own house—and hold forth an instructive pattern to others.' p. 112, &c.

The sentiments contained in the latter part of this paragraph, respecting social worship, cannot, we think, but approve themselves to every liberal-minded Christian. Upon the whole, though the present publication is not a masterly performance, in regard to either style or composition, it contains many things worthy the most serious consideration of those to whom it is addressed: and the Author is much to be commended for the frankness with which he has expressed his own sentiments, and for the earnestness with which he hath addressed his fellow Christians, upon a subject which every serious mind must consider as of the first importance.

ART. V. *The Argonautics of Apollonius Rhodius*, in Four Books, by Francis Fawkes: The whole revised, corrected, and completed, by his Coadjutor and Editor; who has annexed a Translation of Coluthus's Greek Poem on the Rape of Helen, or the Origin of the Trojan War; with Notes. 8vo. 6s. Dodsley. 1780.

ART. VI. *The Argonautic Expedition.* Translated from the Greek of Apollonius Rhodius, into English Verse, with critical, historical, and explanatory Remarks, and prefatory Essays, with a large Appendix. Inscribed to his Grace the Duke of Marlborough. 8vo. 2 Vols*. 7s. in Boards. Payne. 1780.

IT is not ill observed by the Editor of Mr. Fawkes's translation, that Apollonius's noblest eulogy is to be found in the writings of Virgil. The passages which that judicious poet has borrowed from his Grecian predecessor, and transplanted into the Æneid, are as well known as they are numerous; and yet, notwithstanding that there are many passages to be met with in the Argonautics, which the Roman bard did not think unworthy of adoption; with respect to the general character of that performance, neither Longinus nor Quintilian have, we apprehend, decided uncandidly, when they assign it but a subordinate rank in the scale of poetical excellence.

Longinus in discussing the question, whether the great and sublime in composition, though accompanied by apparent inequality, is to be preferred to a faultless mediocrity? after deter-

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* Two very elegant editions of the original have lately been published from the Clarendon press: the one in quarto, the other in two volumes octavo. The ingenious Editor is Mr. John Shaw, Fellow of Magdalen College, Oxford. Sold by Mr. Elmsley in the Strand.

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mining the queſtion in the affirmative, proceeds, επειδοι γε και απλωτος ὁ Απολλωνιος ὁ των Αργοναυτικων ποιητης, αρ αν Ομηρος, αν μαλλον, η Απολλωνιος ἑθελοις γενεσθαι; The cenſure of Quintilian is perhaps ſtill more degrading: Non contemnendum edidit opus *æquali quâdam mediocritate.* Inſt. Orat. Lib. x. cap. 1.

But it is not merely from a ſlaviſh ſubmiſſion to the authority of either of theſe reſpectable critics that the poem of Apollonius is not held in higher eſtimation, or at leaſt more generally read by the moderns. To his countrymen the Argonautic expedition was, perhaps, one of the moſt flattering ſubjects that a Grecian poet could have made choice of. But at this remote period, whether it be conſidered, as moſt probably it was conſidered by the Greeks, as an hiſtorical event; or, according to later opinions, as a mythological allegory; it appears through a very different medium from that through which it was viewed by Apollonius's cotemporaries. The difficulty of making the merely Engliſh reader intereſt himſelf in mythological alluſions which he could rarely underſtand, or in events which bear no relation to any thing now exiſting, and which he cannot believe, may have been the principal reaſon why only detached parts of this poem, previous to the preſent attempts, have hitherto appeared in our language. Theſe attempts we are now to introduce to our Readers.

Mr. Fawkes's reputation, as a tranſlator, has been long eſtabliſhed. The favourable reception which his verſions of Anacreon and Theocritus have met with, has ſufficiently proved he was not miſtaken in his talents when he applied them to tranſlation; an employment for which, indeed, he appears to have been not ill qualified. His verſification is, for the moſt part, eaſy, fluent, and perſpicuous. And though his language, it muſt be confeſſed, is too frequently deficient in elevation and dignity, yet that deficiency is in ſome degree compenſated for by a clearneſs of expreſſion, which ſeldom fails to reflect the ſenſe of the original with a diſtinctneſs and truth not always to be met with in tranſlation. Were we to draw any compariſon between Mr. Fawkes's tranſlation and that of his competitor, eſpecially after what has been premiſed, it might appear to be invidious: let each, therefore, ſpeak for itſelf.

The paſſage we ſhall ſelect is that very beautiful one in which Medea's paſſion firſt diſcovers itſelf. Which Tranſlator approaches neareſt to the exquiſite ſimplicity of the original, a ſimplicity, not unworthy of the great father of the epic himſelf, let the learned Reader determine.

Θεσπεσιον δ' εν πασι μετεπρεπεν Αισονος υἱος
Καλλει και χαριτεσσιν· επ' αυτῳ δ' ομματα κορη
Λοξα παρα λιπαρην χαμενη θηειτο καλυπτρην,

Κηρ

Κηρ αχει σμυχεσα· νοος δε οι, ηυτ' ονειρος,
Ερπυζων πεποτηλο μετ' ιχνια νισσομενοιο.
Και ρ' αι μεν ρα δομων εξηλυθον αφραλεωντες·
Χαλκιοπη δε χολον πεφυλαγμενη Αιηταο,
Καρπαλιμως θαλαμονδε συν υιασιν οισι βεβηκει.
Αυτως δ' αυ Μηδεια μετεφιχε· πολλα δε θυμῳ
Ορμαιν', οσσα τ' ερωτες επορυνουσι μελεσθαι.
Προπρο δ' αρ' οφθαλμων ετι οι ιωαλλετο πασαν·
Αυτος θ' οιος ην, οιοισι τε φαρεσιν ηρο,
Οιατ' ειφ' ως θ' εζετ' επι θρονυ, ως τε θυραζε
Ηιεν· ηδε τιν' αλλον οισσατο πορφυρεσσα
Εμμεναι ανερα τοιον· εν βασι δ' αιεν ορωρει
Αυδη τε μυθοι τε μελιφρονες, ους αγορευσε.
Ταρβει δ' αμφ' αυτῳ μη μιν βοες, ηε και αυτος
Αιητης φθισειεν· οδυρετο δ' ηυτε παμπαν
Ηδη τεθνειωλα· τερεν δε οι αμφι παρειας
Δακρυον αινοτατῳ ελεῳ ρεε κηδοσυνησιν.
Ηκα δε, μυρομενη λιγεως, ανενεικατο μυθον.
Τιπτε με δειλαιην τοδ' εχει αχος; ειθ' ογε παντων
Φθισεται ηρωων προφεσατος, ειτε χερειων,
Ερρετω· η μεν οφελλεν ακηριος εξαλεασθαι.
Ναι δη τατο γε, ποτνα Θεα Περση, πελοιτο·
Οικαδε νοστησειε φυγων μορον· ει δε μιν αισα
Δμηθηναι υπο βουσι, τοδε προπαροιθε δαειη,
Ουνεκεν εχ οι εγωγε κακη επαγαιομαι * ατη.

Mr. Fawkes's tranſlation:

'Far o'er the reſt, in grace unmatch'd alone,
And charms ſuperior youthful Jaſon ſhone.
Him thro' her veil the love-diſtracted maid
With melting eyes, and glance obliqne ſurvey'd:
Her mind, as in a dream, bewilder'd ran,
And trac'd the footſteps of the godlike man.
Sorrowing they went: to ſhun the monarch's ire,
With fond Chalciope her ſons retire;
Medea follow'd, but with cares oppreſs'd;
Such cares as love had rais'd within her breaſt.
His graceful image in her mind ſhe bore,
His gait, his manner, and the robe he wore,
His pointed words: thro' earth's remoteſt bound
No prince ſhe deem'd with ſuch perfections crown'd,
His tuneful voice ſtill, ſtill ſhe ſeems to hear,
Still the ſweet accents charm her liſtening ear.
The bulls and wrathful King excite her dread:
She mourns his fate, as if already dead.
From her bright eyes the ſhower of anguiſh breaks,
And thus, o'erwhelm'd with woe, Medea ſpeaks:
"Why fall the tears of ſorrow from my eyes,
"Though he the firſt or laſt of heroes dies?

* Quere επαγαλλομαι.

"Periſh

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" Periſh the man!—no, ſafely let him ſail;
" And may my prayer, kind Hecate, prevail!
" Safe ſail he home: but, ah! if doom'd to bleed,
" Teach him, that I rejoice not in the deed."

Mr. Green's tranſlation:

' Each ſmile of beauty, each attractive grace
Bright o'er his form, and manly in his face,
Great Jaſon ſtood; oh! much-enamour'd maid
Beneath the veil with various tints diſplay'd
Still the dear youth oblique thy looks purſue:
There fix'd indulge the ſadly-pleaſing view.
As in a dream abſorb'd, a whirling maze
She creeps, ſhe flies where'er her Jaſon ſtrays.
Sorrowing the heroes wander!—from her ſire
The mother throbbing with affection's fire
Her chamber ſeeks, protective of her ſons;
A ſiſter's office nor Medea ſhuns.
Such tides of anguiſh in her boſom roll
As ſwell the ſtorm, when love uſurps the ſoul.
All, all of Jaſon fills her objects' ſcene,
The flowing veſtment and the radiant mien;
Eaſe, his deportment, while he ſtalks, or ſits,
The dome with native majeſty he quits;
Perfection's theme the fond ideas ſcan;
' Earth never bore thy like, thou more than man!'
Still ſweetly tun'd his melting voice ſhe hears,
The thrilling muſic dies upon her ears:
Deep was her anguiſh, leſt the warrior's breath
Sink by the monarch, or his bulls, to death.
At once ſhe ſhrieks; ſhe gives him to the dead,
Her paly cheeks the tear of pity ſhed,
Pour'd from affliction's channel; ſilent grief,
'Till the ſobb'd accents ſigh a ſweet relief.
" Ah! why, where'er I look, the ſight of woe?
" If doom'd my Jaſon to the ſhades below,
" A God in worth, or daſtard in his might,
" Be his to periſh!—yet a wiſh!—the ſight
" Uninjur'd cloſe he; be his conqueſt ſung,
" Auſpicious Goddeſs, thou from Perſeus ſprung!
" Be his the bleſſing of his native ſtate!
" But if his hapleſs fall the voice of fate,
" Oh! tell him, Hecat, his Medea's love
" Could o'er her Jaſon's death affliction prove!"

This latter, to the *unlearned* Reader, will be *ignotum per ignotius*; while the more learned one muſt refer to the original for the ſenſe of the tranſlation. Mr. Green's tranſlation is accompanied by a long, a very long, Appendix; in which almoſt every thing is introduced except what relates to his Author. The greateſt ſhare of it is indeed occupied by Mr. Green's theological connundrums; matters that are tacked with as little propriety

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priety to the Argonautics of Apollonius, as would be a profound dissertation on the Masoretic points to a new edition of the history of Tom Thumb.

ART. VII. *Johnson's Biographical Prefaces*, CONCLUDED.

THE life we are now entering upon is that of Dr. Young, written, at the request of Dr. Johnson, by Mr. Herbert Croft, junior, of Lincoln's Inn, a friend of the poet's son.

From the narrative part of this well-written piece of biography, we learn, that Dr. Young's father was Edward Young, at that time Fellow of Winchester College, and Rector of Upham; afterwards Dean of Sarum, and Chaplain to King William and Queen Mary. He was a learned and ingenious man, and is still remembered as the Author of two volumes of sermons.

Young, the Poet, was educated at Winchester. Remaining there till he was in his nineteenth year, he missed the opportunity, being superannuated by the statutes, of being elected upon the foundation at New College in Oxford. He was, however, admitted an independent member of that society, in October 1703. Here he continued only three months. The Warden, who was a particular friend of his father, dying, he removed to *Corpus*; invited there also by another friend of his father, the President of the College; who, in order to lessen his academical expences, accommodated him, as had the Warden of New College, at his own lodgings. In 1708, he was nominated by Archbishop Tennison to a Law Fellowship at All Souls. In 1714, he took the degree of Batchelor of Civil Law, and the degree of Doctor in 1719.

'There are who relate,' says Mr. Croft,' that, when first Young found himself independent, and his own master at All Souls, he was not the ornament to religion and morality which he afterwards became. The authority of his father, indeed, had ceased by his death in 1705; and Young was certainly not ashamed to be patronized by the infamous Wharton. But Wharton befriended in Young, perhaps, the poet, and particularly the tragedian. If virtuous authors must be patronized only by virtuous peers, who shall point them out?'

Mr. Croft afterwards accounts for the connection between them from motives which, while they exculpate the poet, do credit to the peer:

'Young's father had been well acquainted with Lady Anne Wharton, the first wife of Thomas Wharton, Esq; afterwards Marquis of Wharton—a Lady celebrated for her poetical talents by Burnet and by Waller. To the Dean of Sarum's visitation sermon, already mentioned, were added some copies of verses "by that excellent poetess "Mrs. Anne Wharton," upon its being translated into English, at

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the instance of Waller, by Atwood. Wharton, after he became ennobled, did not drop the son of his old friend. In him, during the short time he lived, Young found a patron, and in his dissolute descendant a friend and a companion. The Marquis died in April 1715.'

Sometime about the year 1721 he made an unsuccessful attempt, through the support of his patron, to get into parliament. He did not take orders till the year 1728, soon after which he was appointed chaplain to George the Second.

'In July 1730 he was presented by his College to the rectory of Welwyn in Hertfordshire. In April 1732 he married Lady Elizabeth Lee, daughter of the Earl of Litchfield, and widow of Colonel Lee. His connection with this Lady arose from his father's acquaintance, already mentioned, with Lady Anne Wharton, who was coheiress of Sir Henry Lee of Ditchley, in Oxfordshire.'

This connection lasted only till the year 1740; death not only depriving him of his lady, but of her amiable daughter, the child of her former husband, who was just married to Mr. Temple, son of Lord Palmerston. Dr. Young's lady brought him one son, Frederic, now living; a gentleman whom the world, with a malignant cruelty scarcely to be paralleled, has for many years supposed to have sat for the picture of Lorenzo in the Night Thoughts. The refutation of this infamous slander we shall give in the words of Mr. Croft:

'The humanity of the world, little satisfied with inventing a melancholy disposition for the father, proceeds next to invent an argument in support of their invention, and chooses that Lorenzo should be Young's own son. The Biographia pretty roundly asserts this to be the fact; of the absolute impossibility of which the Biographia itself, in particular dates, contains undeniable evidence. Readers I know there are of a strange turn of mind, who will hereafter peruse the *Night Thoughts* with less satisfaction; who will wish they had still been deceived; who will quarrel with me for discovering that no such character as Lorenzo ever yet disgraced human nature, or broke a father's heart. Yet would these admirers of the sublime and terrible be offended, should you set them down for cruel and for savage.

'Of this report, inhuman to the surviving son, if it be untrue, in proportion as the character of Lorenzo is diabolical, where are we to find the proofs? Perhaps it is clear from the performance itself. From the first line to the last of the *Night Thoughts* no one expression can be discovered which betrays any thing like the father. In the second *Night* I find an expression which betrays something else; that Lorenzo was his friend; one, it is possible, of his former companions; one of the Duke of Wharton's sett. The Poet stiles him *Gay Friend*—an appellation not very natural from a pious incensed father to such a being as he paints Lorenzo, and that being his son.

'But let us see how he has sketched this dreadful portrait, from the sight of some of whose features the artist himself must have turned away with horror!——A subject more shocking, if his only child really sat to him, than the crucifixion of Michael Angelo; upon the horrid story told of which, Young composed a short poem of fourteen lines

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lines in the early part of his life, which he did not think deſerved to be republiſhed.

'In the firſt *Night*, the addreſs to the Poet's ſuppoſed ſon is,

Lorenzo, Fortune makes her court to thee.

'In the fifth *Night* ——

And burns Lorenzo ſtill for the ſublime
Of life? To hang his airy neſt on high?

Is this a picture of the ſon of the rector of Wellwyn?

'Eighth *Night*——

In foreign realms (for thou haſt travell'd far)——a

which even now does not apply to his ſon.

'In *Night* five——

So wept Lorenzo fair Clariſſa's fate,
Who gave that angel-boy on whom he dotes,
And died to give him, orphan'd in his birth!

'At the beginning of the fifth *Night* we find——

Lorenzo! to recriminate is juſt.
I grant the man is vain who writes for praiſe.

'But, to cut ſhort all enquiry, if any one of theſe paſſages, if any paſſage in the poems be applicable, my friend ſhall paſs for Lorenzo. The ſon of the author of the *Night Thoughts* was not old enough, when the *Night Thoughts* were written, to recriminate, or to be a father. The *Night Thoughts* were begun immediately after the mournful events of 1740. The firſt *Nights* appear in the Stationers books as the property of Robert Dodſley, in 1742. The Preface to *Night* Seven is dated July the 7th, 1744. The marriage, in conſequence of which the ſuppoſed Lorenzo was born, happened in April 1732. Young's child was not born till June 1733. In 1740 this Lorenzo, this finiſhed infidel, this *father*, to whoſe education Vice had for ſome years put the laſt hand, was only *ſeven* years old. An anecdote of this cruel ſort, ſo open to contradiction, ſo impoſſible to be true, who could propagate? Thus eaſily are blaſted the reputations of the living and of the dead.'

Having in vain panted after advancement, and (we are ſorry to add) courted it by all the arts of adulation through every period of his life, he at laſt, at the age of fourſcore, was appointed, in 1761, Clerk of the Cloſet to the Princeſs Dowager of Wales. He lived to be fourſcore and four, dying in April 1765.

How Young, with every advantage in his favour that a candidate for preferment could wiſh for, ſhould end his days at eighty-four upon a College living, is a problem not eaſily to be ſolved. It has been ſaid, and indeed ſeems probable, that his talents, or at leaſt the manner in which he employed them, procured him a penſion of 200*l. per annum* from the late King.

For Young's poetical life we muſt refer to Mr. Croft; having no room to inſert what he has ſaid on that ſubject, entertaining as it is, in this place. With reſpect to the ſtile of Mr. Croft's compoſition, the Reader will be amuſed to obſerve how well he has taken off the manner of his friend, Dr. Johnſon.

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He has done it, indeed, so ingeniously, that it must be a shrewd critic who, from internal evidence, would suspect that the life of Young was not written by the same pen which produced the rest of the lives in this collection.

Young's poetical character has, however, devolved upon Dr. Johnson; and he has drawn it with impartiality and precision:

'Of Young's Poems it is difficult to give any general character; for he has no uniformity of manner: one of his pieces has no great resemblance to another. He began to write early, and continued long; and at different times had different modes of poetical excellence in view. His numbers are sometimes smooth, and sometimes rugged; his stile is sometimes concatenated, and sometimes abrupt; sometimes diffusive, and sometimes concise. His plan seems to have started in his mind at the present moment, and his thoughts appear the effects of chance, sometimes adverse, and sometimes lucky, with very little operation of judgment.'

'In his *Night Thoughts*, he has exhibited a very wide display of original poetry, variegated with deep reflections and striking allusions, a wilderness of thought, in which the fertility of fancy scatters flowers of every hue and of every odour. This is one of the few poems in which blank verse could not be changed for rhyme but with disadvantage. The wild diffusion of the sentiments, and the digressive sallies of imagination, would have been compressed and restrained by regard to rhyme. The excellence of this work is not exactness, but copiousness; particular lines are not to be regarded; the power is in the whole, and in the whole there is a magnificence like that ascribed to Chinese Plantation, the magnificence of vast extent and endless diversity.'

'It must be allowed of Young's poetry, that it abounds in thought, but without much accuracy or selection. When he lays hold of an illustration, he pursues it beyond expectation, sometimes happily, as in his parallel of *Quicksilver* with *Pleasure*, which I have heard repeated with approbation by a Lady *, of whose praise he would have been justly proud, and which is very ingenious, very subtle, and almost exact; but sometimes he is less lucky, as when, in his *Night Thoughts*, having it dropped into his mind, that the orbs, floating in space, might be called the *cluster* of Creation, he thinks on a cluster

* Dr. Johnson is pointedly severe upon Pope for making an ostentatious display of his intimacy with *the Great*. If the principle upon which he censures him be just, it may with equal propriety be applied to himself with respect to *the Fair*; with whom the Doctor takes frequent opportunities, as in the passage above, of hinting that he lives in the greatest familiarity. In truth, no one, not troubled with the spleen, will think there is much room for reprehension in either case: why might not the Poet very innocently mention those with whom it was well known he constantly associated? and why may not the Critic be permitted to go a little out of his way to pay a compliment to the anonymous Ladies, by whose smiles and approbation he appears, and, we presume, not without reason, to be so highly gratified?

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of grapes, and ſays, that they all hang on the great Vine, drinking the *nectareous juice of immortal Life.*'——

'His verſes are formed by no certain model; for he is no more like himſelf in his different productions than he is like others. He ſeems never to have ſtudied proſody, nor to have had any direction but from his own ear. But, with all his defects, he was a man of genius, and a poet.'

The next in ſucceſſion is Dyer; the ſlender particulars of whoſe life being already known, it were needleſs to repeat them.

In the year 1757 he publiſhed the Fleece, his greateſt poetical work; 'of which,' ſays Dr. Johnſon, 'I will not ſuppreſs a ludicrous ſtory. Dodſley the bookſeller was one day mentioning it to a critical viſiter, with more expectation of ſucceſs than the other could eaſily admit. In the converſation the author's age was aſked; and being repreſented as advanced in life, *He will,* ſaid the critic, *be buried in woollen.*'

With moſt profound ſubmiſſion to the recorder of this ludicrous ſtory, as it is here called, the critical viſiter's remark is, ſurely, as lame an attempt at wit as ever diſgraced the vileſt pages of the vileſt jeſt book.

Of *Grongar Hill,* Dyer's earlieſt production, we are told, that when it is once read, it will be read again; of the *Ruins of Rome,* that the title raiſes greater expectation than the performance gratifies. And of *the Fleece,* which never became popular, that it is now univerſally neglected, and that little can be ſaid likely to recal it to attention. 'The woolcomber and the poet,' appear to me ſuch diſcordant natures, that an attempt to bring them together is to *couple the ſerpent with the fowl.* When Dyer, whoſe mind was not unpoetical, has done his utmoſt, by intereſting his reader in our native commodity, by interſperſing rural imagery and incidental digreſſions, by cloathing ſmall images in great words, and by all the writer's arts of deluſion, the meanneſs naturally adhering, and the irreverence habitually annexed, to trade and manufacture, ſink him under inſuperable oppreſſion; and the diſguſt which blank verſe, encumbering and encumbered, ſuperadds to an unpleaſing ſubject, ſoon repels the reader, however willing to be pleaſed.

'Let me however honeſtly report whatever may counterbalance this weight of cenſure. I have been told that Akenſide, who, upon a poetical queſtion, has a right to be heard, ſaid, "That he would regulate his opinion of the reigning taſte by the fate of Dyer's *Fleece*; for, if that were ill-received, he ſhould not think it any longer reaſonable to expect fame from excellence."

We fear it is more owing to a decline of poetical taſte than to any defects that are here pointed out, that Dyer's *Fleece* has been ſo undeſervedly neglected. Indeed, if the time would permit, it would be no difficult undertaking to prove, that the greateſt part of the objections that Dr. Johnſon has raiſed againſt this excellent poem might with equal juſtice be brought againſt the

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Georgics of Virgil, a performance which, nevertheleſs, will be admired as long as poetry is underſtood.

Of David Mallet, having no written memorial, I am, ſays his Biographer, able to give no other account than ſuch as is ſupplied by the unauthoriſed loquacity of common fame, and a very ſlight perſonal knowledge.

'He was by his original one of the Macgregors, a clan that became, about ſixty years ago, under the conduct of Robin Roy, ſo formidable and ſo infamous for violence and robbery, that the name was annulled by a legal abolition; and when they were all to denominate themſelves anew, the father, I ſuppoſe, of this author called himſelf Malloch.'

He had his education at Edinburgh, and was afterwards engaged by the Duke of Montroſe as tutor to his ſons. Through this connexion, he got introduced into the capital:

'Having cleared his tongue from his native pronunciation ſo as to be no longer diſtinguiſhed as a Scot, he ſeems inclined to diſencumber himſelf from all adherences of his original, and took upon him to change his name from Scotch *Malloch* to Engliſh *Mallet*, without any imaginable reaſon of preference which the eye or ear can diſcover. What other proofs he gave of diſreſpect to his native country I know not; but it was remarked of him, that he was the only Scot whom Scotchmen did not commend.'

If what we are told in a ſubſequent part of this narrative be true, his countrymen are fully juſtified in withholding their commendation from him:

'In the beginning of the laſt war, when the nation was exaſperated by ill ſucceſs, he was employed to turn the public vengeance upon Byng, and wrote a letter of accuſation under the character of a *Plain Man*. The paper was with great induſtry circulated and diſperſed; and he, for his ſeaſonable intervention, had a conſiderable penſion beſtowed upon him, which he retained to his death.'

We are not to be ſurpriſed, that they, who were every moment expecting the tide of public vengeance to overwhelm them, ſhould make little ſcruple to ſacrifice another to favour their own eſcape. But what ſentiments are we to entertain of that human bloodhound, who could be baſe enough to undertake, from the meaneſt of all motives, the diabolical buſineſs of hunting down a wounded, perhaps an innocent, man! If the enormity of the crime be conſidered in its full extent, as affecting not only the unfortunate victim, but his remoteſt connexions, the aſſaſſin, who at once plants a dagger in your heart, is, compared with ſuch a monſter as this, a character of innocence. It is wonderful there could be found any one to execute ſuch a fiend-like employment. But it is ſtill more wonderful, that Dr. Johnſon, the delicacy of whoſe moral feelings can on ſome occaſions aſſume ſuch exquiſite ſenſibility, ſhould coolly paſs over ſo atrocious an inſtance of unprincipled depravity as this, with no other remark than, that 'for his ſeaſonable intervention he had a conſiderable penſion beſtowed upon him, which

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which he retained to his death.' We may ſay in the words of the poet,

Are theſe the paths that lead to penſion'd eaſe!

But let us turn from ſuch a character as this, and contemplate the features of benevolence and humanity in the blameleſs life of Shenſtone.

Shenſtone was born in November 1714, at the Leaſowes in Hales-Owen, near Hagley. After being awhile at the Grammar-ſchool in Hales-Owen, he was placed with Mr. Crumpton, an eminent ſchool-maſter at Solihul. From ſchool he was ſent in 1732 to Pembroke-College in Oxford, of which ſociety, though he took no degree, he continued a member ten years. In 1737, he publiſhed a ſmall miſcellany, without his name.

'He then for a time wandered about, to acquaint himſelf with life; and was ſometimes at London, ſometimes at Bath, or any other place of public reſort; but he did not forget his poetry. He publiſhed in 1740 his *Judgment of Hercules*, addreſſed to Mr. Lyttelton, whoſe intereſt he ſupported with great warmth at an election: this was two years afterwards followed by the *School-miſtreſs*.

'Mr. Dolman, to whoſe care he was indebted for his eaſe and leiſure, died in 1745, and the care of his own fortune now fell upon him. He tried to eſcape it a while, and lived at his houſe with his tenants, who were diſtantly related; but finding that imperfect poſſeſſion inconvenient, he took the whole eſtate into his own hands, more to the improvement of its beauty than the increaſe of its produce.

'Now began his delight in rural pleaſures, and his ambition of rural elegance: he began from this time to point his proſpects, to diverſify his ſurface, to entangle his walks, and to wind his waters; which he did with ſuch judgment and ſuch fancy, as made his little domain the envy of the great, and the admiration of the ſkilful; a place to be viſited by travellers, and copied by deſigners.'

How exquiſite Dr. Johnſon's taſte is in matters of this kind may be collected from his comment on what he calls the ambition of rural elegance. 'Whether to plant a walk in undulating curves, and to place a bench at every turn where there is an object to catch the view; to make water run where it will be heard, or to ſtagnate where it will be ſeen; to leave intervals where the eye will be pleaſed, and to thicken the plantation where there is ſomething to be hidden, demands any great powers of mind, I will not enquire; perhaps a ſullen and ſurly ſpeculator may think ſuch performances rather the ſport than the buſineſs of human reaſon.' Theſe ſplenetic remarks are, however, in ſome degree qualified by what follows: 'But, continues he, it muſt at leaſt be confeſſed, that to embelliſh the form of Nature is an innocent amuſement; and ſome praiſe muſt be allowed, by the moſt ſupercilious obſerver, to him, who does beſt what ſuch multitudes are contending to do well.'

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Shenstone's death, which his anxieties probably contributed to hasten, was occasioned by a putrid fever, February 1763.

His poems consist of elegies, odes, and ballads, humourous sallies, and moral pieces. 'Of his elegies, Dr. Johnson remarks, that the thoughts are pure and simple; but, wanting combination, they want variety. The lines are sometimes, such as elegy requires, smooth and easy; but to this praise his claim is not constant: his diction is often harsh, improper, and affected; his words ill-coined, or ill-chosen, and his phrase unskilfully inverted.

'The Lyric poems are almost all of the light and airy kind, such as trip lightly and nimbly along, without the load of any weighty meaning. From these, however, *Rural Elegance* has some right to be excepted. *I once heard it praised by a very learned lady*; and though the lines are irregular, and the thoughts diffused with too much verbosity, yet it cannot be denied to contain both philosophical argument and poetical spirit.'

Speaking of the Pastoral Ballad, Dr. Johnson says, 'I cannot but regret that it is pastoral; an intelligent reader, acquainted with the scenes of real life, sickens at the mention of the *crook*, the *pipe*, the *sheep*, and the *kids*, which it is not necessary to bring forward to notice, for the poet's art is selection, and he ought to shew the beauties, without the grossness of the country life.'

So far from agreeing with the Doctor, in regretting that it is pastoral, we should regret (and we believe most readers would join with us) if it were any thing else than what it is. An intelligent reader may be allowed to sicken at the mention of the crook, the pipe, the sheep, and the kids, by

A Pastoral Poet in Leadenhall-street;

but he must be unacquainted with the scenes of real life (unless Dr. Johnson confine the idea of real life to the smoke of a city) who knows not that pastoral images, to a man, who, like Shenstone, employed the chief part of his time in cultivating and embellishing his grounds, are obvious and familiar, and, consequently, their introduction into his poetry is natural and in character. The grossness of such images as are neither physically impure, nor in their own nature disgusting, it is not easy to discover.

Dr. Akenside, whose life and poetical character come next in review, was a native of Newcastle upon Tyne, where his father was a butcher. At the age of eighteen he was sent to Edinburgh, that he might qualify himself for the office of a Dissenting Minister; his inclination, however, directed him to the study of physic. 'Whether, when he resolved not to be a Dissenting Minister, he ceased to be a Dissenter, says Dr. Johnson, I know not. He certainly retained an unnecessary and outrageous zeal for what he called and thought liberty.' This *unnecessary* and *outrageous* zeal for LIBERTY seems to have given his Biographer (who seldom overlooks THAT object) great offence,

as

as he has stigmatized it in almost every page of this short history.

In 1741 he went in pursuit of medical knowledge to Leyden. He there took the degree of Doctor of Physic. On his return to England he first practised at Northampton. From thence he removed to Hampstead, which, after two years residence, he quitted for London. 'At London he was known as a poet, but was still to make his way as a physician; and would perhaps have been reduced to great exigencies, but that Mr. Dyson, with an ardour of friendship that has not many examples, allowed him three hundred pounds a year.'

He lived only to be forty-eight; dying in June 1770.

Of his great work, the Pleasures of the Imagination, Dr. Johnson speaks in terms of approbation. To his Lyric compositions he is less favourable.

The remaining lives to be considered are those of Lyttelton, West, and Gray. Of Lyttelton we are told, 'he was a very early writer, both in verse and prose. His *Progress of Love*, and his *Persian Letters*, were both written when he was very young; and, indeed, the character of a young man is very visible in both. The Verses cant of shepherds and flocks, and crooks dressed with flowers; and the Letters have something of that indistinct and headstrong ardour for liberty which a man of genius always catches when he enters the world, and always suffers to cool as he passes forward.'

This last remark is, surely, neither just with respect to the person against whom it is particularly directed; nor is it true in its more general application. Lord Lyttelton's subsequent life and writings fully evince, that the sentiments of liberty which he imbibed in youth he retained to old age. There is, perhaps, no passion, when once it has taken firm possession of the mind, that burns with more unabating ardour than that which has liberty for its object: and for this very obvious reason; liberty is an object that is equally desirable through every period of life.

Gilbert West was the son of the Reverend Dr. West; his mother was sister to Sir Richard Temple, afterwards Lord Cobham. In the early part of life he had a commission in a troop of horse; finding himself afterwards more inclined to civil employment, he laid down his commission and engaged in business under Lord Townshend, then Secretary of State. His adherence to Lord Townshend does not appear to have been attended with very lucrative advantages; it ended in nothing but a nomination (May 1729) to be Clerk Extraordinary of the Privy Council, which produced no immediate profit. It was not till the year 1752 that he received any benefit from his nomination. 'It is reported that the education of the young Prince was offered to him, but *that he required a more extensive power of superintendence than was thought proper to allow him.*' This amiable and exemplary man was taken off by a stroke of the

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the palsy in March 1756. His poetry and its character, which is here confirmed, are both sufficiently known.

In estimating the poetical pretensions of Mr. Gray, Dr. Johnson deviates so widely from the general opinion, that it may not be amiss to pay more than usual attention to what he has advanced on this subject. We shall confine ourselves, however, to his critique on what he calls *The wonderful wonder of wonders*, the two Sister Odes; 'by which, says he, though either vulgar ignorance or common sense at first universally rejected them, many have been since persuaded to think themselves delighted. I am one of those that are willing to be pleased, and therefore would gladly find the meaning of the first stanza of the *Progress of Poetry*.

'Gray seems in his rapture to confound the images of *spreading sound* and *running water*. A *stream of musick* may be allowed; but where does *Musick*, however *smooth and strong*, after having visited the *verdant vales*, *roll down the steep amain*, so as that *rocks and nodding groves rebellow to the roar?* If this be said of *Musick*, it is nonsense; if it be said of *Water*, it is nothing to the purpose.

'The second stanza, exhibiting Mars's car and Jove's eagle, is unworthy of further notice. Criticism disdains to chase a school-boy to his common places.

'To the third it may likewise be objected, that it is drawn from Mythology, though such as may be more easily assimilated to real life. Idalia's *velvet green* has something of cant. An epithet or metaphor drawn from Nature ennobles Art: an epithet or metaphor drawn from Art degrades Nature. Gray is too fond of words arbitrarily compounded. *Many-twinkling* was formerly censured as not analogical; we may say *many-spotted*, but scarcely *many-spotting*. This stanza, however, has something pleasing.

'Of the second ternary of stanzas, the first endeavours to tell something, and would have told it, had it not been crossed by Hyperion: the second describes well enough the universal prevalence of Poetry; but I am afraid that the conclusion will not rise from the premises. The caverns of the North and the plains of Chili are not the residences of *Glory* and *generous Shame*. But that Poetry and Virtue go always together is an opinion so pleasing, that I can forgive him who resolves to think it true.

'The third stanza sounds big with *Delphi*, and *Egean*, and *Ilissus*, and *Meander*, and *hallowed fountain* and *solemn sound*; but in all Gray's odes there is a kind of cumbrous splendor which we wish away. His position is at last false: in the time of Dante and Petrarch, from whom he derives our first school of Poetry, Italy was over-run by *tyrant power* and *coward vice*; nor was our state much better when we first borrowed the Italian arts.

'Of the third ternary, the first gives a mythological birth of Shakespeare. What is said of that mighty genius is true; but it is not said happily: the real effects of his poetical power are put out of sight by the pomp of machinery. Where truth is sufficient to fill the mind, fiction is worse than useless; the counterfeit debases the genuine.

'His account of Milton's blindness, if we suppose it caused by study in the formation of his poem, a supposition surely allowable, is poetically

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poetically true, and happily imagined. But the *car* of Dryden, with his *two coursers*, has nothing in it peculiar; it is a car in which any other rider may be placed.

'*The Bard* appears, at the first view, to be, as Algarotti and others have remarked, an imitation of the prophecy of Nereus. Algarotti thinks it superior to its original; and, if preference depends only on the imagery and animation of the two poems, his judgment is right. There is in *The Bard* more force, more thought, and more variety. But to copy is less than to invent, and the copy has been unhappily produced at a wrong time. The fiction of Horace was to the Romans credible; but its revival disgusts us with apparent and unconquerable falsehood. *Incredulus odi.*

'To select a singular event, and swell it to a giant's bulk by fabulous appendages of spectres and predictions, has little difficulty, for he that forsakes the probable may always find the marvellous; and it has little use, we are affected only as we believe; we are improved only as we find something to be be imitated or declined. I do not see that *The Bard* promotes any truth, moral or political.

'His stanzas are too long, especially his epodes; the ode is finished before the ear has learned its measures, and consequently before it can receive pleasure from their consonance and recurrence.

'Of the first stanza the abrupt beginning has been celebrated; but technical beauties can give praise only to the inventor. It is in the power of any man to rush abruptly upon his subject, that has read the ballad of *Johnny Armstrong*.

Is there ever a man in all Scotland——

'The initial resemblances, or alliterations, *ruin, ruthless, helm nor hauberk*, are below the grandeur of a poem that endeavours at sublimity.

'In the second stanza the *Bard* is well described; but in the third we have the puerilities of obsolete mythology. When we are told that *Cadwallo hush'd the stormy main*, and that *Modred* made *hage Plinlimmon bow his cloud-top'd head*, attention recoils from the repetition of a tale that, even when it was first heard, was heard with scorn.

'The *weaving* of the *winding sheet* he borrowed, as he owns, from the northern Bards; but their texture, however, was very properly the work of female powers, as the art of spinning the thread of life is another mythology. Theft is alway dangerous; Gray has made weavers of his slaughtered bards, by a fiction outrageous and incongruous. They are then called upon to *Weave the warp, and weave the woof*, perhaps with no great propriety; for it is by crossing the *woof* with the *warp* that men *weave* the *web* or piece; and the first line was dearly bought by the admission of its wretched correspondent, *Give ample room and verge enough.* He has, however, no other line as bad.

'The third stanza of the second ternary is commended, I think, beyond its merit. The personification is indistinct. *Thirst* and *Hunger* are not alike; and their features, to make the imagery perfect, should have been discriminated. We are told, in the same stanza, how *towers* are *fed*. But I will no longer look for particular faults; yet let it be observed, that the ode might have been concluded with

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an action of better example; but suicide is always to be had, without expence of thought.

'These odes are marked by glittering accumulations of ungraceful ornaments; they strike rather than please; the images are magnified by affectation; the language is laboured into harshness. The mind of the writer seems to work with unnatural violence. *Double, double, toil and trouble.* He has a kind of strutting dignity, and is tall by walking on tiptoe. His art and his struggle are too visible, and there is too little appearance of ease or nature.

'To say that he has no beauties would be unjust: a man like him, of great learning and great industry, could not but produce something valuable. When he pleases least, it can only be said that a good design was ill directed.'

Dr. Johnson sets out with telling his Readers, that *he is one of those that are willing to be pleased*, and that, consequently, he would be glad to find the meaning of the first stanza of the Progress of Poetry. It seems rather, that he is less desirous of finding the meaning of it himself, than of preventing others from finding it. Nothing can be more obvious and intelligible, we had almost said trite, than the allegory with which the Progress of Poetry commences. It is true, there is an inaccuracy in suffering the concealed idea to break through the figurative expression, as it does in the seventh line:

Now the rich stream *of music* winds along.

Of this, little as it can add to the embarrassment of the scene, the Critic has, however, spared to pains no avail himself.

The objection to the second stanza (part of which, indeed, is borrowed from Pindar) will lose much of its force if we advert only to the almost inseparable connection between the poetry of the ancients and their mythology: we shall then perceive, that the influence of the poetical art upon the inhabitants of Greece may not be improperly described by classical imagery.

What is said of the second ternary of stanzas will be found, we are of opinion, a continued tissue of misrepresentation. 'The first, says he, endeavours to tell something, and would have told it, *had it not been crossed by Hyperion.*' The liberality and candour of this criticism will best appear, by confronting it with the beautiful passage against which it is levelled:

Man's feeble race what ills await,
Labour, and penury, the racks of pain,
Disease, and Sorrow's weeping train,
And death, sad refuge from the storms of fate!
The fond complaint, my song, disprove,
And justify the laws of Jove.
Say, has he giv'n in vain the heav'nly Muse?
Night, and all her sickly dews,
Her spectres wan, and birds of boding cry,
He gives to range the dreary sky:

Till

Till down the eaſtern cliffs afar
Hyperion's march they ſpy, and glitt'ring ſhafts of war.

Gray is next repreſented as telling his readers that the caverns of the North and the plains of Chili are the reſidence of *Glory and generous Shame*. Whoever will look into the ſtanza from whence this information is collected, will find that he ſays no ſuch thing. All that he tells his readers (diveſting it of its poetical language) is, that there have been poets even among the natives of Greenland and Chili; and that in thoſe breaſts, that are ſuſceptible of the impreſſions of poetry, there is the reſidence of Glory,

And generous ſhame,
Th' unconquerable Mind, and Freedom's holy flame——

An aſſertion not only poetical, but, if taken with that degree of latitude with which a general aſſertion ought to be, philoſophically true.

It was ſufficient to aſſert, that *The Bard* is but a copy from the Prophecy of Nereus (an aſſertion, however, which every one will not, probably, agree to), without degrading it by a charge of a ſtill meaner plagiariſm: it certainly required ſingular ingenuity to find out, that the abrupt manner in which it opens was ſuggeſted by the ballad of Johnny Armſtrong! The weaving of the winding-ſheet may be given up: Gray was no Spitalfields poet.

That 'his odes are marked by glittering accumulations of ungraceful ornaments, that ſtrike rather than pleaſe; and that his images are magnified by affectation,' will, at leaſt, be thought ſevere: but it is, ſurely, more than ſevere to ſay, that 'he has a ſtrutting kind of dignity, and that he is tall by walking on tip-toe.'

It is not to be wondered at, if, to the profeſſed admirers of Mr. Gray, the manner in which he has been treated by Dr. Johnſon ſhould appear not only hoſtile, but malignant: and if they once entertain an opinion that there is malignity in his cenſure, they will ſuſpect, it is to be feared, that there is treachery in his praiſe; the paſſage, upon which he has beſtowed his warmeſt commendations, being, perhaps, the moſt exceptionable that the ſeverity of criticiſm could have ſelected. It is that in which he accounts for Milton's blindneſs:

Nor ſecond he, that rode ſublime
Upon the ſeraph wings of extaſy,
The ſecrets of th' abyſs to ſpy,
He paſſed the flaming bounds of place and time:
The living throne, the ſapphire-blaze,
Where angels tremble while they gaze,
He ſaw; but blaſted with exceſs of light,
Clos'd his eyes in endleſs night.

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It is not to be denied that the images he employs are splendidly magnificent: but that the exertions of intellectual vision should extinguish the poet's corporeal eyes, is a forced and unnatural idea. It is one of those false and hyperbolical thoughts, which, though they may possibly be admired in the poetry of Spain, the chaste simplicity of classical composition ought not to admit of. But even supposing the possibility of the fact, the consequence is inadequate to its cause; so that, whichever way the sentiment be examined, it comes under the class of the false sublime: for if just, it is an anticlimax; if not, it is bombast. And yet it is this sentiment which Dr. Johnson has particularly marked as 'poetically true and happily imagined.'

But, peace to the manes of the Poet!

The eagle tow'ring in his pride of place

is still an eagle, notwithstanding a defective feather in his wing.

After the minute and particular attention that has been bestowed upon these volumes as they came before us in succession, to enter into a general discussion of them collectively would be superfluous. It may not, however, be unnecessary to observe, notwithstanding they contain a fund of profound and original criticism, which, perhaps, no other pen but the Doctor's could have supplied, that some caution is, nevertheless, required to peruse them with advantage. Instances too frequently occur, in which the Critic's judgment seems altogether under the dominion of predilection or prejudice. To think for himself in critical, as in all other, matters, is a privilege to which every one is undoubtedly intitled: this privilege of critical independence, an affectation of singularity, or some other principle, not immediately visible, is for ever betraying him into a dogmatical spirit of contradiction to received opinions. Of this there need no farther proofs than his almost uniform attempt to depreciate the writers of blank verse, and his rough treatment of Gray. He observes of Shenstone, that he set little value upon those parts of knowledge which he had not cultivated himself; his own taste of poetry seems in some degree regulated by a similar standard: method, ratiocination, and argument, especially if the vehicle be rhyme, oftentimes obtaining his regard and commendation, while the bold and enthusiastic, though perhaps irregular, flights of imagination, are past by with perverse and obstinate indifference. It is not, then, to be wondered at, that the panegyrist of Blackmore should withhold from Collins and Gray what he has bestowed upon Savage and Yalden. Through the whole of his performance the desire of praise, excepting in the case of some very favourite author, is almost always overpowered by his disposition to censure; and while beauties are passed over 'with the neutrality of a stranger and the coldness of a critic,' the slightest blemish is examined with microscopical sagacity.

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The truth of this obſervation is particularly obvious when he deſcends to his cotemporaries; for whom, indeed, he appears to have little more brotherly kindneſs than they might have expected at Conſtantinople. And ſo viſibly does the faſtidiouſneſs of his criticiſm increaſe, as his work approaches to a concluſion, that his Readers will ſcarcely forbear exclaiming, with honeſt Candide, What a wonderful genius is this Pococurante! Nothing can pleaſe him!

ART. VIII. *A Sriptural Refutation of the Arguments for Polygamy*, advanced in a Treatiſe entitled Thelyphthora. By T. Haweis, LL. B. Rector of All Saints, Aldwinckle. 8vo. 1 s. 6 d. Dilly. 1781.

THE Author informs us, that at the firſt appearance of Thelypthora, it was his intention to exert his beſt talents to refute its pernicious principles, and counteract, as far as he was able, its fatal influence on the peace and morals of ſociety. A long ſtate of ill health prevented him from making the progreſs he hoped; but as ſoon as he was able he reſumed the taſk.

Mr. Haweis modeſtly diſclaims all pretenſions to ſuperior erudition, or ſuperior piety. He flatters himſelf that he hath enough of the former to confute Mr. Maden; and enough of the latter to credit his profeſſions of zeal for the purity of the goſpel.

We think that the Author hath taken a very proper method to confute the prevailing errors of Thelypthora. He proceeds on plain, ſcriptural grounds, and hath examined, with great perſpicuity, all thoſe texts of the New Teſtament in which marriage is either directly treated of, or incidentally referred to.

On the whole, we think the preſent work calculated to anſwer the good intentions of the Author. It is deſigned for general uſe; and is a good antidote for the impiety and the impurity, which Mr. Madan's Treatiſe was too well calculated to promote.

Mr. Haweis was originally one of Mr. Madan's moſt intimate friends. Perhaps it may be thought, that it was ſcarcely conſiſtent with the remembrance of ſuch a connection, to treat Thelyphthora with ſuch unſparing rigour, as Mr. Haweis hath exerciſed on it, and (which will ſhock the nicer caſuiſts in friendſhip ſtill more) on the luckleſs author himſelf! We leave theſe delicate queſtions to be decided by *ſentimental* critics.

We never had the honour of Mr. Madan's acquaintance; we never ſaw his face: and as to the writer of the ſeveral criticiſms on Thelyphthora, he is certain that Mr. Madan never heard of his name, and almoſt as certain that he never will. He conjectured from Mr. Madan's own works that he was not a man of

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ſolid learning, and had dealt abundantly more in tranſlations than in originals. His old friend Mr. Haweis ſteps forwards, and confirms the conjecture; and from a long and intimate acquaintance with the man—his ſtudies, acquiſitions, and abilities—declares it to be his firm opinion, that Mr. Madan 'can no more underſtand a page of a Greek claſſic, or a chapter of the Hebrew prophets, without a tranſlation, than the Chineſe;' and notwithſtanding his inſolent and magiſterial treatment of the primitive Fathers, Mr. Haweis ſuſpects, with our Critic, 'that he is not converſant in their writings; and that whatever parade of learning he may make in his Thelyphthora, that he is not *able* to read them, except through the medium of a tranſlation.'

Mr. Haweis juſtly conſiders Mr. Madan's Thelyphthora 'as one of the moſt dangerous attacks on the Chriſtian religion which this age hath produced; moſt calculated to harden the hearts of infidels, and confirm their prejudices againſt Divine Revelation.'

We have already expreſſed our ſatisfaction at the abhorrence which the Methodiſts have univerſally ſhewn to this ſpecious and wicked performance of a man ſo long held in veneration by the moſt eminent of their miniſters—Their eyes are now opened.

But there is a claſs of men, who, though they deſpiſe Mr. Madan's fanaticiſm, are yet ſtrongly diſpoſed to favour his Thelyphthora. *Half-ſceptics*, who with ſome remains of reverence for the Bible, are nevertheleſs very eager to bring Mr. Madan's ſyſtem into repute. The *only* obſtacle which they had to the indulgence of thoſe licentious paſſions with which they are ſwayed, aroſe from ſome ſecret fear of the conſequences; which fear, as it was originally begotten by a Chriſtian education, they could not entirely ſubdue, becauſe they could not *wholly* renounce the ſacred Scriptures. Now Mr. Madan, by accommodating *theſe* Scriptures to their inclinations, hath removed the only barrier to the full freedom of indulgence.

Thelyphthora is perfectly ſuited to flatter the wiſhes of a gentleman of fortune, who comes under the predicament we have juſt mentioned. He flouts at the forms and ceremonies of marriage; perſonal union is the *fac totum*;—this is God's holy and ſimple ordinance!

In conſequence of this perſuaſion, a rich man ſeduces, or, as he would call it, *marries* the girl whom he wiſhes to enjoy. Were he bound to adhere not only to this woman, by all "due benevolence," but to her *alone*, he would be more cautious of the connection, and in all probability would not indulge his appetite at the expence of his liberty. But on Mr. Madan's plan, a farther proviſion is made for his luſts. He may marry (*in the ſame*

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same manner) another and another; and as many as he may find it "expedient" for his fortune to support.

But (it may be said) "*till* the laws of the land give a sanction to Mr. Madan's system, the proposal of it in *theory* can do no other harm, but that which arises from the altercations of critics." Yes it may:—and very probably will produce more serious effects. The gentlemen, whom we have been just describing, will content themselves with acting as *conscience* directs, and the *law of God* justifies—that is, on the casuistry of Thelyphthora. They will recur, and very naturally, on the principles of *such* a casuist, to this specious plea, "Why should *we* be in needless bondage, when 'the word of God is not bound?' Shall human governments subvert the divine œconomy of Heaven's own legislator? No. But our own security calls us to act with precaution. We will act prudently. We will not *openly* insult that government to which we are obliged, and which we are unable, to rectify. We will accommodate matters between public interest and private indulgence. The latter we are allowed by the word of God; and the former we must endeavour to secure by saving appearances, till human laws being reduced to the standard of the divine, we shall no longer be obliged to secrecy for our protection."

These, we are convinced, will be the reasonings of many who can bring themselves, by the help of Thelyphthora, to believe, that *marriage requires no forms*; and that *polygamy may be practised with impunity by a* CHRISTIAN. To the man who would attempt to establish so wicked a position, we would make no scruple to apply the words of Plautus—*Impudens, impurus, invercundissimus.*

We shall now quit this subject. We believe our Readers are tired of it. We will assure them we are: and our Critic exclaims, that *he is sick at heart!*

ART. IX. *Mount Henneth:* A Novel. 2 Vols. 12mo. 6 s. Lowndes. 1782.

WE should be indeed mortified, if the very sensible and ingenious Author of this Novel meant a satire on the *Monthly* Reviewers, by the little Critique which he himself hath drawn up *on his own performance.* Was there ever a work like the present, that even in the fulness of their spite, they were so unjust or so foolish as to pronounce destitute of 'wit, humour, plot, character or keeping?' Let him point it out—if he can.

In the mean time, we think we shall be much better employed——no, not in pointing out the various beauties of *Henneth Castle*—for that would employ too large a portion of our Review—but in recommending it, with the most sincere convic-

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tion of its ſuperior merit, to the peruſal of our Readers: for we do not remember that we have, for many years, had the ſatisfaction of reviewing a work of this kind, that abounds with more lively ſtrokes of wit, or ſallies of fancy; with more judicious reflections, or pleaſing and intereſting characters. Its ſentiments are liberal and manly, the tendency of it is perfectly moral; for its whole deſign is to infuſe into the heart, by the moſt engaging examples, the principles of honour and truth, ſocial love, and general benevolence.

To abridge this Novel, or even to give a general outline of its characters, plot, or *denouement*, would exceed the limits of our Work: we ſhall therefore preſent our Readers with only the following little epiſode, as a ſpecimen of the Author's ſprightly manner of reaſoning on a ſubject which graver politicians have not diſcuſſed with more ſolid argument, in long orations in the houſe, or in laboured productions from the preſs.

'Carthage had ſettled colonies in the Heſperides, which in time grew to be worth ſomething. Carthage deſired to tax theſe fortunate iſlands. The fortunate iſlands did not deſire to be taxed.

The marrow of their negociations may be compriſed in the following ſhort Dialogue:

'*Carth.* We are to deſire you, gentlemen, to ſubmit patiently and lovingly to a few taxes which our country will do itſelf the honour to lay upon yours, as times and occaſions may offer.

'*Heſp.* We muſt beg the favour of you to permit us to tax ourſelves, as the people of your good country are accuſtomed to do, whom we are fond of imitating, and of calling our friends and brethren upon all occaſions.

'*C.* To tax yourſelves will not anſwer *our* purpoſe; for how can you be judges of what we want?

'*H.* At leaſt as well as you can be of what we are able to pay.

'*C.* But if you give us no more than you like, that will probably be too little.

'*H.* And if you take from us what you pleaſe, that will probably be too much.

'*C.* We have laid a heavy load on ourſelves for your emolument. Gratitude ought to induce you to ſubmit to our demands.

'*H.* Honeſtly, now, did you do this for *our* ſake or *your own?* But be it for ours, we are making your people a large return, by working for them with all our might. The greateſt part of the whole profit of our induſtry has been always yours. Permit it to continue ſo. Turn all our trade into your own harbours, as you are wont. Tax in your own country the commodities you make us buy; but let us be favoured with the privilege your people ſo juſtly boaſt of as their greateſt ſafeguard; let us give and grant our own money.

'*C.* As

'*C.* As to the benefit of your trade, it may be something to our people in general. But what is that to the neceſſities of government? We want a benefit flowing full and faſt into the exchequer. We don't underſtand your round-about way of ſending it through the body of the people.

'*H.* We believe it; otherwiſe you would certainly be content with receiving it as you do, in the beſt manner poſſible, for the good of the whole.

'*C.* What we *have already* we have no reaſon to demand. —More, gentlemen, more;—and by the ſtrait forward road.

'*H.* We cannot conſent to it.

'*C.* Then, by G—d, we will dragoon you till you do.

'*H.* Pray, gentlemen, conſider.—Let us beg you to hear what we have to ſay.—Let us beg it for both our ſakes, gentlemen.

'*C.* Implicit obedience—unconditional ſubmiſſion—and your money, are the things we want, and will have.

'*H.* Win them and wear them.

'——— And ſo Carthage ſent out fleets and armies, and ſpent as much of her own money in five years, as ſhe had expected to get of her colonies in one hundred!'

ART. X. *The Hiſtory of John Juniper, Eſq*; alias *Juniper Jack*: Containing the Birth, Parentage, Education, Life, Adventures, and Character, of that moſt wonderful and ſurpriſing Gentleman. By the Editor of the Adventures of a Guinea. 12mo. 3 Vols. 9s. ſewed. Baldwin. 1781.

THE general and predominant character of this 'moſt wonderful and ſurpriſing gentleman,' may in ſome good degree be gueſſed at from the motto which is prefixed to his Hiſtory.

Aude aliquid brevibus Gyaris et carcere dignum
Si vis eſſe aliquis.

In plain Engliſh—"If a man is ambitious of being diſtinguiſhed as *ſomebody*, let him do *ſomething* that will intitle him to the gallows." This *wholeſome* leſſon of advice was not, we are told, loſt on Juniper Jack. It met his early wiſhes; and from a child he diſcovered a ſtrong propenſity to put it in practice. It mingled with all the ſchemes of future life; and amidſt the various characters he diſplayed, *artful villany* was the ruling principle.

The Author very frequently, and with an air of triumph not often aſſumed by faithful narrators of plain and ſimple facts, calls this 'a true hiſtory.'—But it is with a *ſalvo* that he adopts this title for the work before us. 'Though (ſays he) every fact is true, the aſſemblage that makes the apparent character is invariably fictitious, and deſignedly grouped in ſuch a manner,

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as not to resemble any one person living.' Of the truth of this assertion we leave our Readers to judge by the following outline of the hero's character.

'He *squints* like the devil from his birth; and the obliquity of his mind is only shadowed forth by that of his eyes. The tricks of his youth savour only of mischief; and the subtilty of his understanding is only equalled by the wickedness of his heart. He is a mimick and a hypocrite from his very cradle; faithless and fickle through every scene of youth: and in riper years, what he wants in vigour he makes up in craft and malignity.—Moreover Juniper was a thief! not that he robbed for the sake of the *money*, but for the sake of what the money would procure him;——which, we verily believe, is the case with the greatest part of those *worthy* gentlemen who "do things worthy of Tyburn!" In short, to sum up Mr. Juniper's respectable character in the words of his "true and faithful historian," 'He bubbled and was bubbled. He borrowed without designing to pay: he lent without expecting to be paid. He professed what he meant not: he suffered himself to be duped by professions which he saw through. He talked of honour in the moment he was committing the basest villany; and was ready to face death in defence of a character to which every action of his life gave the lie.'

It is, however, from our Jack's *political* character that we discern the most striking features of the person whom this history was designed more particularly to delineate. When our hero's affairs grew desperate; when he found himself totally incapacitated to discharge his debts, whether those which are denominated *legal*, or those which have been called, by the courtesy of the fashionable world, debts of *honour* (as if *honour* and *law* stood in opposition to one another), he 'turned his hand (as his historian says) to politics;' and thus applied himself to the affairs of the Public when he had none of his own to mind.

"For this purpose, as he knew the ladder of ambition must 'be fixed in the dirt to prevent its slipping, he immediately made 'it his business to mix with the people, in that style of familiarity 'which never fails to conciliate their favour, by freeing them for 'the time from the irksome distinctions and distance of rank. 'And as he knew also that the human heart is most sensible of 'impression when warmed by the social cup, he linked himself a 'member of all the clubs formed for the patriotic purposes of 'promoting the interest of their country, by the consumption of 'its own produce, and those of its colonies, beer, punch, and to-'bacco; and watching over the constitution, by abusing the 'ministers and measures of government, in the true spirit of 'English liberty;' a spirit, by the judicious direction of which

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he had seen men climb up to consequence, without any other qualification or merit whatsoever.

'There cannot be conceived an instance in which the inconsistency of the human heart appears more glaring, than that a man, whose life was one continued insult to honour, honesty, and truth, who gloried in the grossest violations of every moral virtue, and founded his pretensions to wit, on turning religion into ridicule, should gain such credit with the people, as to become of consequence to the state. Yet so it was: so easily is man persuaded of the truth of what he wishes to be true, that the very persons who would not trust to his probity for the payment of a penny; who, if he said the sun shone at noon, would not believe without seeing it, merely because he said so; not only gave implicit credit to his calumnies (though unsupported by the appearance of probability, though inconsistent with each other, and often contrary to their own knowledge), but gave their money also with a liberality (not often shewn in a better cause) to support him in the propagation of them, because they tended to bring down to their own level those whom they could never hope to rise to a level with.

'Nor did his credit appear to be confined to those who knew no better. Many whose superior actions raised them above the reach of such gross imposition, were not ashamed to caress a man whom they equally despised and detested; and to give the sanction of their acceptance to slanders which they knew to be groundless, because they knew also, that when those slanders should have worked their effect, they could turn that effect to their own use.'

But what (the Reader will naturally ask) becomes of this 'most wonderful and surprising gentleman' at last? Is he hanged?—His 'faithful historian' anticipates the question, and makes the following *sly* remark on it: 'I make no doubt but some of those nice-nosed gentry, called critics, have smelled a fault, in my not having given my hero so *exalted* an end as his exploits deserved; which I am well aware they will call a violation of poetical justice.—But a word in their ears: Were every man to meet his deserts in that way, perhaps there might not be so many critics at leisure to find faults.' We might whisper a word in our Author's ear about 'true and faithful historians,' and inform him; *that if they were to meet with their deserts, they would not find leisure to record the crimes, or adjudge the punishment of their fellow-sinners, having enough to call their attention to themselves.*

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FOREIGN LITERATURE.

Art. XI. *Elemens de Chymie, &c.* Elements of Chemiſtry, in Theory and Practice; digeſted according to a new Method, and after modern Diſcoveries, &c. 12mo. 3 Vols. Dijon.

THOUGH the firſt volume of this excellent ſyſtem was publiſhed three or four years ago, the two following, which complete the work, have not reached us till lately. They deſerve to be made known to thoſe who wiſh to cultivate the ſcience of chemiſtry: we ſhall therefore give a ſhort account of the method adopted by the authors (Meſſrs. de Morveau, Maret, and Durande), which is entirely new, and well adapted to facilitate the ſtudy of that ſcience; the bounds of which have of late years been ſo greatly enlarged. Though an elementary work, it is not a mere compilation; but contains many original obſervations made by the authors, as well as ſeveral new proceſſes executed by them. We ſhall ſelect one of the moſt intereſting of theſe laſt, and add a few obſervations of our own relative to it.

The authors adopt, as M. Bergman has likewiſe done, the great law of attraction, as moſt clearly and ſatisfactorily explaining all the phenomena of *chemical affinity*. The application of this principle is carried ſo far by the authors, in the theoretical part of this work; that, in the firſt volume, the reſults of ſome *philoſophical* experiments are related, in which the *attraction of coheſion* of mercury to poliſhed plates, all of the ſame ſuperficial dimenſions, and formed of ten different metals or metallic ſubſtances, is aſcertained, and actually denoted in *numbers*; which, it muſt be obſerved, correſpond in a very ſingular manner with the reſpective *chemical affinities* of that fluid to thoſe ſubſtances.

The particular *method* which the authors have adopted, in order to preſent the numerous ſubſtances, which are the objects of chemiſtry, in one general and clear point of view, is that of conſidering them as *ſolvents* or *ſolvends*; and that too reciprocally: for a body, which is the ſolvent in one caſe, becomes the ſolvend in another. Thus mercury which, in one caſe, is the ſolvent of gold, lead, &c. is itſelf diſſolved by various acids, &c.: but, in fact, as the authors, after Gellert, obſerve, all bodies act *ſimultaneouſly* upon each other: and the diſſolving power cannot properly be ſaid to reſide more in the *aqua fortis* in which marble is diſſolved, than in the marble. The authors, however, very properly reſtrain the appellation of ſolvent, to that of the two bodies which poſſeſſes the eſſential condition of all ſolutions, *fluidity*.

Accordingly, after ſome neceſſary preliminary obſervations, the authors proceed regularly through the various claſſes of ſolvents. They treat ſucceſſively of—*diſſolutions* effected by fire; —by

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—by air;—by water;—by the three mineral acids, and *aqua regia*;—by arſenic;—by the ſedative acid;—the acetous;—and the acid of tartar;—by the phoſphoric acid;—by the vegetable, foſſil, and volatile alkalis;—by vinous ſpirits;—by ether;—by the eſſential and fat oils;—by the *aſtringent principle*;—and laſtly, by mercury. Under theſe few heads, the authors have had the addreſs to reduce nearly all the principal operations of chemiſtry.

The reſults of all theſe ſolutions are comprehended and condenſed in one large ſheet; in which, at one view, is preſented 'a ſynoptical table of chemical ſolvents, and of their moſt ſimple baſes,' or ſolvends: the former arranged horizontally, and the latter perpendicularly; while the compound, or the product of the union of the two bodies, is found at the coincidence of the two lines.

As a ſpecimen of the new matter to be found in this work, we ſhall abridge only one of their proceſſes; as furniſhing us with an opportunity of adding ſome further particulars to the account we have already given of the curious and eaſy method of procuring the *phoſphoric* acid from *bones*, originally diſcovered by M. Scheele*: adding occaſionally a few obſervations made by ourſelves, reſpecting the detail of ſuch parts of the proceſs as they have overlooked, or which require further explanation.

They uſed twelve pounds of bones calcined to whiteneſs, finely powdered and ſifted, and added to them 'a *ſufficient quantity* of the common or ſtrong oil of vitriol, *till an effervescence no longer appeared*.' They then added a little more of the acid, and afterwards a little water, in order to promote the action of the acid upon the earth.

We ſhall here ſtop to obſerve that the direction above given, of adding a *ſufficient quantity* of the oil of vitriol, *till the effervescence diſappears*, is not only too indefinite; but, in fact, the effervescence appears to us to have no *neceſſary* connection with the main proceſs, or the expulſion of the phoſphoric acid from the bones, as it depends only on the expulſion of a certain quantity of *fixed air* contained in them. In this, as well as in M. Macquer's, and indeed every other account of this proceſs that we have yet ſeen, the quantity of the oil of vitriol has not been aſcertained. A quantity of the ſtrong ſpirit ſufficient only to bring the powder into a kind of ſemi-fluid ſtate, would, as we have experienced, be abundantly too large, for the purpoſe of extricating the phoſphoric acid from the calcined bones. The expence, indeed, of an exceſs of vitriolic acid is trifling;

* See our account of the new edition of Mr. Macquer's Chemical Dictionary, in the Appendix to our LXIIId volume, December 1780, p. 508.

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but the subsequent expulsion of it greatly increases the trouble of the operator.

For the sake of those who may wish to procure, for the purpose of experiments, an acid hitherto so costly, by a very easy process, we shall supply the abovementioned deficiency from our own experience,—by adding, that in a process of this kind (in which the produce of phosphoric acid was comparatively as great as that hereafter mentioned by the authors), *ten* ounces, in weight, of the strongest oil of vitriol, were added to *eight* ounces of burnt hartshorn, or the CCC of the shops. The powder was far from being even thoroughly *moistened* by this quantity of acid; yet in the subsequent stages of the process, or towards the end of the evaporation of the diluted liquor, it was found that more than a sufficient quantity of vitriolic acid had been employed. Perhaps the diluted acid might properly be used at first; though of this we are not certain. But to return to the process of our authors.

They afterwards boiled this matter for a long time, and added a large quantity of water, which was afterwards filtered; and the matter remaining in the filtre was repeatedly edulcorated with hot water. The whole quantity was then set to evaporate; first in earthen vessels, and afterwards in capsules of glass or china ware. The selenite deposited during the evaporation was likewise washed with fresh water. Even the white matter, which appeared afterwards on the sides of the vessels, when the acid vapours had begun to rise, was found to contain more phosphoric acid than selenite: for on drying it, and laying it on burning coals, it was converted into a vitreous substance.

To expel the vitriolic acid from the liquor thus concentrated, M. Scheele directs that it should be distilled to dryness, in a glass retort placed in a reverberatory furnace. The authors effected this expulsion with less trouble in the glass capsules; and then put the dry matter into a crucible, where it was kept in fusion, till it ceased to yield sulphureous vapours. It was then poured out of the crucible in a vitreous state; and was found to weigh two pounds nine ounces, exclusive of what adhered to the crucible.

'When the vitrification has been complete,' say the authors, 'the matter appears to be a glass of a milky hue, which *is not so soluble even in boiling water.*'

With respect to this last circumstance, we shall observe that, though a piece of the vitreous substance, which we obtained in the process abovementioned, may, when first poured out of the crucible, be kept in the mouth some time, before any sensible acidity be perceived; yet it is certain that it afterwards becomes soluble and acid, probably by the united powers of *air* and moisture;

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moiſture: for on keeping the matter ſome weeks expoſed to the air in a tea ſaucer, or even in an open vial, this ſeemingly inſoluble ſubſtance deliqueſces, and the liquor into which it is reſolved is intenſely acid. What ſhare the *air* may have in this change we have not enquired *.

To procure the phoſphoric acid, however, in a ſtate of greater purity, or more free from ſelenite, or earth, it is proper firſt to convert it into phoſphorus. For this purpoſe, the authors having reduced the whole of the viterous ſubſtance into powder, and mixed it with one-third of its weight of powdered charcoal, the mixture was diſtilled in an earthen retort. From the quantity of calcined bones abovementioned they obtained *ſix ounces and ſeven drachms* of excellent phoſphorus. From this, the acid may eaſily be afterwards obtained in its pureſt ſtate, by the uſual method of accenſion, &c.——We have elſewhere learned that the phoſphoric acid may be procured, in ſtill greater quantity, from *egg-ſhells*; and that it has even been found in the *mineral* kingdom, and obtained from certain white lead ores.

We ſhall only further notice two curious particulars relating to this acid. In the attempts made by the authors to procure a *phoſphoric ether*, they did not completely ſucceed; but the reſults were ſingular. On diſtilling equal parts of phoſphoric acid and rectified ſpirits, the ſpirit was found to have acquired ſome new properties, the moſt remarkable of which, perhaps, was, that it came over exceedingly *acid*. This ſhews that there had been an actual combination of the ſpirit with the phoſphoric acid; which laſt, alone, as is well known, cannot be raiſed into vapours even with a ſtrong red heat, but is converted into a glaſs. A ſhort account is likewiſe given of a proceſs, in which the phoſphoric acid appears to have been attracted from the powder of calcined bones, *directly*, by means of an alcaline ſalt fuſed together with it in a crucible. In this caſe, the alcali is found to be neutraliſed by the phoſphoric acid, which it muſt have attracted *immediately* from the bones.

* Since this was written, we have found that if the matter be expoſed for a long time, to a very intenſe heat, the phoſphoric glaſs will not ſo readily, or perhaps at all, deliqueſce in the air. The deliqueſcence is therefore probably, in part, owing to ſome remaining vitriolic acid, which had not been expelled by the heat. In a proceſs, where a much ſmaller proportion of the oil of vitriol than that which we have above indicated, was uſed, viz. only half the weight of the C C C, a glaſs was procured, as tranſparent, colourleſs, and inſoluble as crown glaſs.

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ART. XII. *Nouvelle Conſtruction, &c.* A new Method of conſtructing Alembics, for the Purpoſe of Diſtillation of large Quantities; ſo as to encreaſe the Product, and leſſen the Expence of the Operation. 4to. 1781.

THIS publication appears to us to contain ſome conſiderable improvements in the art of diſtillation, which deſerve to be generally known. One edition of it has been printed off, with a view to its being diſtributed *gratis*, throughout all the provinces of France. It contains a very particular deſcription of an improved method of conducting the diſtillation of ſpirituous liquors; as well as of procuring freſh water from that of the ſea. This method has been reduced to practice on a large ſcale, with ſucceſs, under the inſpection, and with the approbation, of ſome of the moſt diſtinguiſhed perſons in France, both with reſpect to rank and ſcience; particularly M. Turgot, comptroller-general of the finances, M. Trudaine, Meſſrs. Macquer, Le Roi, Lavoiſier, and many others.

In the preface ſome hints are given as if Dr. Irwin, who is ſaid to have received a reward of 5000 *l.* from the Britiſh parliament, might poſſibly have availed himſelf of ſome of the preſent anonymous author's improvements; the principal of which, though they now appear for the firſt time in print, were well known to many perſons at Paris, ſo long ago as the year 1773. According to the authors' own account, however, Dr. Irwin's apparatus very little reſembles his own; and his deſcription of it, for the purpoſe of diſtilling ſea water, was publiſhed in 1774, in the account of the voyage to the north pole, undertaken in 1773; and it is reaſonable to ſuppoſe that ſome conſiderable time muſt have elapſed, before Dr. Irwin's invention could have made its way into the navy.

The mode of diſtillation here deſcribed appears to us to be preferable, in theory at leaſt, to any hitherto propoſed, both with reſpect to the diſtilling of vinous ſpirits, and the ſtill more uſeful art of procuring freſh water from that of the ſea. With reſpect to the latter, in particular, the author fixes his diſtilling veſſel in ſuch a ſituation between the two fire-places that are uſed for the cooking of the captain's and the ſhip's company's proviſions, in two-decked ſhips, that little or no additional fuel is requiſite: but the following is the principal circumſtance that diſtinguiſhes this new conſtruction from all others.

The tube, or *worm* as it is called, uſed in the common diſtilling apparatus, generally conſiſts of a ſmall cylindrical pipe, which quickly acquires from the vapour a conſiderable degree of heat, that is very ſoon communicated to the water in the refrigeratory,

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ſtigeratory, or to the other ſubſtances employed to cool and condenſe the vapour. The author, for this purpoſe, uſes a capacious *ſquare* tube, formed of tin-plates, twelve feet long, or of a ſtill greater length, each ſide of which meaſures eight or ten inches. This is incloſed within another ſquare tube, the ſides of which are diſtant from thoſe of the other above half an inch. Through this ſpace, or between the two tubes, a ſtream or *lamina* of cold water is continually paſſing and running off. This cold water is admitted from a reſervoir placed above; and which is repleniſhed, in particular at ſea, by means of a pump which communicates with the ſea water.

The vapour, being thus expoſed to a very *large ſurface*, kept continually cold by the water moving in contact with its four ſides, is readily and copiouſly condenſed: ſo that, with an apparatus of a much ſmaller ſize than that which is here propoſed for the ſea ſervice, the author has, in the preſence of the gentlemen abovementioned, diſtilled above fifteen French *pintes* † in an hour. But allowing that the fire may not be conſtantly kept up to the ſame degree, and that only 12 French *pintes* are diſtilled in an hour, the daily produce will amount to 288 *pintes*.

On the whole, the author's project appears to be founded on true philoſophical principles, and to be practicable at ſea as well as on ſhore. The detail is minutely deſcribed, and the conſtruction of every member of the apparatus, particularly at ſea, is very ſatisfactorily delineated on four large copper-plates.

† We believe that the French *pinte* is about equal to an Engliſh quart.

ART. XIII. *Memoire ſur le Caoutchouc, &c.* An Eſſay on the *Caoutchouc*, known by the Name of the *Elaſtic Gum*. By M. Berniard.

IN the *Appendix* to our 46th volume, June 1772, page 689, we gave a pretty full account of M. Macquer's curious experiments on this ſingular vegetable production; which might be applied to numerous uſeful purpoſes in experimental philoſophy, and the arts, if an eaſy method of diſſolving it, without depriving it of its moſt material properties, could be diſcovered. This little eſſay, which ſeems to have been lately reprinted from ſome periodical journal, contains a ſeries of experiments made on this ſubſtance: and though the author has not fully ſucceeded in his principal deſign, a knowledge of the reſults of ſome of his trials may lead others to more ſucceſsful attempts.

Some portions having been digeſted with rectified ſpirit, were only ſo far acted upon by the menſtruum, as to ſhew the manner

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manner in which the ſpecimens which we receive from South America in the form of bottles, are manufactured. Each fragment was found to be compoſed of twenty-ſeven diſtinct *laminæ*, ſeverally diſtinguiſhed from each other by a blackiſh line. This laſt appearance, as the author ſuppoſes, has been produced by the ſucceſſive application of ſmoke to each layer of the milky juice, in order to give it a certain degree of conſiſtence, before a freſh portion of the juice of the plant was applied to the mould.

The author failed in diſſolving the *Caoutchouc* in *vitriolic ether*, though he followed M. Macquer's directions; which he complains are not ſufficiently particular. He found, however, that *nitrous* ether acted upon this ſubſtance, but not in ſuch a manner as to promiſe any uſeful reſult, rather decompounding than diſſolving it: for the ſeeming ſolution was found, on evaporation, to be totally ſoluble in ſpirit of wine, and in fact a true reſin, but *not elaſtic*.

Certain eſſential oils, however, and even the common oil of turpentine, aſſiſted by heat, appear to have actually diſſolved the *Caoutchouc*, in the proportion of nine drachms to one ounce of the oil. After proper evaporation, a matter was left of an adheſive nature like pitch, but nevertheleſs elaſtic, and which, weighed twelve drachms. Though the author kept this ſubſtance in the chimney during the winter, it did not in all that time loſe its pitchy and adheſive quality. He therefore thinks it impoſſible to derive any advantage from this manner of operating on the Caoutchouc.

It appears afterwards, however, in an attempt to analyſe this ſubſtance alone, in a glaſs retort, that a *volatile alcali* came over; and the author accounts very plauſibly for this ſingular product, by ſuppoſing that it proceeds from the *ſmoke* which the Indians ſucceſſively apply, with a view to dry the different layers of the original vegetable juice. We are ſurpriſed that the author ſhould have deliſted from proſecuting this experiment further; and would hint whether this *oily* ſolution of the *Caoutchouc* might not be deprived of its pitchy and adheſive quality, or made perfectly dry, by proceeding with it in the ſame manner as is practiſed by the Indians; that is, by applying it ſucceſſively to a proper ſubſtance, or mould, and then attempting the drying of each layer by means of ſmoke. Poſſibly the *volatile alcali*, or ſome of the other principles in the ſmoke, may produce this deſireable effect, independent of the mere *heat* employed at the ſame time. He himſelf ſhews that oil *(huile graſſe)* is one of the two conſtituent principles of this ſingular ſubſtance.

MONTHLY

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MONTHLY CATALOGUE,

For FEBRUARY, 1782.

POLITICAL.

Art. 14. *A Second Letter to the Right Honourable Charles Jenkinson.* 8vo. 1 s. Murray. 1781.

THE Writer of this *second** Letter to the preſent Secretary at War, may, in ſome reſpects, be conſidered, as the Anſwerer of the *firſt*. He ſigns himſelf 'A Citizen of the World,' and dates from *Bruſſels*; but he ſtands forth in the character of a Briton, laudably concerned for the honour and welfare of his native country. He combats many aſſertions and repreſentations contained in the former Letter; and, in general, he is the ſtrenuous defender (though, in ſome inſtances, rather the modeſt apologiſt) of our ſtateſmen: yet, at the ſame time, he candidly acknowledges that the performance of his opponent 'has great merit; and particularly that it contains many juſt cenſures on the conduct and meaſures of Adminiſtration in Britain; the adviſers *whereof* ſhould be made to anſwer to the nation with their fortunes and lives.'

This candid and intelligent politician, not being entirely ſatisfied with the liberty taken by the Author of the former Letter, 'in rooting out the preſent ſet of men in Adminiſtration, *ſtump* and *rump*,' ventures to propoſe, by way of party-conciliation (which ALONE, he is perſuaded, can reſtore this nation to its former ſplendor, &c.) another groupe of noblemen and gentlemen, ſelected from *both* parties. He is juſtly conſcious, however, that both the former Letter-writer and himſelf have, in theſe their projected arrangements, 'arrogated a privilege, the exerciſe of which is indelicate;'—and we entirely acquieſce in the ſentiment.

Art. 15. *An Addreſs to the Interior Cabinet.* 4to. 2 s. Debret. 1782.

This *Addreſs* appears to come from the Writer of *The Letter to Mr. Jenkinſon*. It is ſigned, as that publication was, *An Independent Whig*; and it ſets out with the following formal profeſſion: That 'after making the firſt compliments to the principal of the houſe, it is uſual to pay our devoirs to the reſt of the family. A failure [he adds] in this etiquette of politeneſs is commonly called a want of good breeding. The propriety, therefore, of addreſſing you, Gentlemen, after paying the firſt compliment to Mr. Jenkinſon, being a ſettled point of good manners, a total neglect of this attention could not be aſcribed to any other motive than a premeditated public affront.'

Aſſuming, then, as a *datum* granted and indiſputable, the exiſtence of an internal Cabinet, or '*dark domination*'; and confident in the certainty of what he ſees in his *Peep behind the curtain*, where the *efficient* gentlemen are pulling the wires, and dancing the *official* pup-

* For an account of the Firſt Letter (the Author of which ſigns himſelf *An Independent Whig*), ſee our laſt Month's Catalogue.

pets,

pets,—he proceeds to a review of their whole political syſtem, plan, and conduct, from the time when, 'in the phraſe of Audley-ſtreet,' the '*inſtitution commenced* of an interior Cabinet, conſiſting of confidential friends at *Leiceſter-houſe*, before the peace of Aix la Chapelle, under the auſpices of a Prince, whoſe memory and character are not honoured by a patronage as dangerous to the Conſtitution as it was ungrateful to the friends of his family.'—This review is carried on to the tranſactions of the year 1781, inclusive; and exhibits a moſt formidable charge of mal-adminiſtration. The Addreſſer is particularly ſevere on Lord Sandwich, and the Admiralty Board; and he appears to have ſupported his accuſations of abuſe of truſt, want of exertion, and miſapplication of Public money, by ſuch documents as ſeem to merit the ſtrict examination of thoſe who are duly qualified to judge of their validity. The pamphlet abounds with matter of uſeful and important inveſtigation; but if it had contained leſs of ſarcaſm and aſperity †, we ſhould have been leſs reſerved in commending it to the notice of our Readers.

Art. 16. *An Anſwer to Vamp Over-reach's Letter* to the Right Hon. W. C. Jenkinſon. Written in the Chriſtmas Holidays, by Mr. Jenkinſon's Porter. 4to. 1 s. Smith.

This truly *porterly* Writer charges a certain bookſeller, whom he names Vamp, with the crime of having written the Letter to Mr. Jenkinſon. The honeſt Porter, with the zeal of a ſervant, laudably attached to a good maſter, abuſes the Bookſeller moſt plentifully; and while he raves, and flings his ſlaver about, a large quantity of it lights on the Monthly Reviewers. From this circumſtance, it may, with probability, be inferred, that the preſent pamphlet is not the firſt fruits of the Porter's authorſhip, and that he has, on ſome quondam occaſion, ſmarted from the ſtroke of the critics rod. The poor man muſt, indeed, have been much hurt, and deeply ſtung with reſentment,—for he is prodigiouſly enraged! We are ſorry for his miſhap, but, we fear, it is impoſſible for us to afford him any redreſs. He muſt procure an old pen of his maſter's, leave off *fibbing*, and write better, before we can commend his productions.

Art. 17. *A Candid Defence of Adminiſtration*, againſt the ill-founded Charges of *Oppoſition*. 8vo. 1 s. Wilkie. 1781.

The Author, with great profeſſions of candor, enumerates the general, the moſt popular objections againſt the preſent Adminiſtration, and anſwers them in the moſt general and popular way. Nothing is wrong, except on the part of the *patriots*, as he, in contempt, ſtyles the leaders of Oppoſition, and all who concur with them in cenſuring public meaſures. 'Tis this cenſure, it ſeems, and this alone, which does all the miſchief!

Art. 18. *Uncertainty of the preſent Population of this Kingdom*; deduced from a candid Review of the Accounts lately given of it by Dr. Price on the one Hand, Mr. Eden, Mr. Wales, and Mr. Howlett, on the other. 8vo. 6 d. Richardſon and Urquhart. 1781.

As it is not incumbent on us to remove the uncertainty profeſſed by this writer, we ſhall only obſerve, that the uncertainty applied in

† We had the ſame objection to the Letter to Mr. Jenkinſon.

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the title-page to the ſubject at large, is in the pamphlet wholly referred to the *data* and *evidences* produced on the *favourable ſide of the queſtion*, againſt the diſcouraging concluſions of Dr. Price. The performance appears indeed to be nothing more than a flimſy attempt to gain time on a queſtion that calls for cloſe conſideration and preciſion in every one who undertakes to diſcuſs it. No writer ever made a more convenient uſe of the conjunction IF, or made a better uſe of his opportunities to bewilder his readers among *doubts* and *ſuggeſtions*, to diſtract their attention.

Before the ſubject is diſmiſſed, it may be worth while to try, whether the particle *if* may not be converted to ſome uſe on the agreeable ſide of the queſtion of population. IF then, as Dr. Price and his coadjutor admit *, that in the counties of York, Lancaſter, Cheſter, Cumberland, ſuch places as Liverpool, Mancheſter, Sheffield, the vicinity of London, &c. the increaſed population has been the aſtoniſhment of every traveller; how does it appear, that the depopulation of the reſt of the kingdom, has been ſo doubly aſtoniſhing, as to abſorb all this acknowledged increaſe, ſo as to determine the aggregate amount of population on the unfavourable ſide? Were this true, vaſt diſtricts muſt ſomewhere evidently lie uncultivated and deſerted; with their farm-houſes and villages, in the ſituation deſcribed by the fanciful Goldſmith, in ruins, over-run with brambles and graſs! But we may ſafely aſk, where ſuch ſcenes of deſolation are to be found? for though to juſtify both the politician and the poet, they ought to be ſufficiently viſible; yet—be it remembered, they are not as yet pointed out.

The vaſt number of chapels of eaſe erected in the north of England ‡, this Author begs leave to remark, ought to have been concealed; as they have occaſioned a confuſion in the pariſh regiſters, by which births have been doubly entered. But IF they have been four, or even ten times doubled, what becomes of the chapels? Were they needleſsly erected? A previous acknowledgment ſays no; for the increaſed population there has been the aſtoniſhment of every traveller! Nor is it aſſerted that they are now converted into barns and ſtables. If they were, even that might prove ſomething; but it is time to leave this *uncertain* Writer to the conſideration of Meſſrs. Wales and Howlett, if they deem him worth attention.

Art. 19. *A Speech* which was ſpoken in the Houſe of Aſſembly at St. Chriſtopher, on a Motion made, November 6th 1781, for preſenting an Addreſs to his Majeſty relative to the Proceedings of Admiral Rodney and General Vaughan at St. Euſtatius; and the preſent dangerous Situation of the Weſt India Iſlands. 8vo. 1 s. Debrett. 1782.

A ſpirited remonſtrance againſt the indiſcriminate confiſcation of private property at St. Euſtatius; alleging that the plea for ſuch confiſcation, on account of its having been a ſtorehouſe for the ſupply of our enemies, came with a very ill grace, when the ſtores ſold there by the captors, were conveyed, under protection againſt our cruizers, directly into the ports of our enemies. If Admiral R. be not fairly exculpated from the charges expreſsly brought againſt him by this

* P. 18, 19. 27. ‡ P. 27.

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Weſt Indian legiſlator, moſt readers of this Speech may conclude that he deſerves the treatment which he here receives.

Art. 20. *Conſiderations on the preſent State of the Wool Trade*, the Laws made concerning that Article, and how far the ſame are conſiſtent with true Policy, and the real Intereſt of the State. By a Gentleman reſident on his Eſtate in Lincolnſhire. 8vo. 1 s. Elmſley. 1781.

The preſent Writer aſcribes the low price of wool to the increaſe of that article, owing to the great number of incloſures that have taken place all over the kingdom; and from the diminution in the conſumption owing to the alterations of faſhion, which has introduced linen and cotton among thoſe ranks who formerly wore woollen ſtuffs. From a review of the ſtatute-book, he finds that the exportation of wool was never prohibited till the time of the Reſtoration; and yet that the woollen manufacture had eſtabliſhed itſelf under the allowance of exportation. He therefore contends for the liberty of ſending wool to a foreign market; becauſe whenever the manufacturer is able to give an adequate price for his material, the prohibition of exportation becomes nugatory.

Art. 21. *An Addreſs to the independent Members* of both Houſes of Parliament. 8vo. 1 s. Faulder. 1782.

The particular deſcription of independent members to whom our Author addreſſes himſelf, is given in the following words,—thoſe who, 'however they may diſapprove of Miniſters, or their meaſures, ſtill the dread of a change, introducing anarchy and confuſion into the ſtate, deters them from declaring their diſlike to thoſe in power.'

The Addreſſer takes a candid view of the preſent very critical ſituation of our public affairs, and without declaring himſelf in favour of Oppoſition, ſeems to think not only that a change of Adminiſtration is neceſſary, but that the change 'cannot be for the worſe.' He, therefore, conjures the moderate, or rather cautious Lords and Gentlemen, whom he addreſſes, to 'take an active part,' to declare their real ſentiments, to chuſe their ſide, to exert, 'ere it is too late, the hidden though important powers they poſſeſs, and apply them to the great purpoſes of national preſervation.' This Writer is temperate, and appears to be intelligent.

Art. 22. *Facts and their Conſequences*, ſubmitted to the Conſideration of the Public at large; but more particularly to that of the *Finance Miniſter*, and of thoſe who are, or mean to become, Creditors of the State. By John Earl of Stair. 8vo. 1 s. Stockdale, 1782.

In our Review, Vol. LIV. No. for April 1766, we commended to the notice of our Readers, a former inſtance * of the laudable attention paid by this patriotic nobleman, to the political welfare of his country.—In his preſent inveſtigation of our national circumſtances, particularly with regard to the article of finance, his Lordſhip confines himſelf to the *intereſt* and annual burdens brought on, and to be brought on the State, ſince the commencement of the 'deteſted American war.'—As to the *principal*, what, or how enormous *that*

* 'State of the National Debt, National Income, and National Expenditure.'

may

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may be, his Lordſhip pronounces it loſs of time to calculate, ſince, he obſerves, 'no man is wild enough to expect ever to ſee a ſhilling of it paid.'

The noble Author's ſtatement, on this ground, of our public account, and his deductions from it, are ſufficient to ſtrike with terror the boldeſt advocate for the preſent meaſures of government. In ſhort, from the repreſentation here given, the ſituation of thoſe who are, as he expreſſes it, 'creditors to the State,' ſeems deſperate indeed! His concluſion is, that 'nothing remains in our power, but among evils, to chuſe the leaſt. Preſſed in front by foreign enemies, to whom we have nothing of nearly equal force to oppoſe, goaded behind by domeſtic indigence, and the well-grounded apprehenſions of public bankruptcy, and its ſure conſequences, anarchy and civil commotion, no peace, ſhort of abſolute ruin, can be pronounced a bad one: all but this, is either phrenzy, folly, or flattery.'

AFFAIRS OF IRELAND.

Art. 23. *A Review of the Three great National Queſtions*, relative to a Declaration of Right, Poyning's Law, and the Mutiny Bill. 8vo. 2s. Dublin printed; London reprinted. Dodſley. 1781.

The Author of this maſterly pamphlet inveſtigates the above-mentioned three great national queſtions [which have been, for ſome time paſt, eagerly agitated in Ireland, both in Parliament and in print], and determines them, in a manner very ſuitable to the meaſures of Government, and perfectly agreeable to its friends; but which may fail of exactly meeting the wiſhes of the general body of the people, and the views of gentlemen in *oppoſition* on the other ſide of the water. The Writer (ſaid to be Counſellor Sheridan) is undoubtedly to be conſidered as a court-writer; but whatever may be his attachments, or his cauſe, he is certainly a very able champion. He reaſons cloſely, controverts liberally, and writes correctly. The Reader who wiſhes to gain, or revive, a competent knowledge of the ſubjects diſcuſſed in theſe diſſertations, will find great ſatisfaction in peruſing them. He will ſee what a wide difference there is between the cool obſervations of a well-informed and diſpaſſionate reaſoner, and the inflammatory harangues of a hot-headed declaimer.—His general concluſions are, that the Mutiny Bill hath not that dangerous tendency which ſome have attributed to it; nor is the limitation of it ſo highly requiſite;—that the repeal or modification of Poyning's Law, would not be of any very eſſential benefit to Ireland;—and, laſtly, that a Declaration of Right would tend more to create a jealouſy in England, than effectually to eſtabliſh the independency of the Iriſh Parliament.

EAST INDIES.

Art. 24. *A ſhort Hiſtorical Narrative of the Riſe and rapid Advancement of the Mahratta State*, to the preſent Strength and Conſequence it has acquired in the Eaſt. Written originally in Perſian; and tranſlated into Engliſh by an Officer in the Eaſt India Company's Service. 8vo. 2s. 6d. Cadell. 1782.

This narrative of provincial intrigues and ſlaughter, obſcured by local terms, though a ſhort gloſſary is added, being ſubordinate to the general hiſtory of the empire of Indoſtan, will not be very intelligible

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telligible to those who have not a previous knowledge of the latter. It was originally written, as we are informed in the Preface, by a Mahometan native of Indostan; retained by Mr. Kerr, the translator, as a teacher of the Persian language; and commences about two hundred years back, with the origin of the Mahratta State, which now takes so active a part in the disturbance of India.

Art. 25. *Extract of an Original Letter from Calcutta*, relative to the Administration of Justice by Sir Elijah Impey. 8vo. 1s. 6d. Debrett. 1781.

After stating the manifest defects in the constitution of the Supreme Court of Judicature in Bengal, and the inconsistences in the present administration of justice there, the intelligent writer recommends trial by juries, in civil as well as in criminal cases; to avoid the mockery of appeals to England, which are almost impracticable, against the decisions of the Judges. As the Supreme Court was instituted professedly by way of experiment, and as its effects have now been fully experienced; *data* cannot be wanting, if the powers at home are equal to the regulation of powers at such a distance, to harmonize a plan of jurisprudence to provincial circumstances, so as to protect the many against the few, instead of strengthening the hands of oppression.

POETICAL.

Art. 26. *Honoria:* or the Day of All Souls *, a Poem. With other poetical Pieces. By Mr. Jerningham. 4to. 1s. 6d. Robson. 1782.

To the tenderness and sensibility of Mr. Jerningham's Muse we have had frequent opportunities of bearing testimony. She will lose no credit by the pieces which form this collection: as a short specimen of it, take the following, intitled *Sensibility*.

Celestial spring! to Nature's favourites given,
Fed by the dews that bathe the flow'rs of heaven:
From the pure crystal of thy fountain flow
The tears that trickle at another's woe;
The silent drop that calms our own distress;
The gush of rapture at a friend's success;
Thine the soft show'rs down Beauty's breast that steal,
To soothe the heart-wounds they can never heal;
Thine too the tears of extasy that roll,
When Genius whispers to the listening soul;
And thine the hallow'd flood that drowns the eye,
When warm Religion lifts the thought on high!

Art. 27. *Ode to the Genius of the Lakes in the North of England.* 4to. 2s. Richardson and Urquhart.

This Ode, though by no means a finished performance, contains some pleasing images, and some harmonious lines; witness the following:

* The scene of this poem is supposed to be in the great church of St. Ambrose at Milan, the 2d of November, on which day the most solemn office is performed for the repose of the dead.

See, from the hills toft onward to the plains,
Streams white with foam down rocky channels leap,
Till join'd the lake, ſome fretful ſpeed remains,
But there, at once, they all in quiet ſleep.
Peace ſmiles upon the deep!
So, many a train of buſy cares,
Which hurt the human mind,
In Taſte's fair boſom, unawares,
A ſoft oblivion find;
With gentleſt lapſe life's mingled waters glide,
And fair reflected ſkies ſtill gild the placid tide.

Towards the concluſion the Author pays a compliment to his native country (for ſuch we preſume it is) as being the birth-place of many very diſtinguiſhed men; a catalogue of whom is to be met with in a note at the end of the poem.

Art. 28. *The Cheltenham Guide*; or, Memoirs of the B-n-r-d Family continued. In a Series of poetical Epiſtles. 8vo. 2 s. 6 d. Harriſon. 1781.

Theſe Memoirs are pretended to be written by the brother of our humourous friend Simkin B-n-r-d; but Simkin, we preſume, will diſclaim him.—In the opinion of our learned aſſociate MARTINUS, who is an excellent genealogiſt, the Cheltenham Guide is not even a diſtant relation.

Art. 29. *Condolence*: An Elegiac Epiſtle from Lieut. General B—rg—yne, captured at Saratoga, Oct. 17th, 1777, to Lieut. Gen. Earl C—rnw—ll—s, captured at York-Town, Oct. 17th, 1781. With Notes by the Editor. 4to. 1 s. 6 d. Evans, Strand. 1782.

The Reader will eaſily anticipate the topics of condolence which this ironical Bard puts into the mouth of the captured General whoſe character he has aſſumed. The chief fault of this careleſs and haſty epiſtle, for ſuch it appears to be, is that it is too long.

Art. 30. *Ditis Chorus*; or, Hell broke looſe. A Poem. Tranſlated from the Satyricon of Petronius Arbiter, and faithfully adapted to the Times. 4to. 1 s. 6 d. Kirby. 1781.

Too contemptible for criticiſm!

Art. 31. *Elegy on the Death of Lord Richard Cavendiſh*. 4to. 1 s. Dodſley. 1781.

A juſt, and not inelegant, compliment to the memory of a very accompliſhed and reſpected nobleman.

DRAMATIC.

Art. 32. *The Marriage Act*: A Farce. In Two Acts. As it is performed at the Theatre Royal in Covent Garden. 8vo. 1 s. Kearſley. 1781.

Whoever will take the trouble of turning to the Spectator, No. 511, will ſee how much more agreeably the ſubject is there treated in an eſſay, than it is here handled in a clumſy ballad farce.

Art. 33. *The Divorce*, a Farce, as it was performed at the Theatre Royal in Drury-Lane. 8vo. 1 s. Kearſley. 1781.

Though this farce turns on a moſt unnatural idea, that of a premeditated *innocent* divorce between a fond and faſhionable couple, with an intention to ſurpriſe the world by a ſecond marriage, yet there is much addreſs ſhewn in the conduct and characters of the

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piece. Most of the incidents and personages are pleasant. *Quitam* and *Dennis Degberty* have each more than a tolerable portion of farcical humour.

MISCELLANEOUS.

Art. 34. *Biographical Memoirs of William Ged*; including a particular Account of his Progress in the Art of Block-printing. 8vo. 1s. Nichols. 1781.

We have here 'some authentic documents of an ingenious, though unsuccessful invention; and some fugitive memoirs of the inventor and his family.' Mr. Ged's scheme for block-printing, with his execution of the specimens which he produced, were certainly curious; but had his invention been found, in all respects, superior to the method of printing by single types, we cannot suppose that it would have proved 'unsuccessful.' Sufficient trial was made, and though perhaps some unfair practices were chargeable on certain persons who were interested in opposing or undermining Mr. Ged's undertaking, yet both our Universities and private Printers seem to have been 'nothing loth' in consigning not only the artist, but his performances, to that oblivion, from which these Memoirs are designed to rescue them.

Art. 35. *An Historical and Political View of the present and ancient State of the Colony of Surinam* in South America; with the Settlements of Demerary and Issequibo. By a Person who lived there Ten Years. 8vo. 3s. Nicoll. 1781.

In a prefatory advertisement we are informed, that the Work from whence this publication is extracted and translated, was written by Philip Fermen, M. D. of Maestricht, and appeared in 1778. It contains a history and description of Surinam, &c. the government, produce, commerce, and revenues of the country, and the causes of its decay. Its fertility in the produce of sugar, coffee, cocoa, and cotton, has been so great, as to introduce a fatal degree of luxury into the settlement; and the commerce from Europe thither has been pushed with such eagerness, that the schemes of adventurers, producing monopoly, usury, and relaxation of government, added to the indiscretion of the colonists, who treated their negro slaves with so much rigour, that settlements of refugees are formed, against whom they are engaged in perpetual war. All these causes are said to have operated to the decline of a colony naturally formed to prosper under prudent management.

We understand that Surinam belongs, one third part of it to the Dutch East India Company, another to the town of Amsterdam, and that the third is in private hands. The Writer recommends, as hath been done in a like case with us, that the state should take it into their own management for the reformation of abuses.

Art. 36. *A Month's Tour in North Wales, Dublin, and its Environs*, with Observations upon *their* Manners and Police, in the Year 1780. 12mo. 2s. Kearsly. 1781.

The celebrated Mr. Yorick, in his "Sentimental Journey," hath made a curious arrangement of our modern travellers and *tour*-makers, and classed them under various heads, expressive of their characteristic differences. "There is the idle traveller;" the "inquisitive traveller;" the "unfortunate," and "innocent traveller:" and moreover there is the "*simple* traveller."—Now that, gentle Reader,

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Reader, is *our* traveller!—and ſo we need go no farther onward in the catalogue.

We confeſs the term *ſimple* is a term of equivocal import; but you are heartily welcome in the preſent caſe to take it o' this ſide or that, —before or behind,—any way, or every way, and apply it to your liking.

"There is the ſimplicity of babes and ſucklings;" and ſo there is of the mother's milk that feeds them. It is fortunate that Nature hath matched one ſimple thing with another. You would not force your tender infant to ſwallow a bottle of Champaign. Its food muſt be of the moſt *ſimple* kind;—it muſt be *next to nothing* at all;—it muſt be like our *traveller* and our traveller's *book!*

Art. 37. *Traité ſur les Principes Fondamentaux de la Sageſſe ou Philoſophie Morale.* A l'Uſage de la Jeuneſſe. Par Mademoiſelle E. Cacoualt de la Mimardiere. *i e.* A Treatiſe on the Fundamental Principles of Wiſdom, or Moral Philoſophy. Deſigned for the Inſtruction of Youth. 12mo. 3s. London. 1781. Sold by Hookham, Elmſly, &c.

This little Tract ſeems to be intended for a ſchool-book; and in that view deſerves ſome attention. It conſiſts of very ſhort diſſertations on moral ſubjects; ſuch, for inſtance, as 'the Knowledge of ourſelves,' the 'Paſſions, Pride, Humility, Avarice, Caprice,' &c. &c. They are as plain as they are conciſe, without the pride of learning, or the affectation of ſcience. The Writer of this Treatiſe acknowledges that her language is not her own: and juſtice compels us to obſerve, that ſhe is very defective in point of idiom. The words are French, but the *language* is *Engliſh*, as to the form and ſtructure of compoſition. Idiom, however, is the *laſt* acquiſition, while the more early attempt to acquire words is ſometimes embarraſſed, and often retarded by it. We ſubmit it, therefore, to ſchool-maſters by profeſſion, whether thoſe books which are not written according to the ſtricteſt rules of idiom, may not be at leaſt equally uſeful in acquiring the firſt principles of a language, with thoſe in which ſuch rules are more rigidly preſerved. If ſo, the preſent performance may be found uſeful, and deſerves recommendation.

Art. 38. *A Tour through Monmouthſhire and Wales*, made in the Months of June and July 1774, and in the Months of June, July, and Auguſt, 1777. By Henry Penruddocke Wyndham. The Second Edition. 4to. 1l. 1s. in Boards. Wilkie. 1781.

The firſt of theſe combined Tours was publiſhed in an octavo ſize, in the year 1775 *; and the preface to this ſecond edition, which by its enlargements, and the embelliſhment of engravings, may be conſidered in the light of a new publication, thus expreſſes the improvements made in it.

'In the preſent volume, the Reader will find many places deſcribed, which, for want of neceſſary information, were omitted in the firſt edition; and will moreover ſee ſome of the moſt intereſting objects illuſtrated by engravings, made from very faithful deſigns. Theſe will give him that general idea of the face of the country, to

* See Rev. Vol. lii. p. 555, where, from miſtaken information, the Author's name is ſaid to be Wynne.

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which mere description is inadequate, and enable him to form a much more accurate estimate of its beauties, both of nature and art, than he could have done without those auxiliaries.

'As this Tour is rather intended for the general traveller, than for the particular inhabitant, the Author has endeavoured to confine his observations to those things only which he thought most necessary to be known, or most deserving to be seen.——For this reason the Author has not attempted to describe every pleasing spot or prospect which occurred to him in his tours; though he will venture to assert, that he has left nothing undescribed which was uncommonly grand or beautiful, or which deserved to be pointed out to the attention of a stranger.

'It may probably be objected, that the engravings which are inserted in this volume have not been properly selected; and that many of the most romantic ruins which are to be found within the limits of the tour, have been omitted. If, for instance, such buildings as those of Chepstow, Tintern, Pembroke, Conway, &c. have not met with a place in this work, it is because they have been frequently published, and are too well known to be again repeated: those only have been here introduced, which have either never been engraven, or which have not been made familiar to the world by the late numerous publications.'

Besides a plate of antiquities, the objects represented are—A View from the Pont Aberglaslyn—Church of Eweny Priory—Chapter-house of Margam—Cataract of Melincourt—Cilgarran Castle—View from the Devil's Bridge—Pool of the Three Grains—Fall of Dol y Mylin—Vale of Tan y Bwlch—The Pont Aberglaslyn—Caernarvon Castle—Dolbadern Castle—Bridge of Llanrwst—Abbey of Vallis Crucis—Llantony Abbey.

To what we formerly declared on the appearance of the first edition of this Tour, it only remains to add, that the plates now supplied are well designed, and executed in a pleasing style.

With respect to the foregoing declaration, that 'nothing uncommonly grand or beautiful has been left undescribed,' &c. we have seen a few remarks, in some of the public prints, in which it is asserted, that the Author has left unnoticed several beautiful romantic scenes, highly meriting the attention of a curious traveller. These will possibly excite the regard of our Author, with a view to his next edition.—See particularly Public Advertiser, Sept. 29, 1781.

Art. 39. *Supplement to the Origin of Printing.* 8vo. 1 s. 6 d. Nichols.

The Treatise on the Origin of Printing, by the late Mr. Bowyer, has been some years in the possession of the Public. The first edition appeared in 1774; and a circumstantial account of it was given in the 52d volume of our Review, p. 51, &c. The second edition was printed in 1776. This supplement, for which we are indebted to Mr. Nichols, the successor of Mr. Bowyer, contains a number of particulars relative to the earlier printers in this country, that will gratify the curiosity of the antiquary, and others whose taste may lead them to researches into the history and progress of the arts. Some pieces, written by the late Mr. Meerman, and Dr. Ducarel, are inserted in this

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this Appendix. The Editor, Mr. Nichols, has, with his usual industry and attention, added notes and remarks, by way of anecdote, or illustration of the subjects under inquiry.

Art. 40. *London:* A Satire. 8vo. 1 s. Stockdale.

This may be considered as a picture of London in caricatura. The painter (but we will drop the figure, and say *the Author*) like Hudibras's FAME with her *nither* trump, makes an evil, and only an evil report of our great metropolis, the admired mistress of the world! According to his representation, London may be considered only as the grand receptable of knaves and fools, of every description: he speaks of *none that doeth good, no not one*. If this were altogether a just report, the wonder would be that, like Sodom and Gomorrah, the capital of the British empire hath so long remained unconsumed by fire and brimstone from heaven!

Exaggerated, however, and extravagant as this satire will be deemed by those who know the city as well he does, and who may, perhaps, be more inclined to do it justice, it must be acknowledged that we have met with many good, as well as shrewd remarks, in this new kind of London Spy. The objects of our Author's unfavourable exhibition are—the City in general—the Prisons—the Inns of Court—the Courts of Justice—the Justices of the Peace—the Sheriff's Officers [a set of people peculiarly obnoxious to us authors]—the Women of the Town—the Pawnbrokers—the Theatres—the Gaming-houses—the Churches (or rather the clergy)—the Tower, as a depository of instruments for the slaughter of the human species—the Custom-house—the India-house—the Excise Office—the Bank—Bedlam—the Royal Exchange—the Mansion-house, Guildhall, with the Lottery, &c.—Doctor's Commons—the College of Physicians—Bridewell—Westminster Abbey—and, to crown all, the Parliament, whose edicts are, on account of the unequal representation of the people, pronounced to be, to the greater part of the inhabitants, literally the edicts of the monarch. We wish this observation were less successfully made out than it is, by this political cynic, within the compass of two or three short paragraphs.

Art. 41. *Lessons in Reading:* or Miscellaneous Pieces in Prose and Verse; selected from the best English Authors, for the Improvement of the Youth of both Sexes. 12mo. 2 s. 6 d. Aberdeen. Taylor. 1780.

This Medley (the greater part of which is copied *seriatim*, without any acknowledgment, from *Enfield's Speaker*, *Percival's Moral Tales*, and other late publications of the same kind), is so contemptibly executed with respect to type and paper; that it deserves only to be circulated by the travelling venders of godly books and ballads.

MATHEMATICS.

Art. 42. *The Elements of the Conic Sections*, as preparatory to the reading of Sir I. Newton's Principia. By the Rev. S. Vince, A. M. 2 s. 6 d. sewed. Riviagton, &c. 1781.

Though these *Elements* are said, in the title-page, to be preparatory to the reading of the *Principia*, it is necessary that the learner should have some knowledge of the doctrine of quantities in their evanescent state, as delivered in that work, before he begins these Elements. For the Author has not demonstrated some of the most

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ſimple properties of the ſections, namely, thoſe neceſſary to be known in order to draw tangents to them, without making uſe of the properties that ariſe from the relation of lines that are indefinitely near each other.

He begins with the properties that furniſh the moſt uſual method of deſcribing the ſections *in plano*; and from thence deduces the equations of the abſciſſas and ordinates rightly applied: but he does it in an operoſe manner: and in the ellipſis, in order to come at the equation, when the ordinates are obliquely applied, he firſt demonſtrates it to be the repreſentation of a circle *in plano*. But, if it was neceſſary to introduce the demonſtration of this, could not the book have begun here? Are not all the general properties of the ellipſis, that reſpect its diameters, ordinates, and tangents, moſt elegantly deduced, by thus conſidering it as the ſection of a cylinder? Does not every one of them, then, flow from its correſpondent one in the circle given in *Euclid's Elements?* As to the properties ariſing from the excentricity of the ellipſis, do they not naturally follow when the others are demonſtrated? Has not every ellipſis two pair of conjugate hyperbolas, entirely depending upon it, ſo that when the properties of the one are known, the correſpondent ones in the others naturally flow from them, without laborious algebraical operations? And would not all the moſt uſeful leading properties of the parabola follow, from thoſe of the ellipſis, conſidered with reſpect to its directrix? And all this without tranſgreſſing the bounds of the pureſt geometrical method, or enlarging the bulk of the *treat*.

Art. 43. *Tables requiſite to be uſed with the Nautical Ephemeris for finding the Latitude and Longitude at Sea.* Publiſhed by Order of the Commiſſioners of Longitude. The Second Edition, corrected and improved. 8vo. 5 s. ſewed. Nourſe, &c. 1781.

To the tables publiſhed with the firſt *Nautical Ephemeris* (of which ſome account is given in our *Review* for May 1767, Vol. xxxvi. p. 3 9), ſome conſiderable alterations and additions are here made.

Meſſ. *Lyon's* and *Dunthorne's* methods of finding the effects of refraction and parallax are rendered eaſier. And in order to obtain the diſtance of the moon from the ſtar or ſun by a more ſimple operation, ſome of Mr. Lyon's tables are omitted, and new rules given. Inſtead of Mr. Dunthorne's rule, in which natural ſines are uſed, a more conciſe one, by logarithms, is given, and ſo as to make the diſtinction of caſes unneceſſary. With this view two of his tables have been much extended.

Several uſeful tables have moreover been computed for, and others copied into this edition, which were not in the former; *viz.* Table 6th, for reducing the ſun's declination at noon for Greenwich, to any other time under that meridian, or to noon under any other. Tab. 16. Logarithmic, finding the latitude from two obſerved altitudes of the ſun, and the time between; taken from the Nautical Almanacks for 1771, and 1781. Table 17. Natural ſines. 18. Logarithms. 19. Logarithmic ſines, tangents, and ſecants. 20. Longitudes and latitudes of places, from obſervations or ſurveys. 21. For reducing the time of the moon's paſſage over the meridian of Greenwich, to that of its paſſage over any other meridian. 22. For reducing the moon's declination, as given in the Nautical Almanack

for

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for noon and midnight at Greenwich, to any other time under that *meridian*, or to noon or midnight under any *other*. 23. For reducing the sun's right ascension in time, as given in the Nautical Almanack for noon at *Greenwich*, to any other time under that meridian, or to noon under any other meridian.

We are here told, that the new tables, with their explanation and use, were drawn up by W. Wales, F. R. S. Master of the Royal Mathematical School in Christ's Hospital, a person well versed both in the theory and practice of astronomy and navigation.

By way of Appendix are added two other methods, one by the Astronomer-royal; the other by Mr. G. Witchel, F. R. S. for correcting the apparent distance of the moon from the sun, or a star, on account of refraction and parallax.

We are glad to find that this scientific method of navigation gains so much ground, as to have exhausted the first edition since 1767, though it consisted of ten thousand copies.

Art. 44. *The Nautical Almanack, and Astronomical Ephemeris*, for 1786. Published by Order of the Commissioners of Longitude. 8vo. 3 s. 6 d. sewed. Nourse, &c. 1781.

Similar to those for former years.

Art. 45. *A Sexagesimal Table; exhibiting, at Sight, the Result of any Proportion, where the Terms do not exceed sixty Minutes.* Also Tables of the Equation of Second Difference; and Tables for turning the lower Denominations of English Money, Weights, and Measures, into Sexagesimals of the higher, and *vice versa*. And the Sexagesimal Table turned into Seconds, as far as the 1000th Column; being a very useful Millesimal Table of proportional Parts. With Precepts and Examples. Useful for Astronomers, Mathematicians, Navigators, and Persons in Trade. By *Michael Taylor*. Published by Order of *the Commissioners of Longitude*. Quarto. 15 s. sewed. Nourse. 1780.

The Author says, that he took the same care in correcting the press, as in the construction of the tables; and hopes they will be found as correct as any extant. They consist of 315 pages, printed on an excellent type and paper, and are illustrated with plenty of examples.

Art. 46. *The Question-Book:* or, A Practical Introduction to Arithmetic. Containing a great Variety of Examples in all the fundamental Rules. By *Thomas Molineux*. 12mo. 2 s. bound. Bathurst. 1781.

This book may be very useful to all idle schoolmasters.

MEDICAL.

Art. 47. *Observations on the Dysentery of the West Indies*; with a new and successful Manner of treating it. By Benjamin Moseley, Surgeon at Kingstom in Jamaica. 8vo. 1 s. *Jamaica*, printed, *London* reprinted, for *Becket*. 1781.

The substance of this short tract is comprised in the following summary given by the Author: 'That the dysentery is *a fever of the intestines*; that the cause is *obstructed perspiration*; and that the cure is, in calling back the circulation to the surface of the body, and increasing the sensible perspiration by the most active SUDORIFICS.'

This

This idea is certainly not new, though perhaps the extent to which it is purſued in practice by the Writer is a variation from the common method of treatment. The remedies principally recommended by him, are, antimonial wine with laudanum, and James's powder. He keeps up the ſweat, when begun, by wrapping up in a blanket, and giving warm diluents; avoiding carefully any ſtreams of cold air. He appeals to his ſucceſs for confirmation of his doctrine; and his method certainly claims the attention of thoſe concerned in the management of the ſame alarming and fatal diſeaſe.

Art. 48. *Obſervations on the Diſeaſes which appeared in the Army on St. Lucia, in* 1778 *and* 1779. To which are prefixed, Remarks calculated to aſſiſt in aſcertaining the cauſes, and in explaining the Treatment, of thoſe Diſeaſes. With an Appendix, containing a ſhort Addreſs to Military Gentlemen, on the Means of preſerving Health in the Weſt Indies. 12mo. 2 s. Dilly. 1781.

The utility of local obſervations on Diſeaſes has been evinced by ſo many excellent modern Publications, that it is needleſs to confirm by argument, what experience has eſtabliſhed. The amazing extenſion of the commercial and military operations of this country has rendered ſuch communications peculiarly neceſſary and uſeful in our days, as ſo many new ſources of danger from unwholeſome climates, and unuſual diſeaſes, have unfortunately been opened. Every attempt, therefore, to add to the ſtock of knowledge in this reſpect, deſerves attention and indulgence.

The Author before us, who ſigns himſelf *John Rollo* *, has very conciſely deſcribed the iſland of St. Lucia, with a view to the degree of ſalubrity of its ſeveral parts; and has, with equal brevity, given a hiſtory of the diſeaſes which prevailed there among our troops, for about ſix months. Though neither the morbid phenomena, nor the mode of treatment, offer any thing materially different from what has before been obſerved in ſimilar climates, the Work may, however, be uſefully conſulted by medical gentlemen employed on the ſame ſervice. The concluding Addreſs to Gentlemen of the Army contains ſome advice which they would, doubtleſs, find advantage in following.

RELIGIOUS.

Art. 49. *Two Sermons.* I. At St. Bridget's Church, before the Lord Mayor and the Governors of the ſeveral Hoſpitals, in Eaſter Week, 1780. II. At St. Paul's, Sept. 2. 1780, being the annual Commemoration of the Fire of London. By Eaſt Apthorp, D. D. Rector of St. Mary-le-Bow. 4to. 1 s. Law.

The firſt diſcourſe gives a ſhort hiſtorical account of the origin of hoſpitals in this country, after the diſſolution of the monaſteries; and pays a juſt tribute to the munificence of their founders, and the excellence of their inſtitution.

The ſecond conſiſts of pious and candid reflections on the conduct of Divine Providence, particularly with reſpect to that terrible event which this Sermon was deſigned to commemorate. The leading object of it is to enforce the principles of humility and reſignation; that

* Surgeon in the Royal Artillery, now in the Weſt Indies.

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under the influence of the former we may improve our mercies, and by the aid of the latter may derive benefit from our afflictions.

Art. 50. *Every Man's Monitor*; or the Universal Counsellor. In Prose and Verse. Being a Collection of select Sentences, choice Maxims, and divine Precepts; suited both for Youth and Age of every Sect and Denomination, as long as Time endures. By John Coltman. 8vo. 2 s. 6 d. Buckland. 1781.

Among the 'choice maxims' of this book, the following is the *choicest*.

'Poverty is a creature of the *fancy*.'

Counsellor Coltman would deserve a fee, if he could make good his 'maxim' to the satisfaction of 'half-starv'd hackney sonnetteers,' and—us, *poor* Reviewers!—But alas! all our riches lie in *fancy*, and our poverty is the terrible *reality* we have to complain of—'just at dinner-time!'

Art. 51. *A serious and affectionate Address to all Orders of Men; adapted to this awful Crisis.* In which are earnestly recommended the Works of the late Rev. William Law, A. M. To which are added Three Letters written by Mr. Law to the Author. 8vo. 1 s. Robinson. 1781.

The Author of this 'Serious and affectionate Address,' is a great admirer of the mystic writers, and considers Mr. Law's works as the quintessence of that 'divine philosophy which marvellously unfolds all the mysteries of *nature* and grace, and immutably establishes the *Christian religion* on its own self-evident and eternal principles.'

The Author hath recorded the last words of this truly pious and excellent man. "Away with these filthy garments, said this dying saint:—I feel a sacred fire kindled in my soul, which will destroy every thing contrary to itself, and burn as a flame of divine love to all eternity.' 'In such a triumph of holy joy did this extraordinary servant of God most devoutly resign his blessed spirit into the hands of his beloved Lord and Master, at the place of his nativity, the town of *King's-Cliffe*, in the county of *Northampton*. And in the Church-yard of that parish he lies interred under a handsome tomb, erected to his memory by a particular and dear friend, who lived many years with him, and therefore had long known, and highly and justly esteemed his singular worth.'

The inscription on his tomb is as follows:

"Here lieth the body of the late Rev. William Law, A. M. who died April 9. 1761, aged 75. He was known to the world by a number of truly Christian, pious writings; exemplified by a life spent in a manner suitable to a worthy and true disciple of his heavenly, divine, crucified Master and Saviour Jesus Christ, who *lived* and *spoke* in him and by him. In his younger days he sufficiently distinguished himself by his parts and progress in human literature. Afterwards taking the advice of our Saviour to the rich young man, he totally renounced the world, and followed Christ in meekness, humility, and self-denial; and in his last years he was wholly absorbed in love to God and mankind; so that virtue in him was nothing but heavenly love and heavenly flame."

The Author of this Address seems to have imbibed the sentiments of the more amiable mystics; he expresses himself somewhat after the manner

manner of good old *Peter Sterry* of Cromwellian memory; and like him and *Jeremy White*, eſpouſes the doctrine of a UNIVERSAL RESTITUTION.

Art. 52. *Hymns in Proſe for Children.* By the Author of Leſſons for Children. 12mo. 1 s. Johnſon. 1781.

The deſign of theſe Hymns is to impreſs the infant mind with early ideas of God, by connecting religion with a variety of ſenſible objects, and with every thing that affects it with wonder or delight; and thus, by deep, ſtrong, and permanent aſſociations, to lay the beſt foundation for practical devotion in future life.

Speaking of hymns in verſe, adapted to the capacities of children, Mrs. Barbauld has a very judicious obſervation: "It may well be doubted whether poetry ought to be lowered to the capacities of children, or whether they ſhould not rather be kept from reading verſe till they are able to reliſh good verſe: for the very eſſence of poetry is an elevation in thought and ſtyle above the common ſtandard; and if it wants this character, it wants all that renders it valuable."

Art. 53. *A Letter from a Catholic Chriſtian to his Roman Catholic Friend.* 8vo. 6 d. Worceſter, printed. 1780.

Art. 54. *An Eſſay on the Law of Celibacy impoſed on the Clergy of the Roman Catholic Church*, and obſerved in all the Orders abroad; in which are delineated its Riſe and Progreſs, from the moſt early ages of its Exiſtence, down to the preſent Times: and the Impropriety of this Eccleſiaſtical Conſtitution is ſhewn, whether it be conſidered in a moral, a phyſical, or a political Light. As alſo a ſummary Account is given of the monaſtic Life; of the Prejudices which chiefly contributed to introduce it; and in what Manner theſe have been perpetuated, &c. Interſperſed with various Remarks on ſeveral other Obſervances of the Roman Catholic diſcipline. 8vo. 3 s. Worceſter, printed. London, ſold by Rivington, 1781.

We unite theſe two pamphlets in one article, as they have both the ſame author, and their ſubjects are connected. In the firſt we find the Writer modeſtly and handſomely apologizing for his having ſeparated himſelf from the church of Rome, in which he had been educated, ordained a prieſt, and continued for ſome time to diſcharge the functions annexed to that character. This letter is written with an apparent candour and integrity, which does the Author honour. He ſtill conſiders himſelf as a Chriſtian miniſter. Among other remarks, he ſuppoſes the queſtion to be propoſed, Whether he ſtill intends to continue in a ſtate of celibacy? To this he replies in the negative. And by this means he is led to enquire a little into the grounds of this practice in the Romiſh church; which gave riſe to the ſecond very ſenſible pamphlet, the ſubjects of which are particularized in the above title. In general, to Proteſtants, eſpecially ſuch who have uſed a little reflection, it is unneceſſary to offer much in order to prove the unreaſonable and abſurd conduct of the church of Rome on this point of celibacy, as well as others; and accordingly our Author remarks:

'This labour may appear, perhaps, at firſt ſight, ſuperfluous, and the whole controverſy of little importance, in a kingdom where neither the obligation, nor propriety of ſuch a law, with reſpect to the numerous

numerous body of the Chriſtian clergy, is admitted. But as it is a fact, that theſe inſtitutions are not only revered as ſacred by many of our fellow-citizens, who fly to a voluntary exile in foreign climates, to the prejudice of their mother-country, and by thouſands of either ſex in every ſtate where the Roman Catholic diſcipline prevails, to the detriment of ſociety in general, it is the intereſt of every individual, of every citizen of the world, to have this matter duly canvaſſed, and exhibited in its proper light. Thus conſidered, it is no longer a ſubject fit merely for private ſpeculation and debate, but becomes of public concern, and claims the attention of all who have at heart the general advantage of mankind, and are willing to promote its welfare.'

To the above we may add a farther paſſage, in which it is ſaid, 'My wiſh is rather to be uſeful, by contributing to ſupport what I really eſteem the cauſe of truth, than to ſeek unmerited and unſatisfactory applauſe, by advancing any opinions which may diſturb the peace of the community. On the contrary, it is in the defence of its moſt ſacred rights that I have here preſumed to ſtand forth, without any other pretenſions to the favour of the Public, than what the merits of the cauſe itſelf may deſerve. I have combated miſtaken notions that have long prevailed; but I have neither treated them ludicrouſly nor with contempt. Ancient prejudices deſerve at all times a certain degree of reſpect; but our deference for them ſhould not be carried ſo far as to command our ſilent homage, when they evidently tend to deſtroy the happineſs of mankind.'

The Author's ſpirit and manner of writing are agreeable to theſe profeſſions. He appears like an honeſt man, a man who feels himſelf happy in being releaſed from chains by which he once was ſhackled, and at the ſame time does not ſeem to entertain any of that rancour and bitterneſs of temper which new converts, eſpecially if haſty and intereſted, have ſometimes diſcovered; but writes at once like a man, a ſcholar, and a Chriſtian. It needs hardly be ſaid, that he eſtabliſhes his point: in ſeveral controverſies it is difficult to affirm this on either ſide, but here, we apprehend, it may be done with ſafety. Boſſuet's ſaying concerning theatrical entertainments is properly applied on this occaſion: *Il y a de grands exemples pour, mais de fortes raiſons contre* It may be pleaded for from great examples, but there are ſolid arguments againſt the practice.

Art. 55. *Sermons* preached before the Univerſity of Cambridge. By Peter Stephen Goddard, D.D. Maſter of Clare-Hall. 8vo. 4s. Boards. Rivington. 1781.

In theſe Sermons Dr. G. inſiſts on the following topics; A true and zealous Chriſtian the greateſt and beſt of characters; Eternal life clearly and fully revealed by the Goſpel only; Ridicule no teſt of truth; The freedom of man's will conſiſtent with the grace of God; Our Lord's treatment of the woman of Canaan explained and juſtified; Needleſs curioſity; A day of grace and a day of wrath; ſins of infirmity and ſins of preſumption; Covetouſneſs idolatry; Criminal compliance with prevailing cuſtoms; Hezekiah's behaviour on receiving the meſſage from God by Iſaiah; The duty of prayer; Duty both of the preacher and his hearers:—To which is added, *Concio ad Clerum*, a Latin oration delivered in 1761.

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Thoſe diſcourſes are principally recommended by ſolid ſenſe, and a tendency to improve and amend the heart; which, after all, are the beſt recommendations that pulpit compoſitions can have: they are not remarkable for the beauties of language, or elegance of ſentiment and expreſſion; but they are grave, ſerious, plain, practical, and judicious; adapted to perſuade men to attend with diligence to thoſe objects which are of the greateſt moment to their preſent and future welfare.

The drift and aim of the diſcourſes is to do good to the heart; they preſent thoſe weighty reflections and pertinent addreſſes which are likely to have an happy influence on thoſe who will peruſe them with due attention.

The *Concio ad Clerum* is to be regarded as an ingenious Latin oration.

SERMONS.

I. Preached before the Univerſity of Oxford, at St. Mary's, November 5th, 1781. By William Crowe, LL.B. Fellow of New College. 4to. 1s. Cadell. 1781.

This is a well-written diſcourſe, and in ſome reſpects remarkable. While the Author properly celebrates the events which muſt ever render the 4th and 5th days of November memorable in the Engliſh annals, he pleads in favour of thoſe Roman Catholics reſident among us, from the conſiderations, that their number is inconſiderable, their diſpoſition peaceable and loyal, and farther, that the Romiſh power is no longer an object of dread. It may be ſaid, in anſwer to this, that if the real principles of Popery have always the ſame tendency, they muſt be unfriendly to liberty. But we will not diſpute the point. We muſt, however, object, as we have often done on other occaſions, to the inſinuation, that the late dreadful and furious havock in London was effected by the Proteſtant Aſſociation. No ſufficient reaſon has yet appeared to induce us to believe this, and there is great cauſe to think otherwiſe. What renders this Oxford Diſcourſe principally remarkable, is the proper manner in which the Author ſpeaks on the ſubject of religious liberty, and the account that is given of the preſent ſtate of our country, when he mentions our unfortunate diſpute with America as 'a war of apprehenſion and diſmay,' and ſays, 'Surely that ſtate cannot but be in a perilous condition, where, on one hand, corruption maintains a wide and increaſing influence, acknowledged but uncontroled, and prodigal beyond example: on the other, a people indulge themſelves in idle and luxurious diſſipation, ſo to avoid reflections too ſerious and too diſtreſsful, becauſe they care not, or deſpair of the commonwealth. Yet theſe, and other practices as bad as theſe, are but as diſeaſes which a ſound conſtitution may throw off, and again recover its priſtine health. Much worſe is the caſe, when national principles are vitiated; when, for inſtance, it is aſſerted with a wicked boldneſs, that corruption is uſeful and neceſſary to the government; or when thoſe plain and ſacred doctrines of civil liberty, which no ſophiſtry can perplex, and no ſtrength of argument confute, are ſlandered with the injurious name of empty ſpeculations.—Theſe are dreadful and fatal tokens.

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and only some antidote can subdue their malignity, the constitution in which they are found will soon decline into that state of agony and despair, when its evils shall be both intolerable and incurable.'

From this gloomy prospect the Preacher turns himself to that great Being who only can deliver, and with humble, earnest piety, supplicates his guidance and his aid. And with this reverent address the Sermon concludes.

II. Preached in the Cathedral at York, July 29, 1781, at the Assizes. By Samuel Bailey, M. A. Chaplain to the Duke of Rutland, Rector of Folkton, &c. 8vo. 1s. Baldwin.

An ingenious harangue against slander and detraction, from Titus iii. 2. *Speak evil of no man.* At the same time recommending to 'proper, manly, constitutional obedience to magistrates;' and exhorting us to 'support the spirit of the gospel with vigour and prudence, blended with meekness and moderation.' While the Preacher laments the dishonour brought on the Christian cause by the uncharitable conduct of many of its professors, he adds, 'Let us forget, if possible, the late daring attempts of *fanaticism* to overawe the legislature, to destroy our senators, and to *fire the capital*.' We particularize this passage, because it casts an odium on a set of people, who, possibly, do not deserve it, and therefore, if unjust, becomes properly *a slander*. It has not yet appeared with any certainty, that the horrid devastation which lately disgraced our metropolis, was really made by the petitioners against Popery. In truth, it rather seems to have been effected by the felons, &c. who were, by a general gaol-delivery, let out of the prisons by the rioters, in order to set at liberty such of their companions as had been taken into custody.

III. *The Christian Duty of cultivating a Spirit of universal Benevolence amidst the present unhappy national Hostilities.* Preached July 4, 1781, at Bradford in Yorkshire, before an Assembly of Dissenting Ministers. By William Wood. 8vo. 6d. Johnson.

In this ingenious, lively discourse, the Preacher's aim is to persuade us, 'while we love our country, and fervently pray that *prosperity may be within her palaces*, to be careful that we do not hate the rest of mankind.' Had it been preached before those depredators in the East-Indies, who have disgraced the English name; or before others abroad and at home, whose desire and labour is to enrich and aggrandize themselves with the spoil and plunder of their own or other countries, it had been very seasonable, and might have proved useful. Universal benevolence, good-will and good wishes towards all men, without distinction, is, however, agreeable to the excellent spirit of the gospel, and should be inculcated and cherished by every human being; at the same time that their more direct attention must be paid to immediate connections, and to their own country.

Though this kingdom is unhappily engaged in war with different nations, we hope that our people, in general, do not maintain a spirit of hatred and rancour even towards those who, in a more public view, may be deemed enemies. Such a spirit may indeed be politically cherished among some ranks, or may be excited in those who are more immediate spectators of the calamities and cruelties of war; but we trust it is not generally prevalent. This Sermon agreeably recommends an opposite temper, and urges us to be *kindly affectioned* to the

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the whole human race, as children of one Almighty and All-gracious Parent.

IV. Preached at the Anniverſary Meeting of the Sons of the Clergy, in the Cathedral of St. Paul, May 11, 1780. By John Law, D. D. Archdeacon of Rocheſter, &c. 4to. 1s. Cadell, &c.

This Diſcourſe, from Pſalm lxviii. 5. is well calculated for the occaſion on which it was directly delivered. The Preacher endeavours to remove certain objections which might poſſibly be urged, and then offers ſome affecting and weighty conſiderations to enforce an attention to this charity. Particular notice is taken of a late generous benefactreſs, Mrs. Elizabeth Dougworth, late of Durham, who bequeathed the ſum of 1000 l. which was received in July 1780. The ſecretary to this charity having found that his deſign, of publiſhing an exact liſt of the ſtewards and preachers, is approved, has now procured a more accurate account than has heretofore been given, and has affixed it to this Diſcourſe, together with the Sums collected at the anniverſary meetings, ſince the year 1721.

CORRESPONDENCE.

*** A "Friend and conſtant Reader," who dates at "Norwich, January 20th," expreſſes his diſſatisfaction in regard to the account of Art. 28. in our Catalogue for December, as we have therein given no opinion of the merits of the ſeveral Theſes contained in Dr. Webſter's Collection.——In our Review for February laſt, we mentioned the two preceding volumes of the Doctor's publication; and had our Correſpondent peruſed that Article, he would, perhaps, have taken our word as to the "impoſſibility" of our giving more than "a liſt of the ſubjects, with the names of the reſpective authors;" and would have ſaved himſelf the trouble of writing. If this apology does not meet his comprehenſion, let him become a Reviewer: let him undertake to cleanſe the Augean ſtable [no reflection on the Work to which he alludes], and then he will be convinced that none but an Hercules is perfectly equal to the taſk.—Beſide, the Iliad is not to be written in a Nutſhell.—Indeed were every Review a folio, we are perſuaded that we ſhould ſtill, from the multiplicity of the new publications that come before us, be obliged to diſmiſs many articles in the ſummary way which this Correſpondent refers to, in a ſingle inſtance.

†‡† Two Letters are received, concerning the *rot in ſheep*; with others on different ſubjects—which will be noticed hereafter.

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THE MONTHLY REVIEW,

For MARCH, 1782.

ART. I. Warton's *Hiſtory of Engliſh Poetry*, Vol. III. CONCLUDED. See laſt Month's Review.

THE interval of darkneſs, which occupies the annals of Engliſh Poetry from Surrey to Spenſer, was illuminated, and, as Mr. Warton juſtly obſerves, with uncommon luſtre, by that once very popular work, *The Mirror for Magiſtrates*. Its plan was confeſſedly borrowed from Boccace's *De Caſibus Principum*. A company is feigned to be aſſembled, each perſon of which, one excepted, by turns perſonates the character of one of the great unfortunate. The whole was to form a kind of dramatic interlude, including a ſeries of independent ſoliloquies. In the execution of this piece, it is well known many were concerned: but its moſt diſtinguiſhed contributor, and, indeed, its inventor, was Thomas Sackville, the firſt Lord Buckhurſt, as alſo the firſt Earl of Dorſet. He is no leſs celebrated as the author of *Gordobuc*, the firſt legitimate tragedy in the Engliſh language. Of his ſhare in this work, namely, *the Induction, and the Complaynt of Henrye Duke of Buckingham*, Mr. Warton has given an analyſis. His examination of the Induction is accompanied by a general view of Dante's Italian poem, entitled *Commedia*, containing a deſcription of Hell, Paradiſe, and Purgatory *. This juxtapoſition of performances on ſimilar ſubjects, as is rightly remarked, illuſtrates and aſcertains the reſpective merits and genius of the different poets. We are ſorry that we cannot make room for this ingenious criticiſm.

* The principal fiction of Sackville's Induction is a deſcent into Hell.

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This volume is brought down to the commencement of Queen Elizabeth's reign. And the concluding ſection of it contains a general view and character of poetry at that period. It is not Mr. Warton's principal merit, that he inveſtigates his ſubject with the patience of an antiquary and the acuteneſs of a critic; from his accurate delineation of character, it is evident, that he has inſpected the manners of mankind, as they occaſionally paſs before him, with the penetrating eye of a philoſopher.

'Enough has been opened of the reign of Queen Elizabeth, to afford us an opportunity of forming ſome general reflections, tending to eſtabliſh a full eſtimate of the genius of the poetry of that reign; and which, by drawing concluſions from what has been ſaid, and directing the Reader to what he is to expect, will at once be recapitulatory and preparatory. Such a ſurvey perhaps might have ſtood with more propriety as an introduction to this reign. But it was firſt neceſſary to clear the way, by many circumſtantial details, and the regular narration of thoſe particulars, which lay the foundation of principles, and ſuggeſt matter for diſcurſive obſervation. My ſentiments on this ſubject ſhall therefore compoſe the concluding ſection of the preſent volume.

'The age of Queen Eliſabeth is commonly called the golden age of Engliſh poetry. It certainly may not improperly be ſtyled the moſt POETICAL age of theſe annals.

'Among the great features which ſtrike us in the poetry of this period, are the predominancy of fable, of fiction, and fancy, and a predilection for intereſting adventures and pathetic events. I will endeavour to aſſign and explain the cauſe of this characteriſtic diſtinction, which may chiefly be referred to the following principles, ſometimes blended, and ſometimes operating ſingly: the revival and vernacular verſions of the claſſics, the importation and tranſlation of Italian novels, the viſionary reveries or refinements of falſe philoſophy, a degree of ſuperſtition ſufficient for the purpoſes of poetry, the adoption of the machineries of romance, and the frequency and improvements of allegoric exhibition in the popular ſpectacles.

'When the corruptions and impoſtures of popery were aboliſhed, the faſhion of cultivating the Greek and Roman learning became univerſal: and the literary character was no longer appropriated to ſcholars by profeſſion, but aſſumed by the nobility and gentry. The eccleſiaſtics had found it their intereſt to keep the languages of antiquity to themſelves, and men were eager to know what had been ſo long injuriouſly concealed. Truth propagates truth, and the mantle of myſtery was removed not only from religion but from literature. The laity, who had now been taught to aſſert their natural privileges, became impatient of the old monopoly of knowledge, and demanded admittance to the uſurpations of the clergy. The general curioſity for new diſcoveries, heightened either by juſt or imaginary ideas of the treaſures contained in the Greek and Roman writers, excited all perſons of leiſure and fortune to ſtudy the claſſics. The pedantry of the preſent age was the politeneſs of the laſt. An accurate comprehenſion of the phraſeology and peculiarities of the ancient poets, hiſtorians,

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torians, and orators, which yet ſeldom went farther than a kind of technical erudition, was an indiſpenſable, and almoſt the principal object in the circle of a gentleman's education. Every young lady of faſhion was carefully inſtituted in claſſical letters: and the daughter of a ducheſs was taught, not only to diſtil ſtrong waters, but to conſtrue Greek. Among the learned females of high diſtinction, Queen Eliſabeth herſelf was the moſt conſpicuous. Roger Aſcham, her preceptor, ſpeaks with rapture of her aſtoniſhing progreſs in the Greek nouns; and declares, with no ſmall degree of triumph, that during a long reſidence at Windſor-caſtle, ſhe was accuſtomed to read more Greek in a day, than "ſome Prebendary of that church did Latin, in one week *." And although perhaps a Princeſs looking out words in a lexicon, and writing down hard phraſes from Plutarch's Lives, may be thought at preſent a more incompatible and extraordinary character, than a canon of Windſor underſtanding no Greek and but little Latin, yet Eliſabeth's paſſion for theſe acquiſitions was then natural, and reſulted from the genius and habitudes of her age.

'The books of antiquity being thus familiariſed to the great, every thing was tinctured with ancient hiſtory and mythology. The heathen gods, although diſcountenanced by the Calviniſts on a ſuſpicion of their tending to cheriſh and revive a ſpirit of idolatry, came into general vogue. When the Queen paraded through a country-town, almoſt every pageant was a pantheon. When ſhe paid a viſit at the houſe of any of her nobility, at entering the hall ſhe was ſaluted by the Penates, and conducted to her privy-chamber by Mercury. Even the paſtry-cooks were expert mythologiſts. At dinner, ſelect transformations of Ovid's metamorphoſes were exhibited in confectionary: and the ſplendid iceing of an immenſe hiſtoric plumb-cake, was emboſſed with a delicious baſſo-relievo of the deſtruction of Troy. In the afternoon, when ſhe condeſcended to walk in the garden, the lake was covered with Tritons and Nereids: the pages of the family were converted into wood-nymphs, who peeped from every bower: and the footmen gamboled over the lawns in the figure of Satyrs. I ſpeak it without deſigning to inſinuate any unfavourable ſuſpicions, but it ſeems difficult to ſay, why Eliſabeth's virginity ſhould have been made the theme of perpetual and exceſſive panegyric; nor does it immediately appear, that there is leſs merit or glory in a married than in a maiden Queen. Yet, the next morning, after ſleeping in a room hung with the tapeſtry of the voyage of Eneas, when her Majeſty hunted in the Park, ſhe was met by Diana, who pronouncing our royal prude to be the brighteſt paragon of unſpotted chaſtity, invited her to groves free from the intruſions of Acteon. The truth is, ſhe was ſo profuſely flattered for this virtue, becauſe it was eſteemed the characteriſtical ornament of the heroines, as fantaſtic honour was the chief pride of the champions, of the old barbarous romance. It was in conformity to the ſentiments of chivalry, which ſtill continued in vogue, that ſhe was celebrated for chaſtity: the compliment, however, was paid in a claſſical alluſion.

* *Schoolemaſter*, p. 19. b. edit. 1589. 4to.

'Queens must be ridiculous when they would appear as women. The softer attractions of sex vanish on the throne. Elisabeth sought all occasions of being extolled for her beauty, of which indeed, in the prime of her youth, she possessed but a small share, whatever might have been her pretensions to absolute virginity. Notwithstanding her exaggerated habits of dignity and ceremony, and a certain affectation of imperial severity, she did not perceive this ambition, of being complimented for beauty, to be an idle and unpardonable levity, totally inconsistent with her high station and character. As she conquered all nations with her arms, it matters not what were the triumphs of her eyes. Of what consequence was the complexion of the mistress of the world? Not less vain of her person than her politics, this stately coquet, the guardian of the Protestant faith, the terror of the sea, the mediatrix of the factions of France, and the scourge of Spain, was infinitely mortified, if an ambassador, at the first audience, did not tell her she was the finest woman in Europe. No negociation succeeded unless she was addressed as a goddess. Encomiastic harangues drawn from this topic, even on the supposition of youth and beauty, were surely superfluous, unsuitable, and unworthy; and were offered and received with an equal impropriety. Yet when she rode through the streets of the city of Norwich, Cupid, at the command of the Mayor and Aldermen, advancing from a groupe of gods who had left Olympus to grace the procession, gave her a golden arrow, the most effective weapon of his well-furnished quiver, which, under the influence of such irresistible charms was sure to wound the most obdurate heart. "A gift, says honest Hollingshed, which her Majesty, now verging to her fiftieth year, received very thankfullie *." In one of the fulsome interludes at court, where she was present, the singing-boys of her chapel presented the story of the three rival goddesses on mount Ida, to which her Majesty was ingeniously added as a fourth: and Paris was arraigned in form for adjudging the golden apple to Venus, which was due to the Queen alone.

'This inundation of classical pedantry soon infected our poetry. Our writers, already trained in the school of fancy, were suddenly dazzled with these novel imaginations, and the divinities and heroes of pagan antiquity decorated every composition. The perpetual allusions to ancient fable were often introduced without the least regard to propriety. Shakespeare's Mrs. Page, who is not intended in any degree to be a learned or an affected lady, laughing at the cumbersome courtship of her corpulent lover Falstaffe, says, "I had rather be a giantess, and lie under mount Pelion †." This familiarity with the Pagan story was not, however, so much owing to the prevailing study of the original authors, as to the numerous English versions of them, which were consequently made. The translations of the classics, which now employed every pen, gave a currency and a celebrity to these fancies, and had the effect of diffusing them among the people. No sooner were they delivered from the pale of the scholastic languages, than they acquired a general notoriety. Ovid's metamorphoses, just translated by Golding, to instance no farther, disclosed a new world of fiction, even to the illiterate. As we had now

* *Chron.* iii. f. 1297. † *Merry Wives*, Act ii. Sc. i.

all

all the ancient fables in Engliſh, learned allusions, whether in a poem or a pageant, were no longer obſcure and unintelligible to common readers and common ſpectators. And here we are led to obſerve, that at this reſtoration of the claſſics, we were firſt ſtruck only with their fabulous inventions. We did not attend to their regularity of deſign and juſtneſs of ſentiment. A rude age, beginning to read theſe writers, imitated their extravagancies, not their natural beauties. And theſe, like other novelties, were purſued to a blameable exceſs.

'I have before given a ſketch of the introduction of claſſical ſtories, in the ſplendid ſhow exhibited at the coronation of Queen Anne Boleyn. But that is a rare and a premature inſtance: and the Pagan fictions are there complicated with the barbariſms of the Catholic worſhip, and the doctrines of ſcholaſtic theology. Claſſical learning was not then ſo widely ſpread, either by ſtudy or tranſlation, as to bring theſe learned ſpectacles into faſhion, to frame them with ſufficient ſkill, and to preſent them with propriety.

'Another capital ſource of the poetry peculiar to this period, conſiſted in the numerous tranſlations of Italian tales into Engliſh. Theſe narratives, not dealing altogether in romantic inventions, but in real life and manners, and in artful arrangements of fictitious yet probable events, afforded a new gratification to a people which yet retained their ancient reliſh for tale-telling, and became the faſhionable amuſement of all who profeſſed to read for pleaſure. They gave riſe to innumerable plays and poems, which would not otherwiſe have exiſted; and turned the thoughts of our writers to new inventions of the ſame kind. Before theſe books became common, affecting ſituations, the combination of incident, and the pathos of cataſtrophe, were almoſt unknown. Diſtreſs, eſpecially that ariſing from the conflicts of the tender paſſion, had not yet been ſhewn in its moſt intereſting forms. It was hence our poets, particularly the dramatic, borrowed ideas of a legitimate plot, and the complication of facts neceſſary to conſtitute a ſtory either of the comic or tragic ſpecies. In proportion as knowledge increaſed, genius had wanted ſubjects and materials. Theſe pieces uſurped the place of legends and chronicles. And although the old hiſtorical ſongs of the minſtrels contained much bold adventure, heroic enterpriſe, and ſtrong touches of rude delineation, yet they failed in that multiplication and diſpoſition of circumſtances, and in that deſcription of characters and events approaching nearer to truth and reality, which were demanded by a more diſcerning and curious age. Even the rugged features of the original Gothic romance were ſoftened by this ſort of reading: and the Italian paſtoral, yet with ſome mixture of the kind of incidents deſcribed in Heliodorus's Ethiopic hiſtory now newly tranſlated, was engrafted on the feudal manners in Sydney's *Arcadia*.

'But the Reformation had not yet deſtroyed every deluſion, nor diſenchanted all the ſtrong holds of ſuperſtition. A few dim characters were yet legible in the mouldering creed of tradition. Every goblin of ignorance did not vaniſh at the firſt glimmerings of the morning of ſcience. Reaſon ſuffered a few demons ſtill to linger, which ſhe choſe to retain in her ſervice under the guidance of poetry. Men believed, or were willing to believe, that ſpirits were yet ho-

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vering around, who brought with them *airs from heaven, or blaſts from hell*, that the ghoſt was duely releaſed from his priſon of torment at the ſound of the curfue, and that fairies imprinted myſterious circles on the turf by moonlight. Much of this credulity was even conſecrated by the name of ſcience and profound ſpeculation. Proſpero had not yet *broken and buried his ſtaff*, nor *drowned his book deeper than did ever plummet ſound*. It was now that the alchymiſt, and the judicial aſtrologer, conducted his occult operations by the potent intercourſe of ſome preternatural being, who came obſequious to his call, and was bound to accompliſh his ſevereſt ſervices, under certain conditions, and for a limited duration of time. It was actually one of the pretended feats of theſe fantaſtic philoſophers, to evoke the Queen of the Fairies in the ſolitude of a gloomy grove, who, preceded by a ſudden ruſtling of the leaves, appeared in robes of tranſcendent luſtre *. The Shakeſpeare of a more inſtructed and poliſhed age, would not have given us a magician darkening the ſun at noon, the ſabbath of the witches, and the cauldron of incantation.

'Undoubtedly moſt of theſe notions were credited and entertained in a much higher degree, in the preceding periods. But the arts of compoſition had not then made a ſufficient progreſs, nor would the poets of thoſe periods have managed them with ſo much addreſs and judgment. We were now arrived at that point, when the national credulity, chaſtened by reaſon, had produced a ſort of civilized ſuperſtition, and left a ſet of traditions fanciful enough for poetic decoration, and yet not too violent and chimerical for common ſenſe. Hobbes, although no friend to this doctrine, obſerves happily, "In a good poem both judgment and fancy are required; but the fancy muſt be more eminent, becauſe they pleaſe for the EXTRAVAGANCY, but ought not to diſpleaſe by INDISCRETION †."

'In the mean time the Gothic romance, although ſomewhat ſhook by the claſſical fictions, and by the tales of Boccace and Bandello, ſtill maintained its ground: and the daring machineries of giants, dragons, and inchanted caſtles, borrowed from the magic ſtorehouſe of Boiardo, Arioſto, and Taſſo, began to be employed by the Epic Muſe. Theſe ornaments have been cenſured by the bigotry of preciſe and ſervile critics, as abounding in whimſical abſurdities, and as unwarrantable deviations from the practice of Homer and Virgil. The author of *An Enquiry into the Life and Writings of Homer*, is willing to allow a fertility of genius, and a felicity of expreſſion, to Taſſo and Arioſto; but at the ſame time complains, that, "quitting life, they betook themſelves to aerial beings and Utopian characters, and filled their works with Charms and Viſions, the modern Supplements of the Marvellous and Sublime. The beſt poets copy Nature, and give it ſuch as they find it. When once they loſe ſight of this, they write falſe, be their talents ever ſo great ‡." But what ſhall we ſay of thoſe Utopians, the Cyclopes and the Leſtrigons in the Odyſſey? The hippogrif of Arioſto may be oppoſed to the harpies of Virgil. If leaves are turned into ſhips in the Orlando, nymphs are transformed into ſhips in the Eneid. Cacus is a more unnatural

* Lilly's Life, p. 151.
† Leviath. Part i. ch. viii.
‡ Sect. V. p. 69.

ſavage

ſavage than Caliban. Nor am I convinced, that the imagery of Iſmeno's necromantic foreſt in the Gieruſalemme Liberata, guarded by walls and battlements of fire, is leſs marvellous and ſublime, than the leap of Juno's horſes in the Iliad, celebrated by Longinus for its ſingular magnificence and dignity *. On the principles of this critic, Voltaire's Henriad may be placed at the head of the modern epic. But I forbear to anticipate my opinion of a ſyſtem, which will more properly be conſidered, when I come to ſpeak of Spenſer. I muſt, however, obſerve here, that the Gothic and Pagan fictions were now frequently blended and incorporated. The Lady of the Lake floated in the ſuite of Neptune before Queen Eliſabeth at Kenilworth; Ariel aſſumes the ſemblance of a ſea-nymph, and Hecate, by an eaſy aſſociation, conducts the rites of the weird ſiſters in Macbeth.

'Allegory had been derived from the religious dramas into our civil ſpectacles. The maſques and pageantries of the age of Eliſabeth were not only furniſhed by the Heathen divinities, but often by the virtues and vices perſonated, ſignificantly decorated, accurately diſtinguiſhed by their proper types, and repreſented by living actors. The ancient ſymbolical ſhews of this ſort began now to loſe their old barbariſm and a mixture of religion, and to aſſume a degree of poetical elegance and preciſion. Nor was it only in the conformation of particular figures that much fancy was ſhewn, but in the contexture of ſome of the fables or devices preſented by groupes of ideal perſonages. Theſe exhibitions quickened creative invention, and reflected back on poetry what poetry had given. From their familiarity and public nature, they formed a national taſte for allegory; and the allegorical poets were now writing to the people. Even romance was turned into this channel. In the Fairy Queen, allegory is wrought upon chivalry, and the feats and figments of Arthur's round table are moraliſed. The virtues of magnificence and chaſtity are here perſonified: but they are imaged with the forms, and under the agency, of romantic knights and damſels. What was an afterthought in Taſſo, appears to have been Spenſer's premeditated and primary deſign. In the mean time, we muſt not confound theſe moral combatants of the Fairy Queen with ſome of its other embodied abſtractions, which are purely and profeſſedly allegorical.

'It may here be added, that only a few critical treatiſes, and but one *Art of Poetry*, were now written. Sentiments and images were not abſolutely determined by the canons of compoſition: nor was genius awed by the conſciouſneſs of a future and final arraignment at the tribunal of taſte. A certain dignity of inattention to niceties is now viſible in our writers. Without too cloſely conſulting a criterion of correctneſs, every man indulged his own capriciouſneſs of invention. The poet's appeal was chiefly to his own voluntary feelings, his own immediate and peculiar mode of conception. And this freedom of thought was often expreſſed in an undiſguiſed frankneſs of diction. A circumſtance, by the way, that greatly contributed to give the flowing modulation which now marked the meaſures of our poets, and which ſoon degenerated into the oppoſite extreme of

* Iliad, V. 770. Longin. §. ix.

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diſſonance and aſperity. Selection and diſcrimination were often overlooked. Shakeſpeare wandered in purſuit of univerſal nature. The glancings of his eye are from heaven to earth, from earth to heaven. We behold him breaking the barriers of imaginary method. In the ſame ſcene, he deſcends from his meridian of the nobleſt tragic ſublimity to puns and quibbles, to the meaneſt merriments of a plebeian farce. In the midſt of his dignity, he reſembles his own Richard the Second, the *ſkipping King*, who ſometimes diſcarding the ſtate of a monarch,

Mingled his royalty with carping fool *,

He ſeems not to have ſeen any impropriety, in the moſt abrupt tranſitions, from Dukes to buffoons, from Senators to ſailors, from Counſellors to conſtables, and from Kings to clowns. Like Virgil's majeſtic oak,

——— Quantum vertice ad auras
Ætherias, tantum radice in Tartara tendit †.

'No Satires, properly ſo called, were written till towards the latter end of the Queen's reign, and then but a few. Pictures drawn at large of the vices of the times, did not ſuit readers who loved to wander in the regions of artificial manners. The Muſe, like the people, was too ſolemn and reſerved, too ceremonious and pedantic, to ſtoop to common life. Satire is the poetry of a nation highly poliſhed,

'The importance of the female character was not yet acknowledged, nor were women admitted into the general commerce of ſociety. The effect of that intercourſe had not imparted a comic air to poetry, nor ſoftened the ſeverer tone of our verſification with the levities of gallantry, and the familiarities of compliment, ſometimes perhaps operating on ſerious ſubjects, and imperceptibly ſpreading themſelves in the general habits of ſtyle and thought. I do not mean to inſinuate, that our poetry has ſuffered from the great change of manners, which this aſſumption of the gentler ſex, or rather the improved ſtate of female education, has produced, by giving elegance and variety to life, by enlarging the ſphere of converſation, and by multiplying the topics and enriching the ſtores of wit and humour. But I am marking the peculiarities of compoſition: and my meaning was to ſuggeſt, that the abſence of ſo important a circumſtance from the modes and conſtitution of ancient life, muſt have influenced the cotemporary poetry. Of the ſtate of manners among our anceſtors reſpecting this point, many traces remain. Their ſtyle of courtſhip may be collected from the love-dialogues of Hamlet, young Percy, Henry the Fifth, and Maſter Fenton. Their tragic heroines, their Deſdemonas and Ophelias, although of ſo much conſequence in the piece, are degraded to the back-ground. In comedy, their ladies are nothing more than MERRY WIVES, plain and cheerful matrons, who ſtand upon the *charineſs of their honeſty*. In the ſmaller poems, if a lover praiſes his miſtreſs, ſhe is complimented in ſtrains neither polite nor pathetic, without elegance and without affection: ſhe is

* First Part Henry IV. Act iii. Sc. ii. † Georg. ii. 291.

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deſcribed, not in the addreſs of intelligible yet artful panegyric, not in the real colours, and with the genuine accompliſhments, of nature, but as an eccentric ideal being of another ſyſtem, and as inſpiring ſentiments equally unmeaning, hyperbolical, and unnatural.

'All or moſt of theſe circumſtances, contributed to give a deſcriptive, a picturesque, and a figurative caſt to the poetical language. This effect appears even in the proſe compoſitions of the reign of Eliſabeth. In the ſubſequent age, proſe became the language of poetry.

'In the mean time, general knowledge was encreaſing with a wide diffuſion and a haſty rapidity. Books began to be multiplied, and a variety of the moſt uſeful and rational topics had been diſcuſſed in our own language. But ſcience had not made too great advances. On the whole, we were now arrived at that period, propitious to the operations of original and true poetry, when the coyneſs of fancy was not always proof againſt the approaches of reaſon, when genius was rather directed than governed by judgment, and when taſte and learning had ſo far only diſciplined imagination, as to ſuffer its exceſſes to paſs without cenſure or controul, for the ſake of the beauties to which they were allied.

ART. II. *The Book of Pſalms*, as tranſlated, paraphraſed, or imitated, by ſome of the moſt eminent Engliſh Poets, viz. Addiſon, Blacklock, Carter, Merrick, Watts, &c. and adapted to Chriſtian Worſhip, in a Form the moſt likely to give general Satisfaction. To which is prefixed, A Diſſertation on Scripture Imprecations. By Benjamin Williams. 8vo. 4s. ſewed. Johnſon. 1781.

THE diſſertation prefixed to this collection, is written 'with the view of vindicating the ſacred writers in general, and the Pſalmiſts in particular, againſt the heavy, but happily ill-founded charge, of indulging and countenancing a malevolent ſpirit.' The diſſertator obſerves, that the imprecatory paſſages which are to be found in the Engliſh tranſlation of the Old Teſtament, and more eſpecially the Pſalms, have given great and juſt offence, and been the cauſe of much painful diſquietude to ſerious, unlearned Chriſtians of all denominations. They had alſo (he remarks) been employed in the hands of infidelity, as one of the moſt powerful engines to undermine the credit of Divine Revelation in general, and the moſt ſucceſsful means of expoſing it to contempt and ridicule.

To give ſome proof of this laſt aſſertion, the author appeals to the "Hiſtory of the Man after God's own Heart;" and obſerves, that the 'facetious hiſtorian' hath availed himſelf of "the *ekeings out* of Meſſrs. Thomas Sternhold and John Hopkins," to charge David himſelf with pouring out, even in his devotions, the moſt rancorous curſes on his enemies. He acknowledges that the 'hiſtorian's' reflections would be as juſt as they are ſhrewd and ſarcaſtic, if Sternhold and Hopkins had been

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been faithful interpreters of David's Pſalms. But as they were not, the infidel's attack muſt, of conſequence, be impotent: and at the utmoſt diſcover only what he wiſhed, not what he could prove.

After ſome general obſervations on the benevolent deſign of the Old Teſtament, Mr. Williams attempts to eſtabliſh the following poſition, that 'the Hebrew texts expreſs no kind of *wiſh*, but are only ſo many denunciations of the juſt diſpleaſure of God againſt thoſe, who were or ſhould be guilty of the ſeveral ſins there mentioned, and of the judgments they might reaſonably expect to follow, unleſs prevented by a timely and thorough repentance. And, agreeably to this, the ſacred texts ought to have been rendered, "Curſed they; or "curſed *are* they," and not "curſed *be* they," in the ſenſe of *Let them be curſed:* the word *be*, though inſerted in our tranſlation, having nothing anſwerable to it in the Hebrew.'

In a preliminary diſcourſe the Author ſpeaks of his object in the preſent copious collection; and briefly conſiders the comparative excellencies of the three principal verſions of the Pſalms, viz. By Watts, by Tate and Brady, and by Merrick. He claſſes Dr. Watts in the very firſt rank, as a *divine* poet: and ſuppoſes that his verſion, or rather *imitation* of the Pſalms, is, upon the whole, better fitted for *Chriſtian* worſhip than any other compoſition. 'The Doctor (ſays Mr. Williams) was a perſon of exemplary meekneſs and humility, ſo perfectly good-natured, and of ſuch unconfined charity, that he wiſhed to avoid every word and ſyllable, that was likely to give the ſmalleſt offence to ſerious Chriſtians of any denomination. And when he found, in the latter part of life, he had not been ſo ſucceſsful in this reſpect as he had aimed to be, he wiſhed for nothing more ardently, than ſufficient health and time to reviſe both his Pſalms and Hymns, in order to render them wholly unexceptionable to every Chriſtian profeſſor.'

In a note the Author obſerves, that '*this* account was received from Dr. Watts himſelf, a few years before his death, by the late Dr. Amory, and by him given to one of his pupils, who communicated it to the Editor. The Editor has alſo good authority to add, that the *reviſal*, ſo fervently wiſhed for, was undertaken and finiſhed, and would moſt certainly have been *publiſhed*, had not the Author's death unhappily prevented it.'

That the Doctor had altered his opinion with reſpect to ſome points, of what is called *Orthodoxy*, is undeniable. This is a ſubject that *ſome* of his encomiaſts ſhrink from with concealed mortification, and would, if poſſible, conſign to oblivion, as it cannot be remembered, without bringing ſome reflection either on the Doctor himſelf or their own darling cauſe. But it would be in vain to deny a fact known to *many*, who were intereſted in making

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making it public. It was known to Dr. Lardner, and by him communicated to the late excellent Mr. Merivale of Exeter, from whoſe mouth the Writer of the preſent Article immediately received it. Dr. Watts's papers (many of which contained the moſt explicit renunciations of ſome of his former ſentiments with reſpect to the doctrine of the Trinity) were mutilated and publiſhed in a very imperfect manner. Some were *wholly ſuppreſſed*, and it was with difficulty that Dr. Doddridge could reſcue from deſtruction a certain curious paper reſpecting the Trinitarian controverſy, publiſhed among his poſthumous works, entitled a *Solemn Addreſs to the Deity*, &c. The conduct of ſome of Dr. Watts's friends in this affair was ſo diſingenuous, that it called forth very loud complaints from thoſe who were acquainted with the ſecret: and it was but a ſhort time before Dr. Doddridge embarked for Liſbon, that he complained to Mr. Merivale of unfair conduct, both with reſpect to Dr. Watts and himſelf, to whoſe charge, in conjunction with the late Dr. David Jennings, his papers were entruſted for publication.

But to return to our Author. He remarks, that 'the verſion of Mr. Tate and Dr. Brady may in ſome reſpects juſtly claim the preference even to Dr. Watts's. It is (ſays he) not only in many places highly poetical, but moreover ſo plain, as to be level to the meaneſt capacities. And as it is a *cloſer* tranſlation of the original text, it naturally contains many uſeful and proper ſubjects for Pſalmody, that could not obtain a place in a *profeſſed Imitation.*'

Of Mr. Merrick's verſion the Author ſpeaks very highly, and, we think, juſtly. 'This Gentleman (ſays he) was juſt ſuch a poet as the excellent Dr. Watts had formed an idea of, and fervently wiſhed ſome time or other to ariſe, though with very feeble hopes that his idea would ever be realized, it being ſcarcely to be ſuppoſed, that ſo many eſſential, requiſite qualities, ſhould at any time be combined in one perſon.' ... 'As to the ſeveral other verſions, ſuffice it to obſerve, that they extend only to ſome particular *Pſalms*, or *Parts* of Pſalms: yet the compiler preſumes, that they poſſeſs ſome ſuperior excellency peculiar to themſelves, and will afford an agreeable variety.'

In the preſent collection the compiler hath attempted to adapt himſelf to the general ſervice of Chriſtian churches. He hath omitted every thing peculiar to *Judaiſm*, and with great care hath avoided the inſertion of any words or phraſes of a *controverted* meaning; concluding with this pertinent and benevolent reflection; viz. That 'without adhering to the univerſal rule of charity, conformity to the Apoſtolical precept, "to make melody in the *heart* to the Lord," would with reſpect to whole aſſemblies of Chriſtian worſhippers be utterly impracticable. *Haſt thou faith?* this or the other opinion different from what ſome

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some of thy fellow Christians may entertain, be it in itself ever so harmless and just, *keep it to thyself*, rather than be the occasion of diminishing, in any degree, either the pleasure or profit of social worship; or of disturbing the devotion of a fellow-worshipper. Therefore, let *all* our things be done in charity.'

We think the present collection, though too *multifarious*, is in general calculated to answer the charitable end designed by the Author.

ART. III. *Tracts on Inoculation*, written and published at St. Petersburg in the year 1768, by command of her Imperial Majesty, the Empress of all the Russias: with additional Observations on Epidemic Small-pox, on the Nature of that Disease, and on the different Success of the various Modes of Inoculation. By the Hon. Baron T. Dimsdale, Physician and actual Counsellor of State to her Imperial Majesty, the Empress of all the Russias, and F. R. S. 8vo. 3 s. Owen, &c. 1781.

THIS volume may be considered as a kind of legacy left by the author to this country, on his late departure for Russia. Its contents are such as may either gratify common curiosity, or convey instruction to the medical reader; and the deserved reputation of the author entitles it to attentive consideration.

The first chapter, containing "some account of a journey to Russia, and of the introduction of inoculation into that county," affords little matter for quotation or remark. We rather refer to the work itself for the curious and interesting particulars of the inoculation of her Imperial Majesty, and the Grand Duke, in which he will find additional reason to admire the good sense and magnanimity of the great Catharine. One anecdote we cannot forbear relating, as tending powerfully to impress that horror of despotism, which we hope will never be effaced from the minds of Englishmen.

It was, it seems, a popular opinion in Russia, that the person from whom matter for inoculation was taken, would infallibly die. Baron Dimsdale, hearing of a child in the small-pox, went to procure matter from it. On entering the room, he found horror expressed in every countenance; and the mother, throwing herself at his feet, entreated him to spare the life of her child. The Baron's humanity was shocked, and he ordered his interpreter to say every thing that might remove her prejudices, and if this did not succeed, to assure her that he would give up the point, and retire. As the interpreter was conversing with the family, he observed a good-looking man talk for some time with the mother, who then acquainted the interpreter, that the woman consented. This man was the father; and the Baron afterwards learned what his discourse was. After finding on

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on enquiry, that they came by the express command of the Empress, he turned to his wife, "My dear," says he, "I "would no more than yourself consent to lose our child, for "the advantage of any person breathing; but you hear that "this gentleman comes by her Majesty's orders; and if her "Majesty had commanded the hands or feet of our child to be "cut off, which would have been worse than death, we must "have submitted; let us therefore shew our obedience, and "not oppose the orders of her Majesty." It is but just to add, that the method taken by the Empress, to remove this unhappy prejudice, was to have several inoculated with matter taken from herself.

With respect to a very strange and gross mistake in calculation, in one section of this chapter, relative to the number supposed to die annually of the small-pox in Russia, as it has been very amply exposed by one of the Baron's most rancorous adversaries, and is in some degree corrected by himself in a note, we shall say nothing further about it.

In the second chapter, containing "Additional Observations" to the Baron's former much-esteemed treatise on Inoculation, there are several things proper for the information of our medical readers.

The friends of early inoculation will avail themselves of the writer's concession, that although he still disapproves of inoculating children under two years of age, he has frequently practised it without a single miscarriage.

Repeated experience has confirmed an opinion he formerly entertained, that the whole of the preparatory course of regimen and medicine, before the operation, may be dispensed with, by such as are in a good state of health. He is also persuaded that much mischief has been done by too strict an abstinence, and the use of mercurial and other powerful medicines.

The method of communicating the infection which he now prefers, is thus described. "The point of a lancet slightly dipped in the recent variolous matter, which I prefer taking during the eruptive fever, is introduced obliquely between the cuticula and cutis, so as to make the smallest puncture possible, rarely producing a drop of blood. The finger is then gently pressed on the lancet while introduced, which being turned, is withdrawn." This method, he says, is more certain than the simple scratch he formerly recommended.

With regard to exposure to cold air, we find a very considerable relaxation from his former practice in this point. When the eruption is completed, and is abundant, he now enjoins, *confinement to the chamber*, which is to be of such a temperature as to be *agreeably warm to those sitting in it.*

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In cases where, after eruption, the fever keeps up, with a tense dry skin, and sore throat, he finds great advantage from applying a small blister directly upon the incision, which gives little pain, and procures very speedy relief.

To the list of anomalous symptoms sometimes attending inoculation, the following is added by the Baron. A patient, after having apparently pass'd through the disease with a small eruption, has been unexpectedly attacked with a smart fever, accompanied with great restlessness, and, in children, with uncommon fits of crying. The cause of this he at length discovered to be, pustules on the internal part of the mouth, or on the membranous parts of the nose or œsophagus. The complaint is removed in 24 hours by moderate cordials, producing a slight perspiration.

In a chapter upon Epidemic Small-pox, the Baron clearly states his opinion, how far this disease may ever be termed epidemical? On the whole, though he allows that certain constitutions of the air may favour its spread more than others, yet he denies that it is ever generated without contagion, and asserts, that its supposed periodical returns, in certain places, depend more upon the number of subjects capable of receiving and propagating contagion, than upon any hidden cause in the atmosphere. This is certainly the fact, as we could produce numberless instances to evince.

Another chapter is "in favour of the opinion that the true small-pox attacks the same person but once." Here we meet with some curious instances of the chicken-pox being taken for the small-pox, and of inoculations with the matter of the chicken-pox having been performed by mistake, after which the patients were attacked with the real small-pox, to the great discredit of inoculation, till the true case was ascertained. Practitioners cannot be too much on their guard with respect to this circumstance. Under this head, we meet with a very sensible, and, as we think, a satisfactory critique on a remarkable fact, published by Mr. Mudge, which we remember to have attracted our particular notice at the time. Thirty persons at Plymouth were inoculated with crude matter taken from the arm of a woman, five days after she herself had been inoculated. The arms of all these persons inflamed, but none had either fever or eruption; and all being afterwards inoculated with concocted matter, had the disease regularly. Mr. Mudge adduces this history to prove the uncertainty of inoculating with crude variolous matter. If it proves any-thing, it proves a great deal too much; and absolutely contradicts the whole practice of Baron Dimsdale and other celebrated inoculators, who give the preference to crude matter. The Baron, however, is clear, that the matter from which the 30 persons were inoculated, was

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not variolous matter, but ſome other morbid humour, accidentally depoſited upon the inflamed part; as a ſufficient proof of which he aſſerts, that never, in the courſe of all his experience, does he remember an inſtance, in which even four perſons could have been inoculated from the arm of any one patient ſo early as the fifth day.

The 6th chapter contains "obſervations to prove, that though a perſon has been expoſed to the natural ſmall-pox, if he is inoculated in time, the inoculation will ſuperſede the natural diſeaſe." In the 7th and laſt are given "conjectures on the probable cauſes of the different kinds and degrees of natural ſmall pox, and on the different ſucceſs of the methods adopted in the practice of inoculation." Theſe chapters, not properly admitting of abridgment or extracts, we refer our readers, deſirous of further information, to the work itſelf, which is extremely well worthy the peruſal of thoſe who are intereſted in the ſubject.

ART. IV. *Farther Proofs that Glaſs is permeable by the Electric Effluvia, and that the Electric Particles are poſſeſſed of a Polar Virtue; with Remarks on the Monthly Reviewers Animadverſions on a late Work, intituled,* Experiments and Obſervations made with a View to point out the Errors in the preſent received Theory of Electricity. By the Rev. John Lyon, of Dover. 4to. 3 s. ſewed. Dodſley. 1781.

OI πλειονες κακοι, ſaid old Bias—"*The majority are evil*; and the aſſertion is at leaſt as true in letters as in morals. The majority of books are evil; and conſequently the juſt diſcharge of our duty, even in the moſt tender manner, unavoidably expoſes us to much ill humour from the numerous members of the literary majority: we nevertheleſs ſcarce remember our having met with ſo unjuſt and unexpected an attack as is here made upon us by this reverend and moſt intolerant Electrician.

It is true, we have not held Mr. Lyon up to the world under the ſplendid character of a victorious ſubverter of the Franklinian ſyſtem; which, he *modeſtly* tells us, was 'an hypotheſis pro-'poſed in the infancy of electricity.' We have propoſed doubts, and requeſted explanations; and have gone ſo far as to queſtion, whether the author might not poſſibly be deceived in making ſome of his experiments? We likewiſe took the very allowable liberty, ſurely, of expreſſing our good opinion of the Franklinian theory; on our not finding that Mr. Lyon had ſubſtituted a better, or indeed any other, in its ſtead *. On theſe accounts we are here, to our great aſtoniſhment, repreſented by the author under the titles of his *Adverſaries* and *Opponents:*

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* See M. Review, January 1781, pag. 1, &c.

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our remarks are treated as *illiberal*, and as *deserving contempt*; and we are charged, either directly or by implication, with *suppressions* and *evasions*. Nay, the author descends to that mean and antiquated resource of disappointed authors—the throwing out hints of bribery and corruption.

'I am apprehensive,' says he, 'that I have been thought 'wanting, in neither presenting *incense*, or a *peace-offering*, at 'the altar of criticism, as practised by some authors, as a 'powerful antidote against the censures of the Critic.'—He stoutly declares, however, that he 'never did, nor will, take 'any indirect method to procure' praise unmerited, or to avoid censure undeserved.

In the article above referred to, we related one of the least complex of his intricate experiments, relative to the sending an electrical shock through a pane of glass; and in the most candid manner expressed our readiness to communicate to the public any explanations with which he would favour us. We not only printed every word in the letter he sent us, relative to the subject of our inquiry; [M. Rev. April, 1781, pag. 318] but extended our good-nature so far, as to transcribe three additional paragraphs, with the friendly view of informing the world that the author had made a variety of new experiments, both in electricity and magnetism; which he was inclined to publish, if he met with a very moderate degree of encouragement from the public.

In return for our good-nature and condescension, in publishing *so much* of his letter, this grateful electrician accuses us of having suppressed the beginning and the conclusion of it; and afterwards, for reasons to which we are utter strangers, declares that 'he expects no quarters from the candour of his Anta-'gonists;'—that he 'makes no doubt but they will dip their 'pen in the *bitterest gall*, and dwell upon every slip of the pen 'with a *secret delight*, &c.'—Stunned as we are with all this unexpected and unprovoked violence of language, we find it as difficult to answer it, as we are ignorant of what can have given occasion to it. With respect however to the beginning and conclusion of Mr. Lyon's letter, with the *suppression* of which he charges us, we could not expose his unchristian conduct more effectually, than by here printing the whole of the three paragraphs that were omitted: but they are, as he must know, so thoroughly uninteresting, that we ought to beg pardon of our readers for the allotting any part of our page, though in our own defence, to the giving here a short abstract of them. In the first, Mr. Lyon expresses some surprize at our requesting further explanations relative to his sixth experiment. In the second, he only talks about 'truth,' and of his readiness to submit to it's 'unerring test:' and, in the third and last, tells us,

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us, that he has perused Mr. Wilson's *Short View of Electricity*, which we had recommended to him; and quotes a passage from it, which, *he must know*, we had before very particularly noticed, in the very page almost immediately following our Review of his own work. [M. R. January 1781, pag. 8.]

Mr. Lyon's present work contains, as we suppose, those new experiments in electricity and magnetism, which we officiously, though with a kind intention towards him, announced to the public, in the copious extract we gave of his above-mentioned letter to us, in our Review for April last. The following are the contents.

'Chap. 1. *Containing a set of experiments, with remarks, to 'shew the electric effluvia do pass* through *glass: with a description 'of the apparatus used in performing the experiments.*'

'Chap. 2. *Containing a new set of experiments, with remarks on 'them, to shew the* direction *of the electric fluid in charging and 'discharging coated jars.*'

'Chap. 3. *Containing a set of electric and magnetic experiments, 'to shew that all the phenomena in these two branches of science are 'to be rationally explained, by granting a* polar virtue *in each of 'the particles.*'

With respect to the experiments contained in the first of these chapters, we must repeat the same *offensive* language which we employed before;—that Mr. Lyon "*has not made us converts to* "*his opinion; though we are far from being disposed to question his* "*assertion*, &c." His new experiments are diversifications of the former; and from them, in general, it appears, if we understand his machinery, that a sensible part of a charge, *sometimes* even sufficient to set fire to spirit of wine, may be transmitted from the knob of a jar charged positively, to that of another jar charged negatively, by means of a pointed wire used as a discharging rod, and which is inserted into a glass tube that terminates in a thin glass ball: the point of the wire being in contact with the inner surface of the ball. The charge is here said to pass from the point of the wire, *through* the glass ball, to the spirit.

Supposing the truth of the experiment, we, who are not possessed of the Author's *alacrity* in drawing conclusions, can only infer from this and similar experiments related in this chapter, that a *part* of a charge may, *now and then*, and under *peculiar circumstances*—for Mr. L. owns that this is an exceeding difficult experiment to 'perform'—be conveyed from a metallic point to the adjoining parts of the inside surface of a glass ball; and consequently, according to Dr. Franklin's theory, expel an equal portion of electric fire from the opposite parts of the outside surface; *although neither of these surfaces be coated*. This last mentioned circumstance is the only one that casts an air of singularity

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gularity over the experiment. Were the glaſs ball coated, there would be nothing uncommon in it: and there are few electricians who are ignorant that *uncoated* glaſs is capable of receiving a charge.

But the author's alacrity in drawing concluſions is ſtill more conſpicuous in the ſecond chapter; where he denies, in the moſt poſitive and unmeaſured terms, one of the moſt clearly eſtabliſhed facts in the whole ſcience of electricity. The fact is, that whereas metals, &c. cannot retain the electric fire communicated to them, unleſs they are inſulated; a glaſs vial or jar, on the contrary, cannot be charged with electricity, if it be inſulated; or unleſs one of its ſurfaces have a communication with the earth, or at leaſt with the cuſhion of the electrical machine. Here is the experiment, nearly in his own words, which he produces, to ſhew the *blindneſs* of electricians for upwards of forty years paſt.

Take, ſays he, a pane of glaſs, dry, warm, and clean. Place an uncharged *Leyden-phial* upon the middle of it, with its knob in contact with the prime conductor. Turn the cylinder of the machine, and charge it. 'As the electric fluid is condenſing in the jar [phial], you may ſee it ſhooting in corruſcations round the bottom of the jar to a conſiderable diſtance; ſometimes two inches or more.' And who doubts it? He may even charge the pane of glaſs, on which the phial ſtands, in this manner, with a very little trouble, if he pleaſes. But here follow his "Remarks" on this curious experiment, *verbatim*:

'It has not only been *confidently aſſerted*, but generally believed, that a jar cannot be charged if inſulated, viz. ſtanding on an electric; unleſs a communication be found between its coating and the floor.

'That this ſhould have been received as a fundamental axiom by electricians, in the *infancy of electricity*, is not ſurprizing; as they hardly knew any thing more of the ſubject than how to collect the electric effluvia in a coated jar. As light has been gradually riſing upon this ſubject for upwards of forty years, it is *aſtoniſhing* that they ſhould *blindly* and *implicitly* follow each other ſo long in the *beaten track*; when the fallacy of this axiom might have been ſo eaſily detected by only placing a jar upon a pane of glaſs, and trying the reſult in endeavouring to charge it.'

We own, we cannot even yet get rid of this 'fallacy,' of forty years ſtanding; nor can we find any difficulty in accounting, according to the 'popular hypotheſis,' for the 'corruſcations' above mentioned, ſhooting round the bottom of the jar placed on the pane of glaſs. But the principal intention of the Author, in this ſecond chapter, is to ſhew the *direction* of the electric fluid, in the charging and diſcharging coated jars. Had

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he aſcertained this matter, the philoſophical world would have been much obliged to him: but notwithſtanding the promiſing titles prefixed to his experiments, we do not here meet with one deciſive or even plauſible experiment to this purpoſe.

We all know that the *track* of the electric fluid may be, and has long been, rendered viſible by the perforations made by it in paſteboard, &c. by the diſperſion of bran and other light bodies, and by the marks which it leaves of its paſſage on the naked or uncoated part of the ſurface of the Leyden phial, after a ſpontaneous exploſion. The Author exhibits its *track*, either by means of a little bran, or by a thin coating of tallow given to a glaſs pane; but the Reader has only Mr. Lyon's *ipſe dixit* for its *particular direction*; for whetever he uſes the phraſes, '*pouring down, and running off*;' another philoſopher has juſt as good a right to read, *riſing up, and entering in*; and inſtead of 'a cone of rays *converging to* his finger,' he may, with equal confidence, read, *diverging from* his finger:—at leaſt ſo far as we can judge, after beſtowing much time and conſideration in *ſtudying* his experiments; which are made with an apparatus moſt wonderfully complex.—Why would not he adopt the luminous ſimplicity of the philoſopher whoſe ſyſtem he is ſo ambitious to ſubvert; and who, in a few familiar letters, deſcribed and explained the principal and moſt difficult phenomena of electricity, almoſt without putting the Reader to the trouble of even once caſting his eye on the ſcanty plate at the end of the collection?

Of the third chapter, we ſcarce need to ſay more, than that it treats of what the Author calls 'his Polar Syſtem:' but of this ſyſtem, and of its particular application towards explaining the phenomena of the Leyden phial, Mr. Lyon has not yet enabled us to give a conſiſtent, or indeed any, account.——When the Leyden phial is charging, *as much* fire *ſeems* to paſs from the outſide, as *ſeems* to enter within; and yet the phial thus, and thus only, acquires a charge! Dr. Franklin's theory, and the hypotheſis of *two* electric fluids, are the only ſyſtems with which we are acquainted that afford us an explanation of this difficulty, or give the mind the leaſt ſatisfaction on the ſubject. If there be a third ſyſtem contained in this and the Author's former performance; it is ſo imperfect, is enveloped in ſuch obſcurity, and overwhelmed in ſuch a confuſed maſs of machinery, that we have not, with all our care and attention, been able to diſcover it; and yet few, we believe, will ſubmit to ſtudy his text and machinery with ſo much patience as ourſelves; or be diſpoſed to treat this captious, ungrateful, and vain-glorious Electrician, with more reſpect than we have ſhewn both to himſelf and his writings.

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Mr. Lyon avows his intention 'never, in future, to take notice of any anonymous writer, who may think proper to oppoſe *his doctrine*;' and boldly preſents himſelf as 'now pleading his cauſe with facts at the bar of the Public.' To that tribunal to which he, we fear, ſomewhat too confidently appeals, we moſt cheerfully conſign him.

ART. V. *The Theory of the Syphon plainly and methodically illuſtrated*; containing, beſides the chief Properties of the Inſtrument, ſome new Remarks on its Uſe in accounting for reciprocating Springs. 8vo. 1 s. 6d. Richardſon and Urquhart. 1781.

IN this ſmall Tract, the Author has endeavoured to lay down the chief principles and properties of this uſeful inſtrument, in a methodical manner, and to form them into an uniform ſyſtem, in hopes, he ſays, that it may not only be of ſervice to the practical artiſan, but yield ſome amuſement to the ſpeculative enquirer. The firſt, from gaining a thorough knowledge of the inſtrument, may generally be enabled to ſee the event of any application of it, without the riſque of an expenſive experiment; and the latter will meet with his own ideas of the ſubject, reduced to ſome kind of order. The Author believes too, that he has pointed out ſome limits to the operation of the ſyphon, not hitherto obſerved.

The principles on which he explains the power of the inſtrument, are the ſame as thoſe uſed by Paſcal, Sturmius, and others; and he remarks, ſince the ſum of the deſcending forces of a ſyphon, cannot exceed twice the meaſure of the preſſure of the atmoſphere, the greateſt height to which a ſyphon can raiſe water over an obſtacle, muſt be ſomething leſs than half this quantity, or leſs than the height of 35 feet.

The principles on which he explains the cauſes of reciprocating ſprings, are ſimilar to the theory of the running of the famous *Wirtemburg* ſyphon.

It is advanced by Chambers, in his Dictionary, as quoted by this Author, "that a ſyphon once ſet a-running will perſiſt in its motion, though removed into the moſt perfect *vacuum* our air-pumps can make; and that therefore this extraordinary and well-known phenomenon (i. e. the working of a common ſyphon) needs ſome farther diſquiſition." In anſwer to this, we are here told, that it may be pretty ſafely aſſerted, that, if there has been no deception in theſe experiments, nor unfaithfulneſs in their relation, the effects muſt be owing to ſome adventitious circumſtance, which can have no place in the explanation of the kind of ſyphon meant in this tract.... But the ſyphon here treated on is no other than the common one, neither has this Author adduced any experiments to contradict what is advanced

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vanced by *Chambers*, who doubtleſs had the beſt means of information, and ſpeaks very poſitively as to the fact; he certainly therefore claims ſome credit. 'Tis true, Martin, in his *Philoſophia Britannica*, under the head of HYDRAULICS, explaining the theory of the ſyphon, ſays, "that when the air is drawn out by the mouth-piece, the preſſure of the air, on the ſurface of the water in the veſſel, cauſes it to riſe into and fill the ſyphon."—which is certainly true; but the proof that he adduces is this, that "we need only put a ſyphon, while working, under the receiver of an air-pump; for, upon exhauſting all the air, the ſyphon will ceaſe running." So that here is quite a contradiction between Martin and Chambers: but ſtill Martin does not ſay that he has actually tried the experiment, and, for ſome particular reaſons, which we cannot give here, we are inclined to think that what Chambers has advanced is the truth; and would recommend it to any gentleman who is furniſhed with the proper *apparatus*, to try ſo curious and uſeful an experiment.

ART. VI. *An Enquiry into the Cauſe of Motion*; or, a general Theory of Phyſics, grounded on the primary Qualities of Matter. Illuſtrated with Copper-plates. By S. Miller. 4to. 10s. 6d. Boards. Ethrington, &c. 1781.

THE moſt ancient philoſophy,—that which came out of Phœnicia into Greece, made a *vacuum* and atoms, and the gravity of atoms, the firſt principles of ſcience; but whether this was ſuggeſted from obſervation of the operations of nature, or derived from ſome other origin, does not now appear. In proceſs of time, different ſyſtems were propoſed, and theſe ancient principles were variouſly interwoven with the particular tenets of ſucceeding philoſophers, being the fountain of the moſt uniform part of their very various opinions. They taught that nothing was made out of nothing, that no ſubſtance is generated or deſtroyed, and that colour and taſte are not in the objects but in the perceptions; which appear to be the genuine principles of this atomical philoſophy among the Greeks. The more ancient atomiſts ſeem to have taught that there were living ſubſtances alſo, which pre-exiſted before the union of the ſyſtems of thoſe elementary corpuſcles, and continued to exiſt after their diſſolution. They ſaw the neceſſity of admitting active as well as paſſive principles; life, as well as mechaniſm, throughout the world. But this philoſophy was afterwards diſmembered, and one ſort of permanent ſubſtance was thought ſufficient. One party retained the paſſive matter only, and from the fortuitous concourſe of its corpuſcles, pretended to explain the formation of the univerſe. Others aſcribed reality and permanency to active incorporeal ſubſtances chiefly, or only. And ſuch were their diviſions and diſputes, that a third ſort ſeem to have re-

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jected the reality of both, maintaining that there was no ſtability either of eſſence or knowledge to be found, but that both were fantaſtical and relative only: till at laſt, as we learn from Plato, Protagoras the Abderite taught, that man was the meaſure of truth to himſelf in all things; and that every opinion or fancy of every one was true. As to Thales, and his ſucceſſors of the *Ionic* ſchool, one of them is ſaid to have made Water the principle of all things; another choſe air; a third fire; a fourth earth; and ſome took them all in, and made theſe four the elements of all things. So early did the paſſion for ſyſtems begin; and diſputes were the neceſſary conſequence. We find however ſome hints of the gravitation of the celeſtial bodies, in what is related of the doctrines of theſe Ionic philoſophers; and this, perhaps, is what Pythagoras meant to infer, from what he taught concerning the harmony of the ſpheres; but his diſciples, though poſſeſſed of the true ſyſtem of the univerſe, could not, it ſeems, defend their doctrines; for Ariſtotle ſeemingly refutes them with the appearance of truth on his ſide. In the treatiſe *de Cœlo*, aſcribed to Ariſtotle, it is pretended to be demonſtrated, that the matter of the heavens is ungenerated, incorruptible, and immutable; and it is ſuppoſed that the ſtars are carried round the earth in ſolid orbs. Theſe doctrines were generally held, till Tycho, by his obſervations, and Galileo, by his arguments, expoſed their fallacy. For the opinion of Ariſtotle was long allowed to ſtand upon a level with reaſon and truth itſelf, and univerſally prevailed, ſo that the Pythagorean doctrines were quite forgot, and ſolid orbs and epicycles were multiplied to anſwer every appearance: till on the reſtitution of the Pythagorean ſyſtem by Copernicus, they were ſet aſide by Kepler; who, in his *Epitome of Aſtronomy*, ſuppoſes that the motion of the ſun on his axis is preſerved by ſome inherent vital principle; that a certain virtue, or immaterial image of the ſun, is diffuſed with his rays into the circumambient ſpaces, and revolving with the body of the ſun on his axis, takes hold on the planets, and carries them along with it in the ſame direction, as a loadſtone, turned round in the neighbourhood of a magnetic needle, makes it turn round at the ſame time. The planet, according to him, by its *inertia*, endeavours to continue in its place, and the action of the ſun's image, and this inertia are in a perpetual ſtruggle. He adds, that this action of the ſun, like his light, decreaſes as the diſtance from him increaſes; and therefore moves the ſame planet with the greater velocity, the nearer it is to the ſun. To account for the planets approaching the ſun as it moves towards the perihelion, and then receding from him, he ſuppoſes that the ſun attracts one part of each planet, and repels the oppoſite part, and that the part which is attracted is turned towards the ſun in the acceſs, and that the other

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other part is towards him in the receſs. By ſuppoſitions of this kind he endeavoured to account for all the varieties of the celeſtial motions.

As both Copernicus and Kepler appear to have had notions of univerſal gravitation, ſo this theory of Kepler's may be conſidered as the firſt attempt to ſhew what it was, and how it acted; or, in other words, to explain the cauſe of motion. It would be ſtepping too much out of our way to give the objections to Kepler's theory here; but after him Des Cartes, taking the high *priori* road, endeavoured, from our knowledge of the Deity himſelf, to deduce the explication of all his works. The manner, and particular tenets of this philoſopher, and the objections that have been made to them, are too well known, and too numerous, for us to pretend to give an account of them here. From his placing the eſſence of matter in extenſion, and a *plenum*, it was, that Spinoza took occaſion to draw the moſt monſtrous concluſions. Leibnitz, calling Spinoziſm *un carteſianiſme outré*, retained the ſubtle matter of Des Cartes, with the plenum and vortices, and repreſented the univerſe as a machine that ſhould proceed for ever, by the laws of mechaniſm, in the moſt perfect ſtate, by an abſolute unavoidable neceſſity. In ſome things, he differs from Des Cartes, whoſe doctrine has been often altered, and variouſly mended ſince its firſt promulgation, by ingenious men, ſuch as the Bernoullis and Euler, who have uſed their utmoſt efforts to patch it up, and ſupport its credit, againſt Newton and his followers: but it ſeems to have been to little purpoſe,—the doctrine of attraction, or univerſal gravitation, has been ſtill gaining ground, in ſpite of all oppoſition, ſo that the defenders of Des Cartes, at this day, appear to be very few.

The great objection to the theory of univerſal gravitation is, that it is an occult cauſe, and ſuch as the propoſer himſelf could not explain. This, it muſt be allowed, is true, no probable account of it having been given, either by Sir Iſaac Newton, or any one elſe, though ſeveral attempts have been made. Indeed the illuſtrious propoſer was well aware of the difficulty of accounting for the cauſe of attraction or gravitation, and therefore he only propoſes it as a known effect, that extends through all nature. That great bodies, ſuch as the ſun and planets, ſhould emit operative particles from themſelves, is very eaſy to conceive; but then it alſo ſeems evident, that theſe would have a repellent, and not an attractive effect; ſeveral attempts have therefore been made to ſhew how an attractive effect might be produced by a repellent cauſe, but their ſucceſs has been ſuch as might be expected, from ſo abſurd an hypotheſis. It is, doubtleſs, very deſirable that the cauſe of gravitation or attraction, an effect ſo univerſal and powerful, could be de-

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fined and illuſtrated, ſo as to involve no contradictions, but to ſhew how it extended and operated through all nature. It would be a noble contemplation.—We imagined that the Work before us, from its title, would have proved an attempt of this kind; and are ſorry to find ourſelves miſtaken: the deſign of the Author being to overthrow what we were in hopes he meant to ſupport and explain. However, as truth ought to prevail, he has a right to be heard, and that his ſyſtem be tried, to ſee whether it is conſonant to truth, or whether it involves contradictions and fallacies ſo as to confute itſelf.

The foundation of this Author's theory, as laid down by himſelf, is as follows—

'Since neither attraction nor gravity ought to be conſidered otherwiſe than as neceſſary effects, flowing from ſome permanent cauſe, it is obvious our enquiries ſhould penetrate deeper, even to the primary cauſe thereof; having minutely inveſtigated, combined, and compared the various operations of the phyſical world, it has induced me to lay down the following as general principles, (viz.)

'*Firſt.* That *all bodies whatever* are compoſed of two diſtinct heterogeneous ſpecies of particles, which I will call ſimply inert particles, or particles of paſſive matter; and elaſtic particles, or particles of active matter.

'*Secondly.* That the inert paſſive particles, are particles of water, being perfectly incompreſſible and inelaſtic; and that all other particles of matter are as perfectly volatile, compreſſible, and elaſtic, having the properties of expanding themſelves *ad infinitum.*

'*Thirdly.* That from their incompreſſibility, and inelaſticity, the watery particles have no power but of ſimply falling into any direction.

'*Fourthly.* That from their being directed to a centre, by the cauſe hereafter explained, ariſes all that power of gravity obſerved in the various phenomena.

'*Fifthly.* That the active, compreſſible, elaſtic particles, are under every ſtate of compreſſion inclinable to motion.

'*Sixthly.* That this elaſtic power in matter, is the cauſe of *coheſion, gravitation, fermentation, coagulation, ebullition,* &c. &c.

'*Seventhly.* That the inelaſtic paſſive, and the elaſtic active matter, are the only perfect elements, by the varied combination whereof every ſubſtance is produced: it ſeems evident theſe two are the only primary principles; for the particles of all bodies which come under our obſervation being ſeparated, reſolve into theſe two heterogeneous ſpecies of matter.'

Thus far our Author; but what is aſſerted in the ſecond of theſe, that all particles of matter (except thoſe of water) are as perfectly

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perfectly volatile and elaſtic, *having the property of expanding themſelves* AD INFINITUM! is certainly the greateſt of all miracles. That a particle of matter, leſs than the leaſt body imaginable, ſhould have in itſelf the property of expanding or extending itſelf ſo as to fill the whole univerſe (for ſo much *ad infinitum* ſignifies) ſurely ſurpaſſes all probability and belief! Yet ſuch is the foundation, it ſeems from his own words, of this author's ſyſtem: and in ſupport of this he aſſerts, that Sir Iſaac Newton, as well as all our modern philoſophers, have agreed that the particles of active matter have this inherent property, of ſeparating and expanding themſelves *ad infinitum*, and that they are perfectly volatile and compreſſible. But we may reaſonably enough entertain ſome doubt of the truth of this aſſertion; and he has adduced no evidence thereof, but Sir Iſaac's definition of light and fire, in which it does not appear, however his words may be diſtorted, that he had any ſuch meaning. The Newtonians indeed aſſert, that matter is diviſible *in infinitum*, but there ſeems to be nothing that is very contradictory to reaſon in this, for it may be poſſible for this to be done, although it be out of men's power to effect it. However all impoſſible poſitions generally carry their own confutation along with them; let us then try this ſuppoſition of our Author's by the ſtandard of reaſon and common ſenſe; if the active particles have a power of expanding themſelves *in infinitum*, they muſt alſo have a power of acquiring a velocity greater than the greateſt aſſignable one; and ſince their power of expanſion muſt be the greater, the leſs the ſpace is into which they are compreſſed, therefore taking away the compreſſion, the velocity muſt be greateſt the firſt inſtant, and conſequently infinite; hence if the quantity of matter in theſe elaſtic particles, bears any finite proportion to that in the non-elaſtic ones, ſince the former muſt almoſt inſtantaneouſly have the power of expanding with an infinite velocity, and conſequently with an infinite momentum, they muſt likewiſe impel the others with the ſame momentum; and the conſequence muſt be, that, ſo far from there being any ſuch thing as reſt, there could not exiſt any ſuch thing as finite velocity in the univerſe, which is abſurd, and contrary to all fact. Here then the neceſſary deduction is, that theſe particles have not the power of expanding themſelves *ad infinitum*; conſequently there muſt be ſuch a thing as their natural ſtate, in which they are under no compreſſion, and conſequently have no further power of expanſion.

Air is perhaps the only elaſtic fluid that we are in any degree well acquainted with, and experiments ſeem to prove that its power of expanſion is as the compreſſion nearly; and we find, that when the compreſſion is taken off, as in the experiments on the wind-gun, although only imperfectly, it has the power of expanding

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expanding itſelf with a very great momentum; and hence it may be conceived with what a momentum a medium like this Author's, that has an infinite power of expanding itſelf, would fly the firſt inſtant.

The above mentioned law of the power of expanſion in the air, may be ſo near the truth, as to make it impoſſible for us to obſerve any defect therein, by the niceſt experiments that we can make; and yet it will by no means hinder, but that there may be ſuch a thing as air with the particles in their natural ſtate, or when they are not at all compreſſed, and conſequently can have no power of expanſion which ceaſes with the compreſſion. This natural ſtate cannot poſſibly be higher than the point of equal gravitation towards the moon and earth; and may not be at a greater height than 48 or 49 miles, for any thing we can prove to the contrary. If a ſpring of elaſtic metal be preſſed out of its natural ſtate, we know that it has a power of putting itſelf in motion; but it by no means follows from hence, that it may not be in ſuch a ſtate as to have no ſuch power, for we certainly know the contrary: and to ſuppoſe that any thing can preſs or move without a cauſe, or be perfectly volatile and elaſtic in this Author's ſenſe of the words, is certainly abſurd. And as it is probable that there are no bodies in the univerſe thus perfectly elaſtic; ſo alſo perfectly non-elaſtic ones are perhaps to be reckoned among the non-entities. As to water, it is known not to be compreſſible by us in any great degree, but it by no means follows from hence that it is perfectly non-elaſtic. And how this Author came to ſuppoſe that the particles of water are inelaſtic, is not eaſy to ſay; for that they are elaſtic in a very conſiderable degree, is a well known truth.

The power of expanſion in the air, or that by which it is put in motion when the compreſſion is leſſened, being proportional to the compreſſion; it follows, that when there is no compreſſion, there can be no expanſion; and that the one being leſſened, the other muſt be ſo too, conſequently the air has no ſuch property, as that "the motion of the particles ſhould increaſe in proportion to their rarity." But the power of expanſion in the air being allowed to be only proportional to its compreſſion; then, in a medium that has a greater proportional power, the particles nearer the ſurface being more denſe muſt force off the rarer ones, and theſe them that are ſtill rarer, &c. till the whole medium would fly off from the central body, after it had by this means acquired an uniform denſity, unleſs we ſuppoſe ſome other central power to act to prevent this.

The Author ſays, 'that the particles of elaſtic matter, being continually preſſed upon by the weight of the inelaſtic, muſt of courſe be ſurrounded by thoſe particles.' This is his

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first position for the solution of the phenomena of the heavenly bodies. But what is this, but begging the question, or arguing in a circle? If the particles of bodies have weight, they must have a tendency to a centre; for without such a tendency, there is no such thing as weight. And if the inelastic particles have weight, and the elastic ones none; then, even if they had this infinite power of expansion, they could produce no motion, when they are, as he says, 'of course surrounded by the others.' And then what becomes of his second position, (at sect. 3.) 'That the active particles must be constantly forcing through, separating and carrying upwards the passive watery particles?'— And if the active particles have weight; then, with whatever *velocity* they are projected from the central body, that weight must continually diminish *it*; which is quite contrary to all his suppositions, and assertions. Such being the foundation on which he builds, what must become of the superstructure?

Let us see then whether these principles of his, if true, could possibly be sufficient to account for the various phenomena of the motions of the celestial bodies. He says, at p. 32. 'The particles of fine active matter are continually issuing from the body of the sun, from the bodies of the planets, and from the bodies of the fixed stars, in every direction with great velocity; light passes from the sun to the earth in 8 $\frac{1}{4}$ minutes, which is at the rate of 164,494 miles in a second; and as the motion of the elastic particles increases in proportion to their rarity, their velocity must be greater at the orbit of the earth, than at their first emission from the sun's surface, and will continually increase in proportion as the distance and rarity increases; so that the velocity of the particles, even at the orb of Saturn, must be extreme; hence the momentum must be inconceivably great when the particles of matter emitted by the sun, and those emitted by the fixed stars, meet and resist each other; which will be the case (as appears by the phenomena of magnetism and electricity) where the particles are of similar density.'

'Now as the fixed stars are not of equal magnitudes, nor at equal distances from the sun, nor from each other, it follows, that the momentum or resistance cannot be equal on every side; from this unequal resistance, unequal reaction must ensue, and thereby motion is communicated to the body of the sun.'

But this is not shewing the cause of motion, it is only shifting it from one thing to another, from the sun to the stars, and from these to others, till the mind is bewildered in the multiplicity of objects; and, after all, it is evidently necessary, to suppose some first cause continually acting. Again, though the particles from the sun, and those from the stars, when of similar density, be supposed to meet and resist each other with ever such an inconceivably great momentum, still it is very easy to be demonstrated, that

that this can have no effect at all upon the body of the ſun, to cauſe him to turn round on his own axis, till ſuch time as the velocity of every particle, between that place of ſimilar denſity, and the body of the ſun be deſtroyed, and the whole becomes one compact orb.—So here again the hypotheſis deſtroys itſelf. . . . . And the ſame will appear, if we try how the motions of a planet are hereby accounted for.—

He ſuppoſes the particles of active matter to revolve with the ſun about his axis, as if they conſtituted one body with him; and that, by their activity, they give motion to the planets; for he ſuppoſes theſe to be quite inert, having neither projectile nor rotatory motion, excepting ſuch as is cauſed by or communicated to them by theſe active particles. Let us then, waving for this time the neceſſity for ſolid orbs, conſider the conſequence of this hypotheſis.

Theſe active particles, having a progreſſive motion from the centre of the ſun, and a rotatory one about his axis, muſt ſtrike a planet in the diagonal of a parallelogram, or, in a direction oblique to the right line joining the ſun and planet, and conſequently, as the Author rejects projectile force, would drive the planet off in that direction; but it will be ſaid that the matter from the fixed ſtars, acting in a contrary direction, would prevent this; be it ſo, then the planet having no projectile velocity, if this action be equal and contrary to the other, the planet muſt ſtand ſtill, as no motion at all could enſue. And if the action be unequal on oppoſite hemiſpheres of the planet, as he ſuppoſes, this would indeed produce motion; but ſtill a rotatory motion about its centre of gravity, could not hereby be produced, without giving the planet itſelf another motion, about a ſpontaneous centre of rotation, making it recede from the central body, in a path that for a ſmall time would differ but little from a prolate cycloid, quite different from any thing obſerved in nature; neither could a planet by this means be made to revolve about the ſun at all.

Since then the hypotheſis on which this work is built, is contradictory to itſelf, ſince neither the motion of the ſun about his axis, nor that of a planet about the ſun can be accounted for by it, it is perhaps needleſs to purſue our remarks any further. . . This Author, however, appears to blame Mr. *Ferguſon* without any juſt grounds, as having given a defective theory of the *tides*, at p. 311. of his Tracts; and hence he takes occaſion to draw this extraordinary concluſion, viz. that the Newtonian theory of the laws of motion, is erroneouſly founded. But it is evident, that Mr. Ferguſon's deſign was only to give a popular account of the matter, ſuited to the capacity of ordinary readers, or, at leaſt, ſuch as were not verſed in the higher branches of the mathematics; to whom, a demonſtration

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founded on the inveſtigation of the ſpheroidal figure, into which the waters would be put by the attraction of the ſun and moon, would ſcarcely have been intelligible, and therefore very improper for him to give in that place.

One thing we would advertiſe this Author of, namely, that force and weight are different things, that admit of no kind of compariſon with each other, any more than ſurface and ſolidity, or vis inertiæ and accelerative gravity (vide p. 128 of his book).

However, his chief objection to the Newtonian theory, or that which he ſeems to lay the moſt ſtreſs upon, is that the experimental path of projectiles near the earth's ſurface, is very different from that given by the theory. But this may be wholly owing to the reſiſtance of the air, for any thing that has yet appeared to the contrary; the theory hitherto given of that reſiſtance being wholly hypothetical, and the exact power thereof, and the law by which it varies, are yet unknown.

He ſays, at p. 84. 'But a phenomena [phœnomenon] which till of late eſcaped the obſervation of the philoſophical world, throws a new light upon this ſubject, proving that gravity is a more innate operation, and not the effect of any attractive property lodged in the particles of matter of which the earth is compoſed. I allude to this well known fact, that if two bodies of ſimilar [equal] diameters, but of different denſities, are projected with equal force, the heavieſt body will fly farther than the light one; *e. g.* ſuppoſe two cannons, loaded with a ball each, whoſe ſuperficies are equal, but the one ſpecifically as heavy again as the other, are diſcharged with the ſame force of powder, the heavieſt ball will be projected to conſiderably the greateſt diſtance. This circumſtance, attentively conſidered, will be found abſolutely to demonſtrate that the whole force of gravity, when a body is projected horizontally [with] above a certain degree of velocity, is not directed towards the centre of the earth; that the earth does not *attract* bodies in proportion to their quantity of matter, and of courſe that every particle in nature does not *attract* every other particle. Perhaps it may be urged, the reſiſtance of the air occaſions the earlier deſcent of the light body; but as the atmoſphere can only preſs upon the ſurfaces which are equal, it is impoſſible that ſhould be the caſe.

But, granting that we have no true theory of the motion of projectiles, certainly the world has not been quite ſo ignorant as this Author ſuppoſes.—'Tis very evident, gravity and vis inertiæ being out of the queſtion, that the action of the air upon the lighter of theſe bodies, will deſtroy its velocity ſooner than that of the heavier. What, does this Author think that it has till lately eſcaped the obſervation of the philoſophical world,

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that the wind, ſtriking againſt an ounce weight, and againſt a feather, would drive away the latter with the greateſt velocity! Suppoſe two ſuch balls as he mentions to be projected with a velocity of 1000 feet per ſecond, then he ſays that the velocity of the lighter will be deſtroyed ſooner than that of the heavier. But certainly this is no proof that the whole of gravity, as he ſays, is not directed to the centre of the earth. Suppoſe the ſame two balls to be laid on a perfectly ſmooth horizontal plane, and that the air or wind impinges againſt each of them with a velocity of 1000 feet per ſecond; is it not very evident, that it will in the ſame time generate a greater velocity in the lighter body than in the heavier? And here gravity is out of the queſtion. Conſequently, in the former caſe, when they are projected with the ſame velocity, the lighter muſt fly to the leſs diſtance; without any need for ſuppoſing the direction, or force of gravity to be altered.

At p. 134, the Author has advanced the appearance of a fact, in ſupport of his hypotheſis, in the following

'Query. Is it not from Sirius that the ſun meets the greateſt reſiſtance? Is not the vicinity of this body the grand cauſe of all the motion in our ſyſtem? Is not this idea ſupported by the earth being found neareſt the ſun (when between thoſe two bodies), as from the nature of compreſſion this would be an inevitable conſequence?'

To this we anſwer, that the earth is never between Sirius and the ſun, becauſe the ſtar is not in the ecliptic, but has 39° 32′ ſouth latitude; that when the diſtance between the earth and ſtar, meaſured on a great circle of the ſphere, is the leaſt, the earth is not then accurately in its perihelion; the longitude of Sirius being 3 ſigns 11° 15′, and the place of the perihelion of the earth 3 ſigns 9° 13′ 16″; beſides, that place is continually altering, and the motion of the perihelion being at the rate of 66″ and the ſtar's alteration of longitude at about the rate of 50″ per annum; the ſtar's place in longitude has in former ages been more diſtant from the perihelion point; and even if they had been always together, if this Author's conſequence were juſt, the ſame reaſon ſhould make the perihelia of the other planets in the ſame place; whereas, the contrary is too well known for us to multiply words about it here.

ART. VII. *Principles of Law and Government*, with an Inquiry into the Juſtice and Policy of the preſent War, and moſt effectual Means of obtaining an honourable, permanent, and advantageous Peace. 4to. 7s. 6d. Boards. Murray. 1781.

IF the political doctrines of the illuſtrious Locke be juſt, and ſuch as have a tendency to increaſe the happineſs of mankind,

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mankind, the writer who endeavours to illuſtrate, confirm, and diſſeminate them, may be numbered among the friends of humanity.—In this predicament ſtands the Author of the 'Principles of Law and Government.' But though a diſciple of Mr. Locke, for as ſuch he may be conſidered, he does not implicitly follow him; he ventures to think and to judge for himſelf, and in ſome ſubordinate points, to diſſent from his maſter.

'He has endeavoured,' he tells us, 'to diveſt himſelf of prejudice and partiality, and to view events, characters and circumſtances, with the unimpaſſioned eye of calm philoſophy. If he can truſt his own feelings, his heart bears witneſs to the diſintereſted purity of his intentions. He cannot ſtoop to the low arts of popularity, "with doctrines ſuited to the varying hour:" and as he does not wiſh to deceive, he cannot condeſcend to flatter.——Unconnected with party, and uninfluenced by faction, he uſes no artful inſinuations, willingly miſrepreſents no facts, or draws any inſidious inferences; and however ardent the zeal with which he is actuated, however great his affection for his country; yet he flatters himſelf, he is not ſo much influenced, by narrow illiberality of ſentiment, as to forget for one moment that he is a citizen of the world; or in any inſtance to prefer the advantages of his country, to thoſe of humanity.

'Bold in conſcious innocence, and animated by the rectitude of his intentions, he gives full ſcope, to the wiſhes of his heart; he writes with freedom, and a perfect contempt of perſonal conſequences; but he has avoided perſonal abuſe. It is meaſures, not men, he wiſhes either to cenſure or recommend; and if his work contains any thing, that may give juſt offence, that may wound the boſom of innocence, or be productive of any pernicious conſequences; he can only ſay, that it was not intentional; and that if he had been ſenſible of it while he wrote, the repenting tear had wiped it out.

This Work conſiſts of two parts, the one containing 'Principles, &c.' the other 'an Inquiry, &c. The former of theſe commences with an account of ſome of the opinions which have been held concerning the origin of ſociety, in which the Author takes occaſion to remark, and we think juſtly, that the phraſe "natural equality" does not diſtinguiſh, with ſufficient preciſion, the kind of equality which is ſuppoſed to have ſubſiſted among mankind, prior to a ſtate of ſociety. For as mankind are not naturally equal, with reſpect to the poſſeſſion of either mental or corporeal powers, but only in having the ſame claim to freedom and independence, the above phraſe is certainly too indefinite.——Inſtead, therefore, of calling this equality, the 'natural equality of mankind,' the Writer would uſe a more appropriate language, and call it the 'natural political equality of mankind.'—He is aware, however, of the apparent impropriety of denominating any thing in a ſtate of nature, political;—'but' ſays he, 'as this equality reſpects political power only, I am really at a loſs for a more proper term, and ſhould gladly adopt a better.'

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That mankind are naturally in a ſtate of political equality, is a propoſition, he obſerves, that appears to be ſelf-evident.

'If rulers,' ſays he, 'derive their political ſuperiority from divine right, that divine right has not been promulgated to mortals, either by reaſon or revelation; and I cannot avoid regarding it as an impious, as well as an abſurd and ſervile doctrine, which inveſts one ſet of men with the power of tyrannizing over and trampling on their fellow-creatures, and which pretends to derive that right, from a Being infinitely wiſe and good—that clothes, with the power and authority of the Almighty, thoſe who, from the defects of their education, and the peculiar diſadvantages attending their ſituation, are frequently among the weakeſt and moſt vicious of mortals.'

After exploding the doctrine of paſſive obedience, inculcating that of reſiſtance, and ſhowing, that it is the incumbent duty of all to maintain their natural and juſt rights inviolate, he contends, in oppoſition to Sir William Blackſtone and others, that the wants and fears of mankind do not form the bond of voluntary ſociety. Theſe, indeed, ſays he, may 'make them aſſociate, but it is juſtice alone that cements the union.'

In treating, Sect. 2. of the nature and exerciſe of the legiſlative, executive, and judicial powers, the Author obſerves, in a note upon the laſt of theſe heads, that 'the number of jurors ſhould be determined and eſtabliſhed by law for each particular trial, as well as the number that may be peremptorily challenged; for if the latter number is ſpecified and not the former, the privilege of challenging in this manner, may be rendered of very little effect, if not altogether abortive. The accuſed, beſides being allowed counſel, ſhould not be denied the privilege, of ſpeaking in his own defence. Counſel may miſapprehend, or (from undue influence) miſrepreſent facts, and many circumſtances render the accuſed more proper, for ſtating and elucidating the matter, for juſtifying his intentions, and proving his innocence. Counſel ſhould be allowed the accuſed for aſſiſting them, not as a pretence for depriving them of the privilege of ſpeaking in their own defence, or proving their innocence. To pretend that the judge will act in all caſes as the friend and counſel of the accuſed, is in the laſt degree abſurd, and is contradicted by experience. The judges are the creatures, and often the inſtruments of the executive power, and frequently (particularly in caſes of high treaſon) act as counſel againſt the accuſed, and regard it as their buſineſs rather to criminate than exculpate. The ſpirit of Epſom and Dudley will never be extinct, and a Jeffries, if tolerated, will never be wanting. The crime of high treaſon, in particular, ſhould be diſtinctly and accurately defined. To find among the liſt of legal crimes, ſuch a one as conſtructive treaſon, muſt be a diſgrace on a free people; if ſuch a people can juſtly be called free.'

The light in which the conduct of judges is placed in the above note, is a very unfavourable one indeed, but in this light we fear it will be viewed by the eye of impartiality, as long as an exemplar ſhall remain of that "Libel on Judges," as a venerable judge once called the STATE TRIALS.

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As juſtice, according to our Author, is the only cement of voluntary ſociety, the prevention of injuſtice, he thinks, ought to be the principle which ſhould influence every human law; agreeable to which 'laws may be defined, ordinances of the ſupreme power for the prevention of injuſtice.' Juſtice, in our language, as well as in others, he remarks, admits of many different ſignifications; but injuſtice, he apprehends, 'admits only of one preciſe, determinate meaning; and may be defined, *not rendering every one his due.*'

Adopting the diſtinction made by the moral writers, between perfect and imperfect rights, and alſo the diviſion of perfect rights, into perſonal rights, and rights of property; theſe he again divides into natural and political.

A crime, he defines to be an act of injuſtice. The diviſion of crimes into thoſe of commiſſion and omiſſion, is, he thinks, unneceſſary, ſince 'properly, they are all of commiſſion, as he who omits a juſt duty, commits injuſtice.' Equally unneceſſary, and ill-founded, in his opinion, is the diviſion of them into public and private, ſince, 'he who injures the individual injures the Public, and he who injures the public injures the individual.'

This favours however, too much of verbal nicety and refinement. Nor is the Author at all accurate in the uſe of his terms. We have read and heard of *ſins of omiſſion*, but what particular offences cognizable by human tribunals, are, or ever were, included under CRIMES of omiſſion, we do not exactly underſtand. As little do we comprehend what he preciſely means by *private crimes.*—Private *injuries* had been a juſter term.

The objects of human puniſhment, ought, in the judgment of our Author, to be—the reparation of the injury;—the amendment of the delinquent;—the prevention of crimes by deterring others;—and laſtly, the prevention of crimes by depriving the criminal of the power of doing future miſchief.—With reſpect to the firſt of theſe objects, he remarks, that, 'reparation of the injury, or redreſs to the injured, in many caſes, is entirely neglected by the Engliſh criminal law; and what, if poſſible, is ſtill more unjuſt and abſurd, the injured are ſtill further injured, by being obliged to be at the expence of the proſecution. This is giving additional bitterneſs to the cup of adverſity. It is counteracting the very intention of political ſociety, which is to protect and aſſiſt the weakneſs of the individual, by the united ſtrength and powers of the community, and an unjuſt attempt, to make the poor and weak individual, when ſtill further weakened by injuſtice, protect the community.'

Here our Author ſeems to want information with reſpect to the ſubject he writes upon. We refer him to Stat. 25 Geo. II. c. 36. where he will find the treaſurer of the county is ordered to diſburſe to the proſecutor his reaſonable expences,

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on application to the court, before whom the felon is convicted.

The doctrine of Precedent, which has long prevailed in courts of judicature, and thereby in effect giving to precedents the force of law,—a doctrine, in favour of which many ſtrong arguments have been offered, and againſt which ſome ingenious and plauſible objections have been urged, this Writer conſiders as unreaſonable in itſelf, and dangerous in its conſequences.

'The doctrine of precedent, which at preſent has ſo much weight in law proceedings, ſhould be entirely diſregarded in the giving of judgment; as conferring, in effect, a legiſlative authority on lawyers and judges; and as being, in many caſes, contrary to juſtice; for though the deciſion might have been equitable when made; yet, the alteration which time may occaſion, in the manners and circumſtances of the people, may render a repetition of it, or a ſimilar judgment, highly injurious and unjuſt. A judge, in his judicial capacity, ſhould pay no reſpect to authorities; and be influenced by law and equity only.

'None, but thoſe who have a juſt right to make laws, or ſuch as they may appoint for that purpoſe, can have a juſt right to alter, expound, or interpret them.'

We are ſorry to obſerve, from the concluding part of this extract, that the Author appears not to have well digeſted his ideas upon this ſubject. He has ſtrangely confounded together two very diſtinct things; the power of altering the laws, and the province of interpreting them. The one is clearly legiſlative, the other only judicial. In propoſing that judges, in their political capacity, ſhould pay no reſpect to authorities; he would place more confidence in their uprightneſs and wiſdom, than ſeems to be in any wiſe conſiſtent with the general ſpirit and tenor of his work. (See his own ſentiments in one of the preceding extracts.) How different, yet how much more accurate, and more juſt, is the opinion of the learned and ingenious JONES on this ſubject, though written with a view only to the Engliſh municipal law: *nothing*, ſaid Mr. Juſtice Powell, emphatically, *is law, that is not reaſon:* a maxim, in theory excellent, but in practice dangerous; as many rules, true in the abſtract, are falſe in the concrete; for ſince the reaſon of *Titius* may, and frequently does, differ from the reaſon of *Septimius*, no man who is not a lawyer would ever know how to act, and no man who is a lawyer would, in many inſtances, know what to adviſe, unleſs courts were bound by authority, as firmly as the Pagan deities were ſuppoſed to be bound by the decrees of fate*."

* *Eſſay on the Law of Bailments*; by W. JONES, Eſq.—Of this ingenious law tract we ſhall give an account in our next Review.

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In Sect. 3.—the different forms of government are enumerated, and the nature of them explained.—Of these forms, our Author gives the preference to that of a Democracy, which, under proper regulations, he endeavours to shew is the best; and that of an Aristocracy the worst:

'Despotism, whether regal or aristocratical, depends on the violence of the few, the timidity of the many, and the ignorance, folly, and vices of the whole.

'The slaves who are oppressed are not less culpable, than the tyrants who oppress them. It is their duty to assert, vindicate and maintain those rights, which, as human creatures, they are justly entitled to enjoy, by all the laws of God and nature. Nor are the oppressors more happy than the oppressed. It involves the whole community in misery and wretchedness. It debases human nature, prevents the acquisition of knowledge, depresses, or rather annihilates, genius; and every exalted, every noble, and generous sentiment or exertion of the human mind. Man becomes the enemy of his race; oppresses, and is oppressed by turns. Now abject, mean, and servile, as the beasts of burden, basely fawning, and seemingly courting the yoke. Now haughty, assuming, bloody and rapacious, "more fierce than empty tygers, and the roaring sea." At all times, suspicious, crafty, cruel, insidious and revengeful; society becomes a scene of horror, meanness, and infamy; and consists only of slaves, robbers, and murderers.'

The duration of parliaments for so long a term as seven years; he considers as one of the fundamental defects of the British constitution.—The remedy he proposes, and in favour of which he strenuously contends, is shortening the above term to one year.—This measure, he conceives, would, in the present state of things, be productive of the most salutary effects. But effectually to prevent the corruption of parliaments, it is not only necessary, he thinks, that they should be annual, but also, that no person should be eligible as a member for more than three parliaments out of six *.

In Sect. 4 entitled, 'of deviations from the true principles, and of the dissolution of law and government,' he treats of usurpation, tyranny, and rebellion.

His sentiments on these topics are delivered with great plainness, but they are such, as are neither calculated to gratify those who direct the affairs of state, nor those who are endeavouring to supplant them,—they are too liberal to be pleasing to either.

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* Quere? as to this remedy.—Would it not be unwise in any state to deprive itself voluntarily of the services and abilities of its greatest political characters for just *one half* of their lives; especially when we reflect on the paucity of really great men, the shortness of human life, and the very few years of their very short lives, that men devote to the service of their country?

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The result of the enquiry into the justice and policy of the war with America, is, as the Reader will naturally conjecture, unfavourable to the pretensions of Great Britain.

A fœderal league, or union, between this country and America, according to the plan proposed by our Author, which is, that each kingdom shall have a House of Peers and a House of Commons; that the former shall be created by the common Sovereign, George the Third, in whom the executive power shall be invested; that there shall be a convention of state for assisting in managing the general concerns of the empire, &c. &c —might once, perhaps, have appeared to America as desireable; but whether she would now permit the executive power of that people who have endeavoured to reduce her to unconditional obedience, and whose strength is exhausted in the fruitless attempt, to have that controul over her, which this plan proposes, is a question that needs no discussion.

The typographical and other errors, of which indeed we have met with a considerable number in the perusal of this performance, and which the Author says, 'haste and particular circumstances' prevented him from correcting, we shall pass over with only observing, that haste in itself is far from being a sufficient excuse for appearing before the Public in a literary dishabille.—As for the 'particular circumstances', to which the Author alludes, whether they were of a nature similar to those which impelled the poetaster whom Pope describes,

—"to print before *term* ends."—

or whether they were of a less important kind, we do not think it delicate in us to inquire. But when he prefers the same apology for 'omitting to acknowledge the obligations he is under to some of the authors of whose works he has availed himself,' we cannot help saying, that it has the appearance of a *disingenuous* mode of proceeding, and argues a consciousness on the part of the Author, that if he was to 'restore every bird his proper feather,' he would leave himself and his work but few original sentiments. It is the undoubted privilege of every writer to avail himself of the knowledge and learned labours of his predecessors; but then it becomes a debt of justice to mark the specific sources: and, according to this Author's own distinction, above quoted, 'he who omits a just duty, commits injustice.'

Upon the whole, notwithstanding some few objections that have occurred, we have read this Work with considerable pleasure. There is a liberality of sentiment throughout that is highly commendable. It leans strongly (as we intimated on the commencement of this Article) to the cause of freedom and virtue.—The language is lively and spirited; though in some parts too florid and declamatory, and too much overrun with the false glitter and tinsel-eloquence of the French Writers.

ART.

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ART. VIII. *The Hiſtory of the Legal Polity of the Roman State*; and of the Riſe, Progreſs, and Extent of the Roman Laws. By Thomas Bever, LL. D. 4to. 18 s. Boards. Cadell. 1781.

THE objects proper to engage the notice of the general hiſtorian are ſo numerous, that it is extremely difficult to allow to each that ſhare of attention which is its due. It commonly happens, that the writer is directed in the choice of his principal objects, and the train of his reflexions, rather by his own particular caſt of mind, or his previous ſtudies and habit of thinking, than by the nature of the materials which lie before him: the conſequence of which is, that many of the moſt intereſting topics in hiſtory are often treated ſuperficially, or entirely overlooked. It is therefore a material improvement in hiſtorical writing, introduced by the moderns, to treat of the ſeveral ſubjects which merit the attention of the hiſtorian, not promiſcuouſly, but in ſeparate works, or in diſtinct diviſions of the ſame work.

The hiſtory of the ancient Romans furniſhes ample materials for treatiſes of this kind, on national character, and private manners, on military operations, on religion, and on policy and laws. This latter ſubject, in particular, merits the attentive ſtudy, not only of ſtateſmen and civilians, but of all who are deſirous of becoming perfectly acquainted with the moſt ſplendid period in the hiſtory of the world. The Roman government appeared in ſuch a variety of forms, and underwent ſuch extraordinary changes, and the laws of Rome roſe into conſequence from ſuch ſmall beginnings, and by ſteps ſo ſtrongly marked in the pages of hiſtory, that they afford an extenſive field for philoſophical ſpeculation. And the civil law, in the digeſted ſtate in which it was left by Juſtinian, having been univerſally admired on account of the extent, variety, and methodical arrangement of its contents, and having been allowed a conſiderable ſhare of authority in almoſt every legal eſtabliſhment in modern times, the ſtudy of this code is become an important branch of education, and is a neceſſary foundation for the thorough knowledge of the laws and policy of the preſent ſtates of Europe.

Intereſting however as this ſubject is, and frequently as the Roman tale has been related in different forms in the Engliſh language, the conſtitution and laws of Rome are now, for the firſt time, treated of at large in an hiſtorical narrative by an Engliſh Writer. But, beſides that Dr. Bever has the merit of novelty in the deſign of his work, he has likewiſe that of having executed his plan, as far as he has proceeded, with aſſiduous induſtry and great ability. We ſee in his performance, not the careleſs hand of a needy compiler, but the evident marks

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of close study, and extensive erudition. The style in which the work is written, is, in general, correct and perspicuous, and withal sufficiently ornamented to answer the purposes of historical writing. We wish it were in our power to complete this eulogium, by adding to it, those essential characters of a good historian, an unbiassed judgment, and a liberal spirit. But in these respects, we are apprehensive, that, in the course of our strictures upon the work, our Readers will find much occasion to pronounce it materially defective.

In this undertaking, Dr. B. appears to have had two leading objects in view—to mark the rise and progress of the Roman law,—and to exhibit a view of the political constitution of Rome, in the several forms which it assumed through the several periods of the state. In what manner each of these designs is executed, we shall distinctly examine; and first, let us view our Author in the character of a civilian.

Having marked the origin of legislation among the Romans in the distribution of the people, under Romulus, into tribes and *curiæ*, and into patricians, knights, and plebeians, our Author enumerates the regulations which were made under the several kings, to improve the civil police, increase the military strength, or in other ways advance the prosperity of the state. At the introduction of the consular government, and the creation of tribunes, the changes which took place in the state of the laws are clearly marked, particularly the introduction of the law of Valerius Poplicola, by which persons accused of crimes were authorized to appeal from the supreme magistrates to the assembly of the people, without whose consent no capital punishment could be inflicted.

A distinct view is next given of the primitive sources of the Roman law, as contained in the *Papyrian law*, or digest of the laws which had been enacted under the kings, and were still in force under the character of ancient usages; the *twelve tables*, formed by the decemviri; the *fori disputationes*, or opinions of men skilled in the law given in private societies: the *responsa prudentum*, or decisions of learned lawyers, given professionally and publicly at their houses; and the *legis actiones*, or established writs, or forms of administering justice, introduced for the sake of preserving regularity in judicial proceedings; which together constitute what is called the ancient jurisprudence. After which are particularly explained the several kinds of laws, under the heads of *leges plebiscita senatûs consulta*, and *jus honorarium*, with the forms observed in the senate and the assemblies of the people, in voting and enacting laws.

This general view of the rise of the civil law under the commonwealth, is closed by a particular account of the progress of the *Agrarian laws*, which, because the subject is interesting, and holds

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holds a conſpicuous place in the Roman hiſtory, we ſhall lay before our Readers.

'As the Romans gradually extended their victorious arms over the weaker ſtates of Italy, they were accuſtomed to take a certain portion of the conquered lands into their own poſſeſſion; part of which was ſold by auction for the uſe of the public; and the reſt divided among the poorer citizens, on the payment of a ſmall quit-rent to the treaſury, in acknowledgment of the tenure.

'For the better regulation of theſe diſtributions, various laws had been paſſed from time to time, under the title of *Agrarian*. The firſt of theſe was the *Caſſian Law*, enacted not many years after the beginning of the conſular government; which was followed, at different periods, by many others of the ſame import; though the introduction of them was commonly attended with riot and diſcontent.

'The comforts ariſing from the enjoyment of ſeparate property are more apt to ſtimulate, than to ſatisfy, the appetite; and though a ſimplicity of manners, and a happy ignorance of the ſuperfluities of life, may, for a while, reſtrain the importunities of the human paſſions, they will naturally ariſe in their demands, with the abilities of the ſtate to indulge them. Cato the cenſor, therefore, of honeſt and frugal memory, clearly foreſeeing that Rome was haſtening to corruption through her own greatneſs, vigorouſly oppoſed the increaſing luxury of the age, both by his example and authority. For this he was rewarded with a ſtatue, by the ſuffrages of a grateful people; and yet, by a ſtrange inconſiſtency, more common than accountable, in the contracted ſphere of worldly politics, he ſuffered his inveterate prejudices againſt an unfortunate rival to counteract his own zeal, and effectually to defeat his favourite plan of reformation. The deſtruction of Carthage eaſed Rome of her fears; and thus the malady grew every day worſe, by the removal of the only check that could have prevented it.

'The richer citizens getting poſſeſſion of large tracts of waſte land, and being confirmed in them by long preſcription; adding to theſe likewiſe, either by force or purchaſe, the ſmaller pittances of their poor neighbours, by degrees became maſters of territories inſtead of farms. As a further grievance, the management of theſe was often committed to the care of ſlaves; whereby the multiplication of the free inhabitants was impeded; ſuch as remained were oppreſſed by penury, exactions, and military ſervices; or, if left unemployed, were enervated by idleneſs, without lands of their own to occupy; and excluded the privilege of earning their bread upon thoſe of others, by captives and foreigners.

'Such enormous monopolies once more raiſed the indignation of tribunitian patriotiſm, and gave birth to the famous *Licinian Law*, ſo denominated from its author, Licinius Stolo. By this it was ordained, that no citizen, of what ſtation ſoever, ſhould poſſeſs more than five hundred acres to his own ſhare; nor maintain more than one hundred head of large, and five hundred of ſmall, cattle; and that a certain number of free men ſhould be conſtantly employed in the buſineſs of huſbandry.

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'This law was admirably suited to the modest ideas of a republic; and well calculated to preserve the just equipoise between the higher and lower orders of the community. While it supplied the nobles with sufficient affluence to command all that respect which was due to their station, it deprived them of the power of corrupting or depressing the poor: and while it supported that distinction of rank, which is essential to the dignity and good order of civil government, it prevented the common people from becoming a burden to the state, by enabling them to maintain their families with their daily labour. That no sanction might be wanting to insure the operation of a law of such extensive importance, it was guarded likewise by oaths, fines, and forfeiture.

'It might well have been expected that these heavy penalties, enforced by such solemn obligations, would have checked the growth of this crying evil for ages to come. But the best-concerted designs of human wisdom soon become impotent and inefficacious, when opposed by the cravings of avarice, the insolence of power, and the audacity of ambition. No sooner was the law passed, than it was broken by the author himself; who is the first upon record that became the object of its severity.

'This well-timed example, most probably, put a stop to any gross and open violation of it for the present; though it was far from being a sufficient barrier against the future course of the evil itself. The more cautious and circumspect evaded the prohibitions, by making purchases under borrowed names; while others, more daring, set them at open defiance. A law, designed to humble the pride of riches, and give countenance to parsimony, was ill adapted to the aspiring views of the conquerors of Carthage and Numantia. The antient abuses gathered strength from the successes of the state; and were daily renewed, with many aggravations, threatening the utter ruin of the industrious husbandman, and the extinction of popular liberty.

'While avarice and rapine were thus ranging at free quarter over the patrimony of the poor, one strenuous effort was made to repel their hostile invasions, by the virtue and courage of the famous Tiberius Sempronius Gracchus; a youthful hero, adorned with every valuable accomplishment of the genuine Roman. Melting with pity at the desolate view of the Hetrurian plains, forsaken by their native inhabitants, and over-run by foreign slaves; animated likewise by the cries of the whole people, who importunately demanded the restitution of the alienated lands, he resolutely stood forth the advocate of their deserted cause.

'Armed with the power of the tribunate, he meditated an excellent scheme of redress; and engaged several other eminent persons, who had yet escaped the general contagion, to support it with their united authority. The candid and equitable principle upon which this law was framed, is a convincing proof both of his wisdom and moderation; for it may be truly affirmed, that a gentler remedy was never before applied to so desperate a mischief. Free from the impolitic and malevolent desire of reducing all orders to one common level, his only object was to preserve the proper distinction between each; by bringing back the rich within the pale of those laws which they had so

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so shamefully transgressed; and by restoring the poor to those rights of which they had been so unjustly deprived. To quiet the apprehensions of the offenders, he remitted the fines inflicted by the Licinian law; and to alleviate their hardships, directed that the value of the lands to be resigned should be repaid out of the public treasury. As a farther indulgence, he allowed the heir of the family to retain two hundred and fifty acres, over and above the estate possessed by his father.

'The humble commonalty, amply satisfied with the proposed reformations, would willingly have buried all former acts of injustice in total oblivion, on condition only of having their possessions secured from any future incroachments. But the opulent landholders, enraged at the law by the instigations of avarice, and at the author by resentment and perverseness, strove to alarm the jealousy of the people against Tiberius, by charging him with a design to introduce innovations, and excite commotions in the state. The powers of eloquence, however, exerted in so just a cause, rendered him invincible; and his adversaries, confounded by the force of it, had recourse to the common expedient of dividing the tribunitian authority against itself; by prevailing upon Octavius, another of the same body, to interpose his negative.

'But this injudicious resistance served only to aggravate the evil, which it meant to remove. It inflamed the zeal of the intrepid Tiberius; provoked him to abandon the mild and humane design of his first law, and to bring in another, much more severe upon the engrossers of lands; enjoining them to give up immediately whatever they possessed, contrary to the permission of the laws then in being. The dissensions still encreasing, he went further; suspended the magistrates from the exercise of their respective jurisdictions, sealed up the treasury, and put an entire stop to the ordinary course of public business.

'After various fruitless attempts to reconcile the contending parties, Tiberius, by his superior influence over the people, deposed Octavius from his office of tribune; and having thus violently overpowered all opposition, his law was confirmed by the voice of the "comitia," and himself appointed one of the commissioners to regulate the intended distribution. At the same time, to secure the affection of his fellow-citizens, he took advantage of a singular bequest, lately made by Attalus King of Pergamus, of his whole dominions and fortune to the Roman people; and proposed that the ready money, left by this infatuated prince, should be divided among such of the poor as had obtained a share of the public lands, to enable them to improve their farms; and as to the cities and territories, he denied the disposal of them to the senate, insisting that the right belonged to the people in general, whose pleasure he should consult upon that occasion.

'To protect him against the malice of the exasperated nobles, he was elected tribune for another year; and, strengthened by this renewal of his authority, gave daily proofs of the sincerest attachment to the popular cause. But his enemies, watching his most innocent motions, with an eye of prejudice, carried the folly of suspicion to so great a length, as to interpret a sudden elevation of his hand toward his

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his head (designed by himself only as a signal of distress in the heat of a tumult) into the demand of a diadem. What was suggestion only in the "forum," was truth in the senate. The members of that haughty body, trembling for their usurped property, were clamorous with the consul to avenge them of the tyrant. But that wise and just magistrate refusing to pass sentence before the guilt was proved, Scipio Nasica, whom fear and self-interest alone had suddenly transformed into a champion of liberty, rushed out, at the head of a band of desperate partizans, upon the defenceless tribune; and put him to a barbarous and ignominious death with a vile weapon, the use of which could only have been excused against a savage and noxious animal: and thus fell Tiberius Gracchus, an illustrious victim to a rapacious and implacable senate.'

After discourfing at large concerning the nature and causes of the political revolutions which took place, from the latter period of the commonwealth through a long succession of emperors (of which we shall afterwards take more particular notice), our Author proceeds to explain the manner in which the emperors issued their mandates from their council or consistory, in the several forms of rescripts, decrees, and edicts. In treating of the state of the profession of law under the emperors, he gives a particular account of the two remarkable sects called *Sabinians* and *Proculeians*, who introduced the subtle disputations of metaphysics into the science of jurisprudence; of the sect of Moderators, who afterwards rose up under the name of *Medii et Herciscundi*, and endeavoured to reconcile the contrarieties with which the former disputants had perplexed the law; and of several eminent lawyers who distinguished this period.

Dr. B. next enumerates the alterations and improvements which took place in the Roman law under Constantine, and takes notice of several attempts, which were made by Theodosius and others, to methodize the laws. His account of Justinian's great undertaking for this purpose, is as follows:

'When Justinian ascended the imperial throne, the laws, being dispersed, with the other writings of the antient magistrates and professors, among no less than two hundred thousand volumes, or rolls, were now grown almost useless, and were lost in their own immensity. Justinian, at this time in his full vigour of body and mind, conceived vast designs for the restoration of the empire to its original splendour, as well as for the improvement of its constitution. Of the many former attempts to methodize the laws, none had ever yet been carried into execution, such detached collections only excepted as have been already mentioned. But these, being all very partial and confined, both in respect to their subject-matter, and the periods wherein they were enacted, fell far short of that noble and comprehensive plan which Justinian had projected in his own mind. This was, to take a minute and careful survey of this indigested mass of discordant materials; to separate and arrange its parts, and from thence to form one regular and well-connected body of laws, to be the future standard of justice for the whole empire.

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'A ſcheme ſo full of conſequences to the future welfare of the ſtate requiring the utmoſt circumſpection, he entruſted the management of it to a committee of ten perſons of the moſt approved learning and abilities, who had borne ſome of the higheſt offices about the court; inſtructing them to begin their work with a careful reviſal of the three foregoing Codes, and of all the other imperial conſtitutions of his predeceſſors, whether Pagan or Chriſtian, as well before as ſince the time of the ſecond Theodoſius. From hence they were to extract a ſeries of plain and conciſe laws; omitting the former ſuperfluous preambles, as well as all other matters that carried a too ſimilar or too oppoſite a meaning; but with liberty either to extend or limit their ſenſe, or to alter them, in whatever manner they ſhould think moſt likely to facilitate their future uſe and operation. This done, they were to arrange them under ſeparate titles; that, by thus bringing whatever related to the ſame ſubject under one point of view, their import might be the better underſtood. Several directions were likewiſe given concerning the order in which they were to ſtand according to their dates, and the Conſuls in whoſe times they were publiſhed; with ſome other leſs material particulars, which relate more to their internal form, than to their binding authority.

'The whole, thus compiled, was called the *Code* bearing his own name; from whence alone, for the quicker diſpatch of buſineſs, the imperial conſtitutions were to be quoted on all future judicial deciſions. It was divided into twelve books, and each book into ſeveral titles, with other ſmaller ſubdiviſions; and includes all the imperial laws that were thought worth preſerving, from Hadrian to Juſtinian. Being thus finiſhed, in the third year of his reign, it received his public and ſolemn confirmation, by a reſcript directed to Menna, the Prætorian Præfect.

'Juſtinian appears to have conſidered the Code only as an introduction to a work of much greater extent and utility, which was to go back to the very beginning of the Roman government itſelf, and to comprehend every branch of the antient juriſprudence, which has been the ſubject of our former inquiries. The chief of theſe were the *Reſponſes* of the Lawyers, and the *Edicts* of the Magiſtrates; which, with the comments of ſubſequent annotators, were ſcattered about in two thouſand volumes, and were ſubdivided into more than three hundred thouſand verſes or ſentences. The emperor himſelf ſeems alarmed and ſtaggared at the difficulty of the undertaking; but, with the Divine favour, determines to perſevere to its final completion.

'To this end, he iſſued a mandate to Tribonian, whom he calls the *Queſtor of his Palace*, committing the whole to his direction; and empowering him to call to his aſſiſtance any number of the moſt ſkilful advocates, ſtateſmen, and politicians, that he ſhould approve. Their firſt buſineſs was, to peruſe the writings of all the great profeſſors, whom former princes had intruſted with the power of interpreting the law; and from thence to ſelect the moſt material parts, rejecting all ſuperfluities and contradictions, ſo that one principle might ſuffice for one ſubject. In their determinations upon queſtions either of expediency or equity, they were not to ſuffer their judgments to be biaſſed by the multitude of authorities; as the ſingle opinion of an inferior

inferior writer might, in some instances, be preferable to that of a majority: so that if any doctrine could be extracted from writings of less general merit, that was capable of throwing a better light upon a passage even of Papinian himself, it should be inserted without hesitation. They were likewise indulged with the same liberty, as before in the Code, to admit, reject, or alter whatever they thought most conducive to the perfection of the work; and what they so adopted was to be received as law, without being liable to be impeached or invalidated, in consequence of any difference from the original.

'These collections were to be distributed into fifty books, and these again into certain titles, in imitation either of the *Code*, or of the *Perpetual Edict*, as the compilers should judge most proper. They were to contain the whole of the antient law, for near fourteen hundred years past; and the opinions of every author therein preserved were to be treated with an equal degree of respect, in those branches of the science in which each was particularly known to excel; none of them being alike excellent in all. Upon the whole, no laws were to be revived which had been abolished by long disuse; but those only were to prevail which had been the most constantly practised in courts of justice, or approved by the uniform reception of the metropolis; according to the maxim of Salvius Julian, who lays it down as a principle, that all other cities shall follow the custom of Rome; by which the emperor *now* means, not only the primitive city, but that likewise in which he presides.

'This learned body of men obeyed the imperial mandate with the greatest alacrity; and, though allowed ten years, a time short enough for so extensive a work, contrived to perform it in about three; fancying, perhaps, there was more merit in expedition than in accuracy. But, whether it was owing to this cause, or to the want of attention in the compilers, it was certainly not executed with that precision and exactness which the emperor, from his instructions, appears to have intended; and which, if strictly pursued, would have made it the pride of human wisdom and policy. Notwithstanding his express directions to them, to avoid all contradictory laws, and to preserve such a general concord among them, that they should all lead to one consequence, nothing is more common, than to find the judgment suspended by doctrines of a quite opposite tenor; upon the strength of which, an acute advocate may easily maintain either side of a controverted question with equal confidence——.'

'Thus was this elaborate work completed, and ushered into the world under two solemn instruments of confirmation, addressed jointly to the Senate and People. The name by which it is most usually known is the *Digest*, from the order into which it is reduced; but, from the comprehensiveness of its plan, it is likewise called the *Pandects*——.'

'While the Digest was preparing for publication, the emperor gave orders to Tribonian, in conjunction with two other eminent professors, Dorotheus and Theophilus, to collect all the fundamental principles of the antient law into a small manual, containing four books; which he distinguished by the title of *Institutes*, in imitation of the Institutions of Caius, mentioned upon a former

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occasion. These he designed principally for the use of noviciates; who, by making themselves first perfectly acquainted with the elements, might, with greater ease and certainty, proceed to an investigation of the more deep and abstruse parts of the science. It was published about a month before the Digest, by way of an introduction, though they both received their legal confirmation at the same time.

'This little work is so truly admirable, both for its method and conciseness, as well as for the elegance of its composition, that it has been imitated by almost every nation in Europe, that hath ever made any attempt to reduce its own laws to a regular and scientific form. It has passed through a vast variety of editions, with commentaries suited to the particular constitutions of those countries where they were published: and whoever will take the pains to compare it with the antient writers on the Laws of England, from the twelfth century downwards, will find, that the very best of them lie under the greatest obligation to this work of Justinian, not barely for their models alone, but also for the chief part of their rules and principles, and in some instances, where the subject requires, for whole titles almost literally transcribed from thence; how much soever their more modern successors in the same honourable profession may affect an ignorance or contempt of those fertile sources of juridical learning.

'In the same interval, Justinian having observed, that many questions had occurred, and controversies arisen, which had never received any determination, either by the antient imperial constitutions, or by his own Code, he ordered that work to be revised, and republished, with several corrections and alterations, together with fifty new decisions upon some other doubtful points; still preserving the same form, order, books, and titles, as in the former. This was called the *Codex Repetitæ Prælectionis*, and is the same that is now extant; the first edition having been purposely suppressed on account of its incorrectness, so that no remains of it have ever reached posterity.

'Though Justinian had thus completed this useful design of reforming the ancient laws, the business of legislation continued always to be his favorite object. He seized every opportunity, which a long reign gave him, of enlarging his original plan, by the addition of such laws as the exigencies of the succeeding times demanded. These, he easily foresaw, would gradually increase to such a bulk, as to furnish materials for another collection; which, therefore, he intended to make, and to publish them all together, as a supplement to the former, under the name of *Novels*, or *New Constitutions*. But those, though enacted on purpose to supply the omissions, and correct the faults, of the preceding publications, want much of that brevity, dignity, and solidity, which so remarkably distinguish the juridical compositions of the ancients. Their sense is too often either obscured by barbarisms, or lost in a labyrinth of unnecessary phrases. Many of them, however, are of acknowledged merit and utility: witness, in particular, the hundred and eighteenth Novel, to which the English legislature will be for ever obliged, for

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some of the most useful principles of that famous and excellent statute for the distribution of intestate effects.

'These laws were originally composed in Greek, a very few only excepted, that being the vernacular language of the Eastern empire. But, whether they were collected together by Justinian himself, according to his own proposition, is a matter of controversy among the learned; though the most general opinion is, that this part of the plan was undertaken by some anonymous hands after his death; to which was added a very minute verbal translation, from whence they obtained the name of *Authentics*. But, in the mean while, Julian, an eminent professor in the academy at Constantinople under the reign of Justin the Second, published an abridgment of them, with an elegant Latin version of his own, chiefly calculated for private use; as the former alone carried the authority of law.

'The four principal parts above mentioned, collectively taken, constitute the *Body* of the *Civil Law*, to be generally received and obeyed through every part of the Roman dominions; and to be considered either as *promulged* or *composed* by Justinian. Under the first description are included all the Novels, and those Constitutions of the Code that were expressly enacted by himself; under the latter, the Institutes, Digest, and remainder of the Code, that were already framed to his hands, but were only reduced to better order, and republished under his auspices.'

The History closes with an account of the progress and decline of Justinian's laws, and their revival in the 12th century; for the particulars of which we must refer to the work itself, which as a *History of Civil Law*, is a valuable addition to our stock of English literature. Its merit as a history of the *Roman Constitution*, we shall examine in a future article.

ART. IX. *Poems supposed to have been written at Bristol in the 15th Century.* By Thomas Rowley, Priest, &c. With a Commentary, in which the Antiquity of them is considered and defended. By Jeremiah Milles, D. D. Dean of Exeter. 4to. 1l. 1s. boards. Payne. 1782.

THE revival of this curious controversy hath excited us to examine its merits with renewed attention; and as we would ever wish to make impartial conviction the ground-work of all our decisions, we hesitate not to declare, that our sentiments respecting these Poems have undergone a very considerable revolution, and that we find ourselves necessitated to quit that ground which we formerly held. We prepared our Readers for this declaration at the conclusion of our account of Mr. Clark's Answer to Mr. Shaw *. Nevertheless, we pretend not to say, that all difficulties respecting this controversy have been so totally vanquished in our minds as to admit of no doubt. There

* Vid. Rev. Jan. Art. 10.

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is *ſomething* yet myſterious which eludes our enquiries; and at the moment when we are ready to flatter ourſelves with the poſſeſſion of the truth, ſome inexplicable cloud ariſes before it, which, if it doth not wholly darken its ſubſtance, yet at leaſt obſcures its form.

To take up the matter in a general view, we would propoſe the following remarks to the inquiſitive and critical reader of Rowley's Poems.

As a literary impoſition is ſuſpected, it is incumbent on the partizans of this ſide of the controverſy to prove clearly, that unequivocal and deciſive circumſtances are entirely incompatible with what hath been preſumed and aſſerted by the advocates for the authenticity of theſe Poems. This proof will eaſily reſt on the ſtyle and language of the poems, the ſentiments and alluſions which occur in them, and the form and ſtructure, complexion and finiſhing, of the moſt conſiderable of them. Here *verbal criticiſm* hath a large ſcope, but that of *taſte* is ſtill more extenſive.

On the other hand, the ſupporters of the authenticity of theſe Poems ought to combat ſuch ſtrong objections with perſpecuity and preciſion, not by an implicit reliance on the aſſeverations of Chatterton, whom they themſelves calumniate as "unprincipled," and who indeed contradicted himſelf in the very outſet of his adventure, and freely acknowledged the impoſition which he had not taken ſufficient pains to guard;—not by partial quotations from the Poems themſelves, for a diſplay of antiquated words and obſcure expreſſions; nor by quotations ſtill more partial, from one or two old Engliſh poets, in order to ſhew how *poſſible* it was for them to produce, now and then, an unharmonious coincidence of words. All this is nothing to the purpoſe. The man of *taſte*, who hath alſo been converſant with the poets of the 15th century, *feels* every argument on this head to be deciſive, by an emotion which is ſuperior to all laboured reaſonings, but which, nevertheleſs, every reaſon, and every examination ſtill more ſtrongly concur to ſupport. It alſo behoves the gentlemen on this ſide of the argument to prove that Chatterton was unequal to this literary fraud, both as to his genius and acquired knowledge, by a fair and candid compariſon of theſe Poems, with thoſe productions which he acknowledged to have been his own. This latter hath been attempted; but in our opinion the compariſon hath been conducted with great unfairneſs and partiality. Of this we ſhall ſpeak more particularly hereafter.

Dr. Milles, the learned preſident of the Antiquarian Society, hath here ſtepped forward with an honeſt zeal, "to give honour to whom honour is due," and to ſubſtantiate a claim which had been judged ideal by ſome of our beſt critics—particularly Mr. Tyrwhitt

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Tyrwhitt and Mr. Thomas Warton. He is ardent in the cauſe of the 'gode prieſte,' and has exerted his beſt endeavours to

'——— rouze him up before the judgment daie,
To ſay what he as clergyond can kenne,
And how he ſojourn'd in the vale of men.'

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'It is to be remarked (ſays the Dean) in the firſt place, that every circumſtance relating to this uncommon diſcovery ſeems to reduce us to this alternative, either to believe that they were really copied by Chatterton from parchments found in Radcliffe church, or that they were written by himſelf, and produced to the world under that falſe title.' We are willing to join iſſue with the learned preſident on this ground; for the intervention of a third perſon is, we think, too improbable to be admitted on any ſuppoſition whatever: at leaſt it is a conjecture built on ſuch ideal props, that to admit it, inſtead of removing the main difficulties, would only add to their number, and increaſe their weight.

With reſpect to Chatterton, the preſent Editor obſerves, that 'in the former editions we may ſee ſome general lineaments of this extraordinary youth. But as the facts and circumſtances attending his progreſs through a very ſhort and unhappy life, will ſupply many topics of argument to illuſtrate the preſent ſubject, it may not be improper to produce the reſults of a moſt exact and diligent enquiry made by a gentleman of great credit and veracity, from Chatterton's mother and ſiſter, and from ſuch of his ſurviving friends who were able to give him information on this ſubject.

'His mother ſays, that he was born Nov. 20. 1752, and baptized at Radcliff church the 1ſt of January following. That he went to ſchool at five years of age; was admitted into Colſton's charity-ſchool Aug. 3, 1761; was bound apprentice to Mr. John Lambert, attorney at Briſtol, for ſeven years, on the 1ſt of July 1767, removing the ſame day from the ſchool to his maſter's houſe. The inſtructions at Colſton's ſchool were confined to reading, writing, and arithmetic; the hours appointed for it during the ſummer half-year were from ſeven to twelve, and from one to five; in the winter, two hours leſs each day. He was always in bed by eight of the clock, and never permitted to be abſent, except on Saturdays and ſaints days, from between one and two, till between ſeven and eight at night. When he firſt went to ſchool he was obſerved to be of ſlow apprehenſion, and uncommonly dull; was about five years old before he knew his letters; his writing-maſter, Mr. Low, who ſucceeded Chatterton's father as maſter of the ſchool in Pile-ſtreet, thought it was impoſſible to make him learn them; and he had a fancy to be taught them by his mother from the illuminated initials in an old vellum French manuſcript treatiſe on muſic, and which moſt probably came from Radcliff church. She taught him afterwards to read from a black-lettered Teſtament (as ſhe called it), meaning a Bible. But before he left that ſchool he grew fond of reading, and borrowed from Mr. Long and Mr. Shoreliff, and particularly from Mr. Green, who had the

largeſt

largeſt collection of any bookſeller in Briſtol (and to whom he was obliged for Speght's Chaucer), ſuch books as their ſhops produced. But he knew nothing of the parchments taken from Radcliff church, nor of their contents, till he had left Mr. Colſton's ſchool. The office hours at Mr. Lambert's were from ſeven in the morning till eight at night; and Mr. Lambert, who atteſts the regularity of his attendance, ſays, that he was never once known to be out of the houſe after ten of the clock at night; but he then went to bed very late, and roſe very early, ſeldom ſpending more time with his mother and ſiſter than from eight to nine in the evening. He left Mr. Lambert in April 1770, and went to London, where it is ſuppoſed he put an end to his miſerable life in the month of Auguſt following.

"As to the parchments, Mrs. Chatterton ſays, that her huſband's uncle, John Chatterton, was choſen ſexton of Radcliff church, March 25, 1725, and dying in that office 1743, was ſucceeded by Hump. Perrot, who died May 1756. That her huſband keeping a writing ſchool in Pile-ſtreet, the uncle furniſhed him with many old parchments for covering the boys copy-books, a little before the death of Mr. Gibbs, vicar of Radcliff, which parchments were taken out of ſome ancient cheſts, in the room over the north porch of Radcliff church (now empty, and ſtill to be ſeen in the room). That the charity-boys belonging to the ſchool in Pile-ſtreet brought theſe parchments to her huſband's houſe; and that they filled a large maund baſket: That many of them had ſeals, the figure of a pope or a biſhop in a chair; others had no ſeals: That her huſband put them in cupboards in the ſchool, for the purpoſe of covering the boys writing-books; the beſt of them were put to that uſe, and the reſt remained in the cupboard. She thinks her huſband read ſome of them, but does not know that he tranſcribed any, or was acquainted with their value; but being particularly fond of muſic, he employed his leiſure hours in writing it for the cathedral, of which he was a ſinging man. He had been employed in London in engroſſing deeds for the attornies, and was probably acquainted with the old hands. He had alſo been writing uſher to a ſchool where the claſſics were taught, and thereby knew a little of the Latin tongue. He died Auguſt 1753, about three months before his ſon was born. She ſays, That the parchments in queſtion, at the time of her huſband's death, were contained in a cupboard in the ſchool-room, where they remained as long as the widow remained in the houſe, which was an indulgence granted her for ſome time after her huſband's death. On her removal from thence, ſhe emptied the cupboard of its contents, partly into a long, large deal box, where her huſband uſed to keep his cloaths, and partly into a ſquare box of a much ſmaller ſize, carrying both, with their contents, to her lodgings, where, according to her account, they continued neglected and undiſturbed, till her ſon firſt diſcovered their value; who having examined their contents, told his mother that "he had found a treaſure, and was ſo glad nothing could be like it." That he then removed all theſe parchments out of the long, large deal box, under the bed, in which his father uſed to keep his cloaths, into a ſquare oak box of a ſmaller ſize. That he was perpetually rummaging and ranſacking every corner for more parchments, and from time to time carried away thoſe he had already

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found by pockets-full. That one day happening to see Clarke's Hiſtory of the Bible covered with one of theſe parchments, he ſwore a great oath, and ſtripping the book, put the parchment into his pocket, and carried it away; at the ſame time ſtripping a common little bible, but finding no writing on the cover, replaced it again very leiſurely. Twenty bibles were preſented to the charity-boys of Pile-ſtreet, of which Chatterton was maſter, by the Rev. Mr. Gibbs, vicar of Radcliff church, under whoſe appointment Chatterton acted; which bibles were afterwards covered with the parchments taken from the room over the porch. Upon his being informed by his mother from whence and by what means his father firſt procured theſe parchments, he went himſelf to the place, and picked up four more, which, if Mrs. Chatterton *remembers* right, Mr. Barret *has* at this time in his poſſeſſion. Mr. Barret confirms this teſtimony with regard to Chatterton's bringing parchments to him, which he took from the room over the porch, who alſo ſaid, that he had been there more than once. But Mr. Barret obſerves, that theſe parchments contained deeds of land, &c. in Latin; and that Chatterton deſired Mr. Barret to read them to him, as he neither underſtood the language nor character in which they were written.

'Mrs. Newton, his ſiſter, being aſked, if ſhe remembers his having mentioned Rowley's Poems after the diſcovery of the parchments? ſays, that he was perpetually talking on that ſubject; and once in particular (about two years before he left Briſtol), when a relation, one Mr. Stephens of Saliſbury, made them a viſit, he talked of nothing elſe; which Mr. Stephens hath ſince confirmed, as to the general tenor of the converſation, though at ſuch a diſtance of time he doth not charge his memory with particulars.—That he uſed to read Rowley very often to her, and ſometimes his own poems; but as the latter were almoſt wholly ſatyrical, the mother and grandmother grew uneaſy, fearing that they *ſhould* involve him in ſome ſcrape; after which he chiefly read Rowley to her. One of the poems on Our Lady's church (but which of the two ſhe doth not know) he read from a parchment, and (as ſhe believes) the Battle of Haſtings alſo, but is not certain. Being aſked, if ſhe remembered any particular paſſages which he read? ſhe replied, "The language was ſo old, that I could not underſtand them; they were all to me a blank; I had no kind of reliſh for them. This my brother uſed ſometimes to perceive; would grow angry, and ſcold at me for want of taſte. But what I ſickened my poor brother with, I remember very well, was my inattention to the Battle of Haſtings, which before he uſed to be perpetually repeating." When he was communicative he would read the play of Ella to his ſiſter; and ſhe recollects his having mentioned the names of Target and John Stow. She never ſaw him copying the parchments at his mother's, but concludes that he did it at Mr. Lambert's office, where once, and once only, ſhe thinks that ſhe ſaw him tranſcribing one of them. She deſcribes theſe parchments as *curled* and *crumpled*, and *green about the edges*.'

To theſe curious relations reſpecting Chatterton and his diſcoveries, ſucceeds his ſiſter's letter, originally publiſhed in a pamphlet entitled *Love and Madneſs*; by the extenſive circulation

tion of which this letter is so well known, that we shall not transcribe it. We shall only remark, that we have often read it, and every time with fresh emotions of sympathetic tenderness. Its unaffected simplicity seizeth on the heart; the enthusiasm of fancy kindles as we read; we feel the greatness of a rising genius, and deplore the catastrophe that so soon and so fatally stopped its progress, and robbed the world of a being equally formed to astonish and delight mankind.——But we are got on ground as delusive as the land of *Fairie*; we must retreat before Fancy's enchanted cup hath made us forget the cool duty of sober and unbiassed critics.

From Mrs. Newton's letter respecting her brother, the learned Dean draws some inferences, tending to establish the authenticity of these Poems. The first inference is, 'that there did exist, and come into young Chatterton's possession, parchments belonging to his father, which appear by other accounts to have been taken from the room over the porch of Radcliff church.' We object not to this inference; and we believe it is agreed on all sides, that a number of parchments came into Chatterton's hands by these means. But still the evidence to their contents is vague and indeterminate in the highest degree. Mrs. Newton was no judge of them, nor the other witnesses that the Dean hath produced to corroborate and add to her testimony. They universally express themselves in language which bears a questionable shape. Not that we mean to suspect their veracity; but from their own confession we take the liberty of suspecting their judgments. They saw MSS. but they could not read them. How then were they certain that they contained the *Poems* which have been since published under the name of Rowley? Why, they are certain of it, because *Chatterton* said they were. This is a very inconclusive method of reasoning indeed! For on the supposition of imposture, Chatterton doubtless would not have said otherwise. And was it less an imposture because they were not let into the secret? He that was capable of the main fraud, was surely capable of those subordinate artifices which were designed to give it credit.

'With respect to those parchments of which we have heard so much, we have very little reason to believe them to have been any thing more than grants to the church, deeds of lands, indulgences, &c. &c. This appears from the seals which are said to have been affixed to them, and which well agree with such instruments. There may have been also some historical records lodged in Muniment Room, and from them Chatterton might possibly have received information respecting several events recorded in the Poems. But that *Poems* should have been consigned to a chest, locked with six keys, lodged in a private room belonging to the church of Radcliff, which chest was only to be

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opened by the mutual consent of six persons, and that in general only once a year, at a set festival, is a supposition equally improbable and absurd. We can account for these particular restrictions respecting a cheft that contained deeds, grants, registers, records, &c. &c. which respected the church or the city; but no plausible reason can be given why poems, consisting of tragedies, ballads, epistles, eclogues, epitaphs, &c. &c. should have been consigned to the same depositi, and subjected to the same regulations, especially, too, when it is considered that this pretended arrangement took place after the introduction of printing. A single poem might have been unnoticed; but that such a number should have been huddled amongst pamphlets of so very different a nature, with which they had no connection: that having been once known, they should have lain in a state of absolute neglect, at a time too when poetry had begun to be in request, and when the multiplying of copies was rendered easy by means of the press—The supposition contains in it so many improbabilities, that we need evidences and facts much stronger than those which have hitherto appeared, to give it any sort of credit whatever.

As to the MSS. which were given to Mr. Barret, we will only say, that if they are of the same nature with that which Mr. Strutt hath engraved in a *fac simile*, we should have no scruple in pronouncing them to be impositions. The latter is evidently such. It contains no species of hand-writing that ever existed in any age; and could only have been read by the person who writ it. Will Mr. Barret stand forward, and declare as a man of honour, that in his conscience he believes it to be an authentic original?—and that the MS. which contained the Song of Ella, with Lydgate's Answer, was the same?

To proceed with the Dean's inferences from Mrs. Newton's letter: He observes from it, 'that Chatterton very early discovered a thirst for pre-eminence; that his temper was proud and imperious; that his ambition made him speak in great raptures of the undoubted success of his plan for future life.' Agreed. And what then? What inference would the Dean draw from Mrs. Newton's very striking account of the natural turn of her brother's disposition and pursuits, which the opponents of Rowley might not avail themselves of with much greater advantage to support their own hypothesis? In short, her account strongly tends to credit the supposition, that Rowley and Chatterton were the same. Could any thing more strikingly mark the features of genius than the following *traits* which Mrs. Newton hath given of her brother. "I remember (says she) his early thirst for pre-eminence; and that before he was five years old he would always preside over his

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play-mates as their maſter, and they his hired ſervants.—— About his 10th year he began to hire books from the circulating library with the trifle allowed him for pocket-money, and made a rapid progreſs (as his uſher ſaid) in arithmetic. Between his 11th and 12th years he wrote a catalogue of the books he had read, to the number of ſeventy. His ſchool-mates ſaid, that he retired to read at the hours allotted for play. About the age of twelve, he wrote verſes on the Laſt Day—paraphraſed the ninth chapter of Job, and ſome chapters of Iſaiah. Soon after he wrote ſome ſatirical * pieces.—His ſpirits were rather uneven; ſometimes ſo gloom'd, that for many days together he would ſay very little, and that by conſtraint; at other times exceeding cheerful. When he was in ſpirits, he would enjoy his riſing fame: confident of advancement, he would promiſe my mother and me ſhould be partakers of his ſucceſs." It is ſaid that he *enjoyed his riſing* FAME, after the diſcovery of the pretended MSS. The *tranſcribing* of *another's* works could never have inſpired him with ſo much confidence. No—it was the conſciouſneſs—the ſecret, but ardent feeling of his own abilities, fitted to almoſt every purſuit in literature, and capable of rivaling almoſt any poet of any age.

The third inference which the learned Dean hath deduced from Mrs. Newton's letter, is founded on a very curious, and ſomewhat laughable miſtake.—'Chatterton could not be charged with *venality*.'—The Dean is willing to make the moſt of this inference, and brings it a ſecond time in play, by way of deducing an *inference* from it. 'It is highly incredible (ſays he) that he who was *above venality*, and ſo great a lover of truth, ſhould make himſelf a living lie.' Gravely reaſoned!—but, like ſome other *grave reaſons* made uſe of in this argument, the *inference* in queſtion is wholly founded on Mrs. Newton's uſing the word *venality* as a more decent term for ———. The Reader will judge what ſhe meant, by permitting her to ſpeak for herſelf. "My brother would frequently walk the College-green with the young girls that ſtatedly paraded there to ſhew their finery; *but I really believe he was no* DEBAUCHEE (though ſome have reported it): the dear unhappy boy had faults enough: I ſaw with concern he was proud, and exceedingly imperious: *but* THAT *of* VENALITY *he could not be juſtly accuſed with.*"

The laſt inference from Mrs. Newton's letter reſpects Chatterton's love for truth. "He was a lover of truth from the earlieſt dawn of reaſon; and nothing could move him ſo much

* Perhaps that ſatirical piece, entitled *Apoſtate Will*, publiſhed by the author of 'Love and Madneſs,' might have been one of the number.

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as being belied. His master depended on his veracity on all occasions." So says Mrs. Newton; and we esteem her for her honest zeal for the reputation of her deceased brother. But of what use can this testimony be to the Dean? Very great, he thinks. We, on the contrary, think it of little avail to establish the authority of Rowley. Chatterton's attachment to truth must, at least, be proved to have been *uniform*, before any conclusion can be formed from it. Now the Dean himself hath laboured to prove him a liar in two instances; the first respects the paper concerning the *Bridge*, published in Farley's Journal; and the second respects one of the pieces entitled the *Battle of Hastings*. Both of these Chatterton acknowledged himself to have written: but in spite of this declaration the Dean will allow him no credit; and of a sudden, this lover of truth makes "himself a *living lie!*" What then becomes of the fourth inference? and what becomes of the Dean's consistency? —We cannot avoid instancing another unfair mode of argument in the *Preliminary Discourse*. When the authenticity of Rowley's Poems is to be established by the help of Chatterton's declarations, the Dean appeals to his sister's Letter in behalf of the young man's moral character: but when the Poems themselves are appealed to for their intrinsic merit; and their moral lessons and pure tendency are displayed in order to support their claim to a *sacerdotal origin*, then we no longer hear of Chatterton's morality! then the epithets of *debauched*, *unprincipled*, *irreligious*, are applied to the unfortunate youth; and he who before was too *good* for the imposition, becomes at last too *bad* to write such verses! Yet take the matter in any view, and we cannot see that it will tend much to establish the Dean's reasoning. Chatterton's love for truth might have been naturally very great, and yet, as the imposition only tended to flatter his vanity, without doing any injury to the world, he might imagine that he did not materially wound his veracity by this curious trial of his ingenuity. He had some respectable examples before him: and though, as rigid moralists, we must condemn such conduct, yet when we consider his youth, our censure is relaxed, and in his misfortunes we forget his errors. His resentment at being belied might arise from that pride, of which, according to his sister's account, he possessed a sufficient share. He at least knew the importance of truth, and the credit it bore in the world; and that alone was enough to irritate a spirit like his, when any thing so disgraceful as a lie was imputed to him. But granting that Chatterton had been the flagitious and unprincipled youth he hath been represented, we see no great advantage that the Dean can make of the concession. The finest lessons of morality and religion are often inculcated with great eloquence and pathos by men whose hearts are totally estranged from

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from their influence, and whose conduct is a perpetual contradiction to their own instructions. It would be invidious to point out examples;—and we are sorry to say, that such examples are so numerous, that it would be unnecessary. We learn from Mrs. Newton's Letter, that *history* and *divinity* were the chief subjects of his study, from the earliest period of it. The knowledge that he acquired of both in the course of four or five years, added to that astonishing genius which nature had endued him with, was perhaps sufficient to render him equal to all the compositions which he gave out under the name of Rowley. That he was capable of writing on a religious subject with great appearance of devotion, is evident from his *Ode to Resignation*, published in *Love and Madness*, in which we scarcely know whether most to admire, the piety of its sentiments, or the beauty of its poetry.

The other testimonies which the Dean hath produced in favour of his hypothesis, still manifestly tend to confirm our opinion (if it needed any confirmation beyond his own writings), of the extraordinary genius and abilities of Chatterton. These testimonies, as far as they are produced to prove the authenticity of the Poems, carry little or no weight in our account; and we have already given a reason for regarding them as trifling and unsatisfactory. The success of Chatterton depended on his *secresy*. He had no accomplice; he was above looking out for one. He disdained assistance; and knew too that not one of his acquaintance was capable of affording him any essential aid in the prosecution of his scheme. It was sufficient for him to receive applause by oblique means, when perhaps it would have been denied him by those that were plain and direct. When Rowley was admired, he knew to whom the praise was due: and this secret exultation will fully account for the transport he discovered in reading the *Battle of Hastings* to his sister, and other poems, which he called Rowley's, to his friend Mr. Smith.

'They (says the Dean) who are willing to think Chatterton's time and abilities equal to all that is attributed to him, must consider the great compass and variety of knowledge necessary to qualify him for so extensive a forgery. He must have been conversant, to a certain degree, with the language of our ancient poets, with the meaning and inflexion of their words, and with the rules of grammar which they observed. He must have formed a vocabulary from their books, which must have been previously read and understood by him, as the ground-work of his imitation, and undoubtedly the most difficult part of the undertaking.'

To the truth of these observations we in a great degree subscribe; and yet are by no means convinced that Chatterton was unequal to the task in question.

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The ſurpriſing prematurity of Chatterton's abilities hath been already noticed, together with his very early application to ſtudies, and indefatigable aſſiduity in the purſuit of thoſe branches of literature which particularly qualified him for this undertaking. His ſiſter obſerves in her letter (and it is worthy of attention), that though he was conſtantly in his maſter's office *from eight in the morning to eight in the evening*, yet that *he had little of his maſter's buſineſs to do, ſometimes not above two hours in a day*; *which* (ſhe adds) *gave him an opportunity to purſue his genius.* We know from Mr. Catcot's own teſtimony, that this uncommon youth had a moſt remarkable facility in compoſition; and as an inſtance of it, the following curious anecdote is related by the author of *Love and Madneſs*; *viz.* that Catcot talking one day with Chatterton about happineſs, the latter averred that he had never turned his thoughts on the ſubject, but that he would. The *next day* he produced a poem, conſiſting of upwards of a hundred lines, in heroic meaſure, and preſenting it to Catcot, informed him that it contained his creed of happineſs. The poem is undoubtedly irreligious; but it bears the ſtrongeſt marks of genius, ſagacity, and acuteneſs, and convinces us of the great extent and variety of his abilities.

Chatterton was undoubtedly converſant with the writings of our ancient Engliſh poets; and ſeems to have had a very early predilection for old words, and *black-letter-lore.* He had not only read Chaucer, but had with his own hand tranſcribed Speght's Gloſſary. The copy is now in the poſſeſſion of Dr. Glynne. What is alſo deſerving remark is a circumſtanc related of him by his ſiſter, viz. that ſoon after his apprenticeſhip, and ſome months before he was fifteen, he *wrote a letter to an old ſchool mate* (then at New York), *conſiſting of a collection of all the hard words in the Engliſh language*, and *requeſted him to anſwer it.* He that could collect *hard words* for a letter, might collect *old ones* for a poem.

But here we are frequently aſked, "Where were his reſources?" To this we might reply, That as we never ſaw the catalogue of the books he had read (conſiſting, when he went to London, of ſome hundreds, according to his ſiſter's account), we cannot exactly enumerate them; but that the poems which he writ, under the name of Rowley, did not require any other reſources than we may naturally ſuppoſe he had acceſs to. Many fruitleſs queſtions have been ſtarted on this ſubject, and much idle learning hath been expended, to prove that it was *not poſſible* for the "*illiterate* boy Chatterton" to have been acquainted with facts recorded in the Poems, nor with the names and forms which occur in them. If we had a ſight of the *catalogue* of the many learned books which he had read, we doubt not but that we ſhould be able to reply to every argument that hath been urged

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to prove Chatterton's want of reſources. But who will undertake poſitively to aſſert that ſuch reſources were wanting, only becauſe it is out of the power of any one to point them out particularly, and to bring teſtimony to his having availed himſelf of them. But we are convinced that the learning and information that were neceſſary for the compoſition of thoſe Poems by no means required ſuch rare and ſecret reſources as hath been pretended, by ſome learned gentlemen who have ſuffered themſelves to be deluded on this head; and with a gravity which hath frequently made us ſmile, have been digging deep for that which lay on the ſurface. 'Where (ſays the learned Dean) could Chatterton meet with the word *goule*, but in a Latin gloſſariſt whom he did not underſtand? Why, he met with the word in Bailey's Dictionary. "Where (ſays another learned advocate for Rowley)—where could Chatterton—the illiterate boy Chatterton, find out the word *embrice*, which comes from the Greek, beſides a multitude of words that are almoſt Latin?" Why, in Bailey's Dictionary. "What, and *Zabulus* too, the old barbarous Latin word uſed by Tertullian and St. Cyprian for the devil—is *Zabulus* to be found in ſo common a dictionary?" Yes it is; and *Queed* too, the old Saxon word for the ſame perſonage. Yea, *Cheriſaunie* for *Cheriſaunce*, and *Beſtoike* for *Beſtwike*, may be found alſo in this ſame Bailey, to the total diſcomfiture of ſeveral hundred words which have been moſt learnedly employed to prove, and even to *demonſtrate* (demonſtrate!) that Chatterton muſt have had an original manuſcript before him, and was ſo ignorant as to miſtake a *c* for an *e*, and a *w* for a dipthong! Alas! Bailey's Dictionary will explain the whole!

Mr. Tyrwhitt, the original Editor of Rowley's Poems, hath attempted to convict Chatterton of the impoſition, by producing a liſt of words which were either not ancient, or not uſed by ancient Engliſh writers in the ſenſe given to them in the Poems. He alſo attempts to account for the various miſtakes into which the Author was betrayed. But if this ingenious and learned gentleman, inſtead of conſulting Skinner's *Etymologicon*, had turned to Kerſey or Bailey, he would have been able more ſatisfactorily to have accounted for Chatterton's blunders.

Amidſt the variety of miſtakes into which this youth was led by depending with too great confidence on the definitions of thoſe dictionary-makers, we will mention one which hath not been noticed, and which, in our opinion, tends as much as any thing to ſtrike at the authenticity of theſe Poems.

In the *Engliſh Metamorphoſis*, the word *houton* occurs, which, the Dean ſays, Chatterton hath miſinterpreted. We believe he hath; but unfortunately for the credit of the "gode prieſte," the Poet, as well as the Commentator, muſt have miſtook it alſo. Let our Readers judge.

The

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' The goddes, who kenned the actions of the wyghte,
To leggen the ſadde happe of twayne ſo fayre,
Houton dyd make the mountaihe bie the.r mighte:
Forth from Sabryna ran a ryverre cleere,
Roarynge and rotheynge on,' &c. &c.

The meaning of which paſſage is evidently this:—That * *when the gods ſaw what the giant had done at the inſtigation of the jealous queen Gondolyne, they leſſened the calamity of the fair Elſtrid and her daughter Sabrina, by making an* OPENING *in the mountain which the giant had thrown upon them, in order that Sabrina might iſſue forth as a beautiful and diſtinguiſhed river.*

Chatterton underſtood the paſſage in this ſenſe; and hath interpreted the word *houton* by *hollow.*

But the Dean in a note obſerves, that ' the word doth not mean hollow; nor could that circumſtance be any alleviation to the fate of *Elſtrid* and *Sabrina.* But *houton* is explained in the *Prompt. parv.* by *exalto*, and in this ſenſe is uſed by Peter Langtoft; and *hautain* in old French ſignifies proud or lofty. The ſize and height of the mountain are mentioned as an exertion of might by the gods, to *add dignity to their fate*; and with the ſame idea the Poet hath choſen the higheſt hill in Wales for the monument of the giant.' What abſurd and contradictory reaſoning is this! Drawn out at full length it comes to this inconſiſtency, *viz.* That the gods, to "leſſen the ſadde happe" of two fair ladies, on whom a mountain had been thrown by a horrible giant, made this mountain high and lofty to add dignity to their fate: and on the cruel monſter, whom the vengeance of theſe gods purſued, and deſtroyed with lightning, as he haſtened to tell the bloody tidings to his baſe employer, Gendolyne—— on this accurſed giant thoſe very gods reared——a *high and lofty mountain!* even the higheſt in Wales, the mountain Snowdon: undoubtedly, on the ground of the Dean's logic, *to add dignity to his fate*; and on the Poet's, to *legen his ſadde happe!* Now this is a *reductio ad abſurdum.*

But the learned Dean is as unfortunate in his example to illuſtrate, as in his reaſoning to confirm his acceptation of the the word *houton.* ' In this ſenſe (ſays he at the concluſion of his note), we may alſo underſtand that line in Robert Canning's epitaph:

' *Houton* are wordes for to tell his doe.'

i. e. ' it required *lofty*, not *hollow*, words to celebrate his praiſe.' This is a forced and unnatural interpretation of the line. The Dean, by a moſt unwarrantable licence, underſtands *are* ſubjunctively, as if the Poet had ſaid, "Words that expreſs his worth *ſhould be* lofty and magnificent.' But the meaning is—

* The ſtory of this metamorphoſis is told in the *Mirror of Magiſtrates.*

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"His worth is beyond all expreſſion. Words are *deficient* to give a juſt account of his merits."

We will readily, then, ſubſcribe to the Dean's opinion reſpecting the original and ancient meaning of this term. But while we allow of a miſtake in the comment, we muſt equally admit it in the text. Poet and gloſſariſt are perfectly agreed: and this is not to be wondered at, when *both* are indebted for the word, and its interpretation, to Bailey's Dictionary!

[*To be continued.*]

ART. X. *An Eſſay on Defenſive War and a Conſtitutional Militia*, with an Account of Q. Elizabeth's Arrangements. By an Officer. 8vo. 4s. Boards. Evans, &c. 1782.

ANY new and good ideas, or information, on the above-mentioned intereſting ſubjects, muſt certainly be ſeaſonable at this time, and, we believe, have often been wiſhed for by many of the military part of the community; and *that part*, according to our Author, ſhould now comprehend almoſt all that are able to bear arms. Hence we think this eſſay cannot fail of being acceptable to *many*, and may animate *others* to purſue the ſubject, as it is written with great ſpirit, and contains more information and good ſenſe than may at firſt appear from an irregular and unequal ſtyle, and from being compoſed of parts in ſome reſpects diſſimilar to each other.

This young Author, as we muſt ſuppoſe him to be, ſeems often warmed by his ſubject, to a degree of enthuſiaſm, which carries him at leaſt to the extreme limits of good taſte, or good ſenſe; and which may give, to ſome people, rather too much ground to conſider him as an inflammatory party-writer: to which, however, we cannot ſubſcribe. We confeſs ourſelves happy to diſcover, as we ſometimes do, the warm and honeſt, though it may be incorrect, pen of the independent gentleman, among the crowd of *profeſſed* and *party* writers.

There are periods during which it is perhaps fortunately impoſſible to avoid taking a ſide, or joining ſome party, even though there ſhould be none of whoſe conduct and principles we *entirely* approve; and this will generally be the caſe on certain occaſions, till DESPOTISM ſhall have brought all ſpirits nearly to a level, by ſhedding her drowſy indifference over the whole community.

The ſubject of defenſive war is certainly of the utmoſt importance,—even, poſſibly, of more than appears in the pages of this Author. On the knowledge and practice of ſuch principles as his, being more or leſs generally diſſeminated, and habitually known, depends, perhaps, the future fate of Europe:—as, whether it is to become, gradually, a half-peopled deſart, belonging to

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to a few tyrants, or a great collection of populous and induſtrious nations, virtuous, brave? &c.

In this country, whatever be our danger, which ſeems to approach while we write,—whether France and Holland may be inclined to peace, or mean only to deceive? or how long they may be in preparing and determining to take all advantages of their ſituation, and other circumſtances, to invade us? And where?—how?—and in what manner? it is impoſſible for us to foreſee or calculate exactly; but whether they invade us or not, we entirely agree with our Author, that we ought all to be ready for ſuch an event; and the neceſſity, which ſeems yearly to increaſe, of preparing ſome plan to repel invaſion, cannot be too much inculcated. The *ſoldier properly prepared* was never conquered, according to the proverb, which may ſtill more properly be applied to a nation.

Whatever may be the reſult of the preſent war, we hope it may ſerve to turn the attention, not only of individuals but of government, more effectually towards the objects of this publication; and if the duties and practice of arms, with the relative eſtabliſhments, ſhould thereby become generally diffuſed and underſtood, we may be gainers on the whole, even though we ſhould be invaded, and loſe one-third of the empire—ſuch is the importance of the uſe and habit of arms!

Since feudal anarchy, and a more general uſe of arms, have been driven out of Europe, we have not been well provided with any eſtabliſhment to ſupply that national or feudal militia; and no nation, except the Swiſs, have had boldneſs or wiſdom enough to attempt it.

The diviſion of labour, and the modes of induſtry neceſſary in our arts and manufactures, have confined each individual to a ſingle profeſſion, or even to part of one, in a manner that tends to render him uſeleſs for any other purpoſe; and it ſeems not yet decidedly known what will be the ultimate effects of this new and uncertain ſtate of ſociety;—whether the commercial good increaſes the moral evil; in ſhort, whether the art of government be not now leſs underſtood than it was 2000 years ago?—One evil is, the general perſuaſion that the greateſt number may, and hence they actually do, become unfit to defend themſelves, and are therefore content to remain ignorant of the common uſe of arms; conſenting to be defended by others, who muſt thereby inevitably become their maſters.—There is ſcarce any good without its concomitant evil. The people having thus, with a view to eaſe and riches, given up all power, and right to liberty and ſecurity, ſubſcribe to unlimited obedience; and can have no other influence on government, but as they may individually become uſeful to their maſters,—who, for ſome time, will continue to deceive them with a few forms

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forms or laws, which they will execute as long as they may find convenient. Unleſs the people are thrown into ſome form in which they can eaſily meet, act, vote, &c. and of which the uſe of arms muſt make an eſſential part, they may as well ceaſe to amuſe themſelves with any public queſtion, in none of which they can have any influence but ſuch as is worſe than none, that of an unformed and lawleſs mob.

That influence proceeding from the diviſion of wealth, which has different meaſures according to manners, &c. and is at length reſolved into natural ſtrength, will ever be precarious and ſhort-lived, and will be gradually turned againſt the people by being confined to fewer hands, as all governments, in their natural progreſs towards deſpotiſm, muſt gradually ſeize on all funds, and their ſources; and muſt as infallibly drain and miſapply them by tyranny, and a careleſs and inſolent miſmanagement,—to which all human beings inveſted with power are naturally prone.

We have been accuſtomed, in theſe latter ages, to ſee philoſophy and improvements, commerce and riches, all on one ſide, combating and undermining ancient tyranny, ignorance, and ſuperſtition, by dividing and increaſing property, &c. and the conteſt is not yet decided: but from defective governments, thoſe very bleſſings may bring in their train other kinds of tyranny and weakneſs with luxury; and again throw all property and power into a few hands on one ſide, leaving only poverty, dependance, and an increaſe of wants with the multitude on the other: ſo that our golden chains may have been forging for us in other climes, to be finiſhed and fitted at home.

Sumptuary laws ſeem to be conſidered as impracticable and even injurious in a great and rich empire.—None can ſay to ARTS and LUXURY, thus far ſhall ye go and no farther. Whether there be any poſſibility of ſtopping or directing this progreſs, few ſeem inclined to try; which affords, of itſelf, but a bad appearance of the *conſtruction* of our governments. Nay, governments have been chiefly employed in corrupting the people, and then holding them up to ſhew how unfit they are to govern themſelves, in every reſpect, and as examples to enforce the principles of deſpotiſm:—and the deſign will probably ſucceed.—They will eaſily gain over to ſuch principles moſt of thoſe who think themſelves in any degree above the people, and are thereby doubly flattered with pretenſions to be their maſters; all thoſe who look no farther than the preſent ſtate and example: and the principles of natural liberty, and equality in rights, may ſoon be worn out. If any effectual remedies for theſe, and many other ſuch defects, be now practicable, we think ſome of the looſe hints of our Author would form a neceſſary part of them; and if he had chalked out for us, and for government, a little more of

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that rational outline which he mentions, towards ſome ſyſtem or arrangement ſo neceſſary to the execution of what he propoſes, we conceive it might have been of more uſe than all his fine writing about it.—If the diviſion of hundreds, compoſed of the leſſer ones of tythings, be inconvenient, as he ſays, we ſhould have been glad to know why; and he that would divide this iſland properly for theſe purpoſes, in the ſame view and manner that Alfred did, might probably be of greater ſervice to his country than all the writers and ſtateſman of the age.

We hope much might yet be done in this country towards its political reſtoration, or to ſtop its decline, if government had the courage, and were really willing to try, and were to begin, by giving to the whole nation the uſe of arms on a proper plan. The people once accuſtomed to aſſemble,—to arm,—to conſult together, in ſmall contiguous diviſions, properly commanded and directed, would thereby have made the firſt and greateſt ſtep, not only towards the greateſt *quantity* and beſt *quality* of national force, but likewiſe towards, perhaps, the beſt kind of government of which men are capable, whatever be their ſtock or ſpecies of virtue.—How eaſy then to make them act, vote, conſult—to obtain the ſenſe of a whole nation on any queſtion? There are a few to which they are adequate, neceſſary, and competent.—Such are always the happy effects of every wiſe and good principle, that, like thoſe of nature, each anſwers many more purpoſes than one, and many more than at firſt may be foreſeen.

Something of this kind has been hinted now and then, by ſome of our beſt heads, and particularly of late, in a pamphlet intitled, A Plan of Aſſociation on Conſtitutional Principles * (Kearſly)—and by a great and patriotic nobleman in a ſpeech and plan, &c.—but theſe things ſeem to die away, and are unattended to, amidſt the rage of military and political madneſs; and the authors (perhaps in deſpair, but we think unadviſedly) withdraw their endeavours for the Public weal.

But we fear ſuch principles will not long be admitted even in theory, and much leſs ſubmitted to experiment, in any monarchy in Europe,—not even the principles and practice of the arbitrary Elizabeth,—ſuch is too generally "their guilt or their error." In the deſpotic progreſſion of all governments there is a ſtrange timidity, which ſeems to increaſe as the motives or cauſes of it diminiſh, and will form a growing impediment to all beneficial eſtabliſhments for arming or improving the people, and prove an increaſing cauſe of national decay, weakneſs, and barbariſm. We, however, would ſtill willingly hope, in ſpite of the inflammatory declamations of one party, or the deceitful en-

* See Review for Auguſt 1780, Art. 15. of the *Catalogue*.

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deavours of the other, that this nation is not yet quite ſo far gone as ſome others; and that thoſe little cowardly fears of arming the people are only the ſentiments of ſome few individuals, and not yet the ſtanding maxims of government, intailed on us by any miſtaken, private, or family views:—and that the people are not yet ſo irrecoverably loſt as the court may hope, or as their thermometer of corruption may indicate.—We would gladly believe with our Author, that there is ſtill virtue enough left in this kingdom to avenge any ſudden or violent attempt of their enemies, *foreign* or *domeſtic*: but ſome form or mode muſt be given, whereby either is to be done; without which, our numbers, our laws, and conſtitution, are but empty ſounds.

We have ſtudied human nature a little, as well as his Majeſty's Miniſters; and, we believe, that if all the people were in ſome meaſure trained to arms, inſtead of being more turbulent and dangerous, they would be juſt the contrary (*i. e.* for any good purpoſe), and would certainly improve in their behaviour and moral character as they become more pleaſed with themſelves.—When once a little habituated to the regularity and order of parades, exerciſe, and command, they would become more orderly, peaceable, and obedient, and acquire the *reality* of that character, of which the ſoldier, by profeſſion, is obliged to aſſume *only the appearance*.

A military life may be viewed in the ſame light with ſome medicines; a little of it may do good, and improve the man, while a great deal poiſons, and renders him fit for nothing elſe. When embraced as an only profeſſion, we find that the way of life,—its not being ſufficient occupation, &c. all tend to produce an idle, vitious, and often a flagitious character.—Theſe are conſiderations ſurely not unworthy of a place among the numerous reaſons for diminiſhing our ſtanding armies, and for increaſing our militias, of different kinds.

The prevailing political maxims of the laſt generation ſeem to be nearly worn out among us, and other nations; even our enemies, are aſtoniſhed at our ſudden change, and to ſee ſo many of us agree, not only to throw away our colonies, but alſo to abandon the real ſource of all our greatneſs, *viz.* the conſtitution of our government, ſo much admired by the reſt of the world. It would ſurely be prudent at leaſt not to be quite in ſuch a hurry. Gradation makes every change eaſy. We had better be tenacious of the few rights and poſſeſſions we have yet left, which, if once loſt, are probably irrecoverable; and in order to make the moſt of them, take our Author's advice, and ſet about forming the whole nation into a conſtitutional militia and armed aſſociations; eſpecially, as it is perhaps the only method by which our ineſtimable Conſtitution can be reſtored and improved.

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The importance of the ſubject, and perhaps the Author's irregular warmth and freedom, ſuggeſt ideas, and lead us to indulge, like him, in this ſort of circuitous courſe of reflections, ſo as to take a comprehenſive though curſory view of theſe matters; and we hope our Readers will excuſe both him and us.

The preſent performance conſiſts of five chapters, and an Appendix; the three firſt are chiefly hiſtorical, to ſhew what has been done in national defence, &c. and they contain ſome curious and ſtriking information.

It appears, that in Elizabeth's time there were once about 70,000 militia, armed and trained; which was probably then a greater proportion of the inhabitants than are, now, both army and militia; and that the able-bodied men, in England and Wales, trained or ready to be trained, and all ready to do ſomething againſt the enemy, amounted to upwards of 320,000.

The work will be thought to improve on advancing through it. The two laſt chapters, in particular, contain many things that merit the moſt ſerious attention of the Public. The great utility of Aſſociations, ſo much approved by Elizabeth, and of *Conſtitutional Militias*, are clearly, and indeed forcibly, ſtated.

The Author obſerves, that, 'referring to the origin of power, it will be found delegated for the general good, and any acquieſcence under it on any other terms, is to abandon thoſe very principles they were ſelected to protect.

'The ſovereign can only ſpeak the voice of the people, and the ſubjects can obey no other, ſo long as they continue the guardians of the nation's rights, and not the ſlaves of perverted authority.'—

But ſtill there is a great difficulty as to the point *when*, and the manner *how*, this acquieſcence and obedience ſhould ceaſe,—and who are to be the judges?

Though theſe points cannot all perhaps be well defined, and muſt only be felt; yet, when the mode of diſcovering, arranging, and directing thoſe feelings, the manner of doing the moſt material things towards the preſervation and improvement of the Conſtitution, are wanting, we fear that Conſtitution muſt be allowed to be ſo far defective, and muſt probably decline inſtead of improving.

We could wiſh our Author's fancy not quite ſo replete with the flaſh and brilliancy of wit, figure, ſentiment, and ardor: eſpecially where they might ſo well be ſpared—where they are obviouſly intruding themſelves into the company of ſerious good ſenſe and reaſon.—But to indulge in a figurative and declamatory ſtyle, inſtead of being at the trouble to write and reaſon with coolneſs and ſimplicity, may be a part of modern authorſhip.

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Though the quackery of thapſody and declamation may have too often ſucceeded in miſleading both Authors and Public, and though, amidſt the great uncertainties and changes in the taſte of the age, we cannot pretend to determine which is the mode of writing the moſt calculated for ſale, we know that there have been periods when a more rational and ſober manner of writing would have been more generally approved. But even now, we believe, there are many who will not like, in works of this kind, to be carried ſo frequently and ſo far out of their way by the metaphors and epiſodes of poetic fancy;—as, amidſt a diſcuſſion of defenſive war, to be led away by a digreſſion on national pride, and then by another on education, both of them rather ſmart and clever, than *à-propos* or *profound*—His treatiſe 'never wandering among the ſhadowy landſcapes of imagination, or philoſophiſing through the magic lanthorn of hypotheſis.' Again—'Political corruption being an infection,—the Egyptian darkneſs, the univerſal menſtruum of opinion, the Algebraic character, the philoſopher's ſtone, the Deſtinies that covered Troy,' are ſurely too many figures for one ſentence; and theſe, with ſome other ſimilar phraſes, are rather too poetical for plain proſe. Little pert witticiſm and alliteration was alſo beneath ſo ingenious a writer, as 'the fooleries of the firelock, —the puppyiſms of parade *repeated*.'

However, with theſe few faults, and though the work ſavours of the hurry and occupations of a camp, where it was confeſſedly written;—though many things are imperfectly expreſſed,—with more warmth than correct judgment; with more levity than truth and elegance; and though a refined taſte may obſerve both defects and redundancies, much good matter will ſtill remain; many excellent, patriotic, and liberal ſentiments, and a great deal of military information. We wiſh the Writer had proceeded to give us a little more of what he regrets that we ſhould yet want, *viz.* a chapter, or a few more leſſons, on Field Fortification, or the defence of a country; an important art, to which we may ſoon be forced to have recourſe. He offers ſome admirable hints on that ſubject, ſufficient to make us regret he does not go on to give us more.

Where truth accompanies elegance of declamation, all muſt admire.—Ex. Where he delineates the peculiar talent or faculty of blundering in our Councils,—'That meaſures wickedly adopted, were weakly executed, might eaſily be imagined; but ſurely ſome dæmon muſt have ſhaken his baneful pinions over the Council Board, if every thing operated exactly contrary to their intentions. When the Miniſter ſtruck at wealth, national beggary was the reſult. His endeavours to divide America united the whole continent. His ſhutting up their ports deſtroyed half the commerce of England, and ruined the

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West Indies.—His with-holding our merchandise eſtabliſhed new manufactures for themſelves: his reſtraining their fiſheries manned their navy: his burning their villages recruited their army; and his attempt at unconditional ſubmiſſion promiſes to terminate in unlimited independence.'——

Again, 'The penſioned conſtellation * of party literature in the ſame work, where he goes out of his way to call *Hampden the zealot of rebellion*, remarks the inſenſibility of James the Second's courtiers to the dangers of the precipice they ſtood on. What could appear more hopeleſs than the revolution, when another *zealot of rebellion*, the gallant Ruſſel, lamented its impoſſibility, becauſe we had no great men left. Yet even his father lived to ſee the weak monarch taught, that royalty in ſuch hands, is but the gilded weathercock that tops the ſtructure of the ſtate. A ſtorm rends its ſides, an earthquake roots up the foundation, and the atom periſhes, unenquired for, in the ruin. A blaſt, too impotent to ſhake the walls, may overſet the bauble, and leave the fabric, unimpaired, to ſtand the wonder of ſucceeding ages, with the illuſtrious dignified names of Brunſwick or Naſſau.'

Such ſentiments cannot be too generally known throughout the nation; but we muſt refer to the Author himſelf, of whom we cannot help entertaining a hope of his being one day a valuable acquiſition to the literary world, when the warmth and poetic fancy of youth come to be allayed with experience, and a more refined taſte and judgment.

On the whole, this treatiſe, with all its faults and negligences, will be found to contain more new and important ideas on theſe ſubjects than any work of the kind that, to the beſt of our recollection, hath been produced in this country for a long time, —if we except thoſe of General Lloyd †.

* Urſa Major.

† We owe to the Public an account of this Gentleman's continuation of his Hiſtory of the Late War in Germany; and we mean to diſcharge the debt as ſoon as poſſible.

MONTHLY CATALOGUE,

For MARCH, 1782.

POLITICAL.

Art. 11. *A Plan of Reconciliation with America*; conſiſtent with the Dignity and Intereſt of both Countries. Humbly addreſſed to the King. 8vo. 1 s. Coghlan, &c. 1782.

THIS plan hath an appearance as rational, and promiſing, as any ſcheme of the kind that hath yet occurred to our notice; and the Writer generally expreſſes himſelf with propriety of language; but

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but we muſt particularly except what has fallen from his pen, where he ſpeaks of a political diſtinction made by the late Lord CHATHAM*, relative to American reſiſtance, as being the diſtinction 'of a *block-head.*'—This is too *groſs*, as well as too *abſurd*, to require any comment.

His plan yields to America every thing but the *word* independency. He would conciliate with her on terms ſimilar to thoſe of our connection with Ireland, but unclogged with any thing like Poyning's Law.—This is coming nearly to Lord Stair's idea: Peace on any terms better than no peace!'

Art. 12. *The Patriot known by Compariſon*; being a Diſquiſition of ſome great Characters. By a Friend to the Proſperity of the Britiſh Empire. 8vo. 1s. Wilkie.

A rhapſodical invective againſt the OPPOSITION, under the ridiculed name of Patriots. The Writer (who gives us this piece as a *maiden* performance) ſays nothing worth repeating, or cenſuring.

Art. 13. *The Pangs of a Patriot*; expreſſed in a Letter to a Nobleman, on the unfortunate Capture of Lord Cornwallis. 8vo. 6d. Walker. 1782.

If the Nobleman to whom this Letter is addreſſed hath received from it no more entertainment, or inſtruction, than it hath afforded to us, his Lordſhip will not be violently diſpoſed to encourage a continuance of the correſpondence.

Pamphlets on the WOOLLEN MANUFACTURE.

Art. 14. *An Anſwer to Sir John Dalrymple's Pamphlet upon the Exportation of Wool.* By Nathaniel Forſter, D. D. Rector of All Saints, Colcheſter, 8vo. 1s. Robinſon. 1782.

Sir John Dalrymple's pamphlet, which was briefly mentioned in our Rev. Jan. p. 71. contains many ſpecious arguments for a regulated exportation of wool; which received ſome countenance from comparing his propoſal with the eſtabliſhed regulations for the exportation of corn. His reverend opponent, however, enters deeply into the ſubject, diſplays the impropriety and danger of the expedient; and charges the Baronet with inconſiſtency in different parts of his reaſoning. As it will not be expected that we ſhould enter into the detail, we ſhall juſt exhibit his anſwer to Sir John Dalrymple's aſſertion, that—"every argument for the exportation of corn, when the price is low, applies equally to the exportation of wool when the price is low."

"ANSWER. This is indeed ſurprizing. For ſurely no two caſes were ever more diſſimilar, in every circumſtance. Corn is, to all purpoſes of exportation, a manufacture, a finiſhed manufacture †——Wool, a raw produce. To the raiſing of corn, much labour is required—To the growing of wool, ſcarce any. The return for corn, conſequently, affords to thouſands the means of ſubſiſtence, over and above the rent to the land-owner, and the profit to the farmer—The return for wool amounts to little more than ſuch rent, and ſuch

* That truly great man,—in every thing but his *peerage*.

† The taylor in the one caſe may fairly be ſet againſt the miller and the baker in the other.

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profit. By exportation of corn, we provide food for other countries, at *their* coſt—By exportation of wool, foreign nations are enabled to provide clothes for themſelves and others, at *our* coſt. By the exportation of corn, we enſure domeſtic induſtry, of the moſt uſeful kind—By the exportation of wool, we deſtroy the very means of induſtry. Laſtly, by the exportation of corn, we increaſe its growth for the home conſumption, and, at the ſame time (taking into account the regulations of the import-trade) diminiſh its home price, upon the whole—By the exportation of wool, we increaſe its growth for foreign conſumption, with a certainty, nay, with a view, of raiſing its price, at home. So pointed is the oppoſition, between theſe two caſes, one of which is here held out to us as a rule for the other.

The parallel, indeed, between the exportation of corn, and that of a finiſhed manufacture, is ſufficiently exact. And the ſame arguments may be applied, with nearly equal force, to both caſes. The very ſame encouragements too might in ſimilar circumſtances be as uſefully employed, in the one inſtance, as in the other. A ſum of public money could not be better expended, than in giving a bounty upon exported woollens, ſhould foreigners, by any untoward events on our part, be enabled to underſell us."

This is rather an awkward ſeaſon for pointing out new applications of public money; but whether we can adopt the meaſure or not, no way affects the propriety of it. Adverſe circumſtances abroad, ought to redouble our attention to thoſe of an internal nature, eſpecially ſuch as are affected by any temporary inconveniences: and among theſe, what can be inſtanced of higher importance than the woollen manufacture? Dr. Forſter, very juſtly obſerves, 'If there be any ſalvation for this country, it muſt be by the preſervation of its *reſources*. That is, by keeping the people in *permanent* ability, to ſupport the burthens laid upon them. Every tax will indeed, in ſome degree, affect either lands or trade, or, as is generally the caſe, both. But there is a wide difference, between laying an additional burthen upon men's ſhoulders, and diſabling them from bearing any burthen at all. A tree may be wounded in its branches, without hazard of its life or vigour, but a blow at the root will be mortal, and at once deciſive of its fate. The meaſure propoſed has this direct aim. It ſtrikes at the original ſources of all national ability, and, conſequently, of all revenue—at induſtry—at population—at that conſumption, therefore, as well of foreign, as of home, produce, whence a revenue can alone ariſe."———But more diſcuſſions of this ſubject crowd upon us.

Art. 15. *Reflections on the preſent Low Price of coarſe Wools; its* immediate Cauſes, and its probable Remedies. By Joſiah Tucker, D. D. Dean of Glouceſter. 8vo. 1s. Cadell. 1782.

Dr. Tucker is a bold adventurer; but when he deſcends from abſtract politics to queſtions of commercial facts, that is, from the lofty regions of imagination to the plains of common ſenſe, he knows the ground better, and is not in ſuch peril of wandering till he loſes himſelf: thus, whatever may be thought of his ſpeculations on government, his hints and obſervations on commerce deſervedly claim our attention. On this ſubject, he attributes the low price of coarſe wool to four cauſes, which more or leſs all certainly combine to operate againſt the manufacturers of that important article.

I. An

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I. An obſtruction to the exportation of our coarſe cloths, blanketing, rugs, ſerges, &c. to foreign countries, particularly to America; owing to the preſent war. On this, however, he does not lay ſo much ſtreſs as ſome may do; he conſiders the home conſumption as of more conſequence than a foreign demand; the latter only draining off the overflowings of the home market.

II. The principal cauſe he affirms to be the great and general diſuſe of coarſe woollen goods throughout the kingdom. Females of all ages and conditions, from her grace in the drawing-room, down to the ſcullion in her kitchen, hardly uſe any woollens except of the fineſt texture. Silks, cottons, linens, diverſified under names without number; together with chints and other prohibited articles, are now become almoſt the univerſal wear: even the men uſe ten times the cottons and ſilks they formerly did; and rugs, with other coarſe articles, are in a manner baniſhed from all houſes both in town and country! Theſe are certainly notorious facts, that need only to be mentioned to extort confeſſion; and prove that pride and oſtentation are deaf to all policy, both PRIVATE and *public*.

If this glaring circumſtance, which no individual will pay the leaſt regard to, in private œconomy, needed any illuſtration, it cannot be more ſtrongly furniſhed than in the Dean's own words.

'But though the exiſtence of the preſent evil may thus be accounted for,—the magnitude and extent thereof remain ſtill to be conſidered. In a nation conſiſting at leaſt of 7,000,000 of ſouls, it is but a very moderate calculation to allow, that 2,000,000 of theſe may have abandoned the uſe of woollens in their garments, bedding and furniture, to that degree, as to conſume annually five pounds weight per head, at an average, *leſs* than their grandfathers and grandmothers were wont to do. Now this ſeemingly trifling quantity of wool reſpecting each individual, amounts in the whole to 10,000,000 of pounds weight! And ſurely, ſurely, were ten millions of pounds weight of coarſe wool now to be bought up [no matter on what occaſion] there would be no complaint, that this commodity was a drug, and bore no price.'

III. The diminution of cottagers in country villages, a claſs of people without whom it is impoſſible for us to ſubſiſt, and yet who have perpetual war made upon them by two ſorts of relentleſs enemies, the pariſh officers, and the aſſociation for preſerving the game; the one leſt they ſhould become paupers, and the other leſt they ſhould kill hares and partridges!

IV. While theſe alarming circumſtances tend ſo directly to diminiſh the conſumption of coarſe wool, the quantity of that article has increaſed, by the breaking up of waſte grounds, draining of marſhes, and the culture of turnips and artificial graſſes, which enable farmers to enlarge their flocks. The ſheep alſo, by having greater plenty of food throughout the year, bear heavier fleeces, both longer and coarſer.

Such, briefly, are the cauſes to which the Dean aſcribes the diſtreſſes of the woollen manufacture; and we apprehend their operation can be no more conteſted than their exiſtence. We ſhall now attend to the remedies he preſcribes againſt the malady.

He juſt hints at a permiſſion to export raw wool, ſubject to a light duty; and the produce of this duty to be applied in bounties on the

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exportation of coarſe woollens and worſteds of our own manufacture; a regulation which, he obſerves, would operate as well to carry off our manufactures as our wool; and while the duty and charges of exporting the wool would enhance the raw material to the foreigner, our own workmen would be rewarded by the premium on the exportation of their labours.

Leſt, however, ſuch a ſcheme ſhould not be liſtened to, he waves it in favour of a bounty on the exportation of coarſe woollens and worſteds to any of the ports within the Baltic, ſimilar to that on the exportation of coarſe linens. The peaſants in the North of Europe, particularly in the Ukraine, he obſerves, ſtand in need of warm cloathing during their ſevere and long winters, and are not yet arrived at ſo great a degree of pride and luxury as to diſdain the coarſeſt of our woollens, did they know where to purchaſe them at prices not exceeding their abilities. To raiſe the propoſed bounty, the Dean recommends withdrawing one-third of the bounty on the exportation of coarſe linens, and one-third of that for grain; theſe two articles having been at nurſe for many years, and our coarſe woollen goods now demanding our nurſing care. He adds,

'The propoſal is now laid in full view before the reader. And on the whole of this plan for opening a new market to diſtant, foreign countries, for the vent of Engliſh coarſe woollens, I have but one remark more to make: viz. that the greateſt objection againſt it remains yet to be mentioned: which, however, I ought not to conceal from the unprejudiced reader. It is this,—That as there would be NO COLONIZING in the caſe, there would of courſe be no charters to be granted,—no fees or perquiſites for clerks to receive,—no governments, no places or ſinecures for miniſters to beſtow,—no diſputes about privileges, no grievances, no remonſtrances, no unalienable rights for patriots to declaim upon,—no hopes of ſucceeding to the places of thoſe who ſhould be turned out,—no food for inflammatory paragraphs in news-papers,—no jobs for contractors,—and no monopolies for ſelfiſh traders and manufacturers:—therefore the ſcheme, however feaſible in itſelf, and how much ſoever calculated for the public good, is in great danger of miſcarrying;—unleſs more public virtue ſhould be exerted in this caſe, than has been uſual on the like occaſions.'

Another remedy is, by raiſing up ſuch a generation as ſhall, by their ſtation in life, be obliged to be clad in garments of coarſe woollen, and to uſe the like materials for bedding and furniture. This the Dean would accompliſh, by eſtabliſhing a police for the creation of cottages, for militia men and their families, on waſte land near turnpike roads, on a new plan, and with new reſources. But for the particulars of this eſtabliſhment, we muſt refer the Reader to the pamphlet, where they are explained at large.

Art. 16. *The Propriety of allowing a qualified Exportation of Wool* diſcuſſed hiſtorically. To which is added an Appendix, containing a Table, which ſhews the full Value of the Woollen Goods of every Kind, that were entered for Exportation at the Cuſtom-houſe from 1697 to 1780, inclufive, as well as the Prices of Wool in England, during all that Period. 8vo. 2 s. Elmſley. 1782.

Whatever might be the value of the hiſtorical facts collected by this Writer, were they digeſted by other hands, he has not the happy art

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art of exhibiting them in a clear point of view; nor are his remarks closely directed to the principles he labours to establish: so that he is frequently congratulating himself on discoveries that the reader does not enjoy with him. At length, in one ill expressed paragraph, p. 55, where the causes of the low price of wool are enumerated, and where one of them is split into two, we discover that Dean Tucker's pamphlet had just furnished him with his conclusions.

On the whole, instead of considering wool as an article that good policy has dictated to us to retain as much as possible in our own hands, until our manufacturers have worked it up into goods for consumption, he treats the raw material merely as an article of trade, and complains much of the operation of a monopolizing spirit, in prohibiting its exportation. The expediency of countenancing the exportation of a commodity that affords employment for such numbers of our own people, to enable our neighbours to work for themselves (and if they did not want it they would not buy it), is indeed a most delicate question to decide. But how the retention of raw wool, to be worked up before it is sold abroad, can be termed a monopoly, is difficult to conceive! We have ever understood a monopoly to mean a privilege of trade or manufacture enjoyed by one, or by a few, to the exclusion of others, in some particular country or district. To confine an advantage to a country at large, has hitherto been termed patriotism; yet if our Author chuses to substitute the term monopoly for patriotism, we shall dispute the propriety of his choice; for patriotism is certainly a national selfishness, of which we do not easily divest ourselves. That this Writer has not got quite the better of this national selfishness, appears from his recommending only a *qualified* exportation of wool; which is only a qualified freedom of trade, or a qualified monopoly, let him subscribe to which of the expositions he pleases.

Art. 17. *Plain Reasons*, addressed to the People of Great Britain, against the intended Petition to Parliament from the Owners and Occupiers of Land in the County of Lincoln, for Leave to export Wool. With some Remarks on Sir John Dalrymple's Treatise, lately published, in Favour of a general Exportation of Wool. 8vo. 1 s. Robinson. 1782.

If any credit is due to the present Writer, who dates from Leeds, the alarm raised, of the stagnation of our wool in the hands of the grower, springs from a mere local and temporary inconvenience. The fact, as he states it, is no more than this:—'The farmers and other occupiers of land in the county of Lincoln, have, for some years past, paid great attention to their wool; and had their modes of improvement been directed with as much wisdom, as they had been pursued with diligence, both themselves and their country would have been benefited by them. In too eager pursuit of their present interest, while wool was of ready sale and at a high price, they lost sight of it in time to come, when a change should take place, when the demand for wool should be less, and the price lower.

'They have uniformly endeavoured to increase the length of the wool, and the weight of the fleece, regardless of its other qualities; and though they have frequently been warned by the dealers and manufacturers, that they were making their wool unfit for the general

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manufactures of this country; that they would reduce it to such a state that they could only hope to vend it at a particular market, and would of consequence be greatly distressed if that market should fail, they have still persisted.—In many parts of Lincolnshire, where five, six, or seven fleeces used to make up a rodd, it will now be made up of two or three.—Their sheep are grown very large—their wool long and coarse.

'Before the present war broke out, goods manufactured from this sort of wool, found a market principally in Spain, and partly in America and Holland.—But since the greatest part of our trade to these places has ceased, and there has been less demand for goods of this particular sort, the wool from which they were made, has not the ready sale it used to have, and is consequently much decreased in its value.

'This is, I apprehend, a fair state of the origin and extent of the present grievance; the inconveniences complained of are *local* and *temporary*; the mode of redress which they seem to wish to adopt, would produce others which are *general* and *permanent*.

'As there is no general redundancy of wool in the nation, for short and fine wool used in making cloth, and also fine combing wool, has advanced in price for some years past (and these two sorts comprise much the greatest part of the national stock), we are unwilling to suppose the Lincolnshire wool-growers wish to propose so desperate an expedient as a general exportation of all sorts of wool; but only of that species which they set forth to be redundant, namely, long coarse wool. The loss suffered by the nation from the exportation of such wool as our manufacturers are in want of, and are able to work up and vend at four or five times its original value, is too obvious to mention.

'In the first place, a permission to export long coarse wool, must act as a general permission to export all sorts of wool. Long and short, coarse and fine, are relative terms; impartial men, who had no interest in the case to mislead them, would often find themselves at a loss to decide under which of these general descriptions a particular parcel of wool ought to be ranked. How then shall a custom-house officer determine, which wool the law will call long or short, coarse or fine?

'This difficulty is much augmented from the consideration, that the execution of a penal statute must in all cases depend upon its being accurately determined, and that upon oath. What an opportunity would this afford for exporting the most valuable wool in the kingdom, that which our own manufactures have the greatest want of; and what temptation would it cause for fraud and perjury?

'But secondly, short and fine wool would be inclosed in the fleeces of the long and coarse. This, it is to be feared, would become a very general practice, and for the following reasons:

'Because the shorter and finer sort of our wool of which cloth is made, and our finest combing wool, are more wanted abroad; would consequently be of readier sale, and afford a much higher profit to the exporter than the coarse long wool; for the duty on exportation must be laid in a determinate sum on every pound of wool exported. Hence, though coarse long wool, of small value by the pound, might

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be the legal and oftenſible object of the exporter, yet fine wool would be the real one; as the duty would bear a much greater proportion to the price of the former, than to that of the latter.

'Alſo, becauſe the wools deſcribed above might be thus exported, almoſt without fear of detection; it being only not impoſſible for cuſtom-houſe officers to find it out, without opening every package, and unwrapping every fleece.

'The grievances therefore of the wool-growers in Lincolnſhire, however real, are the neceſſary conſequences of their own injudicious alterations in the ſtaple of their wool: and the remedy they wiſh for, would deſtroy the trade of their country.'

If ſuch is the real ſtate of the caſe, the remedy, as well as the diſorder, will be local, without calling for any national exertions. The Writer adds, 'I ſuppoſe, by this time, they perceive that their late alterations have been attended with pernicious conſequences, and that their own experience has taught them, what the dealers and manufacturers attempted to do without effect. The cauſe of the complaint has been gradual and progreſſive; ſo muſt the remedy be alſo. Let them feed their ewes which have the longeſt and coarſeſt fleeces, and introduce rams of a finer and ſhorter wool, and let them uſe every method which their ingenuity and their intereſt ſhall ſuggeſt to them to improve the quality, rather than to increaſe the weight, of the fleece. If the carcaſe of the ſheep becomes rather ſmaller, they will have the more in number upon the ſame ground. If they have leſs wool, they will be amply compenſated by the increaſe of price by the todd; and being of general uſe in the manufactures of their country, they will always have a ſure market for it, without being at the mercy of contingencies, as they have been of late.

'When any particular ſort of manufacture, from change of faſhion, or from any other more ſubſtantial cauſe becomes unſaleable, or even when the demand for it decreaſes to any conſiderable degree, and the value, of conſequence, is diminiſhed, the manufacturer immediately changes it for ſome other more faſhionable and more ſaleable article; and though it be no ſmall hardſhip and loſs to him, to quit a kind of labour to which he has been long accuſtomed, and in which he is grown dexterous by habit, and to take up a ſort that is new to him, he cheerfully ſubmits to what he conſiders as a common event in his profeſſion.

'Why then ſhould not the wool-grower imitate the manufacturer in this mode of proceeding, and endeavour to accommodate the produce of his flocks to the demands of the trade of his country?

'If it ſhall be objected to this mode of redreſs (and I know of no other objection), that it will take ſome time to produce its effect, and that many of the wool-growers will be hurt before they can be relieved by it; I beg leave to obſerve, that they are only in the condition of many others, who have not attended to the viciſſitudes of trade, and that their caſe is not quite ſo bad as has been repreſented. In many, perhaps in moſt, of the parts of Lincolnſhire from whence theſe complaints proceed, they now ſhear double the weight of wool from their ſheep which they uſed to do twenty or thirty years ago. If then they are able to ſell it at half the ſum per todd which they did at that time, it will produce the ſame value.

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'It is probable alſo, that the preſent redundancy of wool in Lincolnſhire may be ſomewhat greater, from a cauſe which I ſuppoſe the farmer would not chuſe to mention, as contributing to his loſs. The rot among ſheep, which uſed to viſit them at very ſhort intervals, has, for the laſt ten years, as I am credibly informed, done very little damage.'

Sir John Dalrymple, with the Writer of the preceding pamphlet, plead the great extent of ſmuggling to extenuate the evils apprehended from a legal permiſſion to export wool. The preſent Writer, in his remarks on Sir John, diſputes the fact with ſome appearance of reaſon.

'I beg (ſays he) the indulgence of my reader for any miſtake I may make in a point of ſuch importance, and on which ſo little is, or probably can be, known with certainty, while I ſtate to him ſome reaſons why wool cannot eaſily be ſmuggled abroad to any great amount, together with ſome cauſe to believe that it is not.

'Wool is a large bulky commodity, difficult to be diſguiſed in its package, and conſequently very difficult to be conveyed abroad in great quantities without detection.

'The penalty is very high, ſo that the contraband exporter of wool is utterly ruined, if he is detected. Few people therefore, who have credit to purchaſe wool for ſmuggling, would chooſe to run the riſque of ruin upon ſo dangerous an expedient.

'The ſmuggler of wool muſt, from the nature of the commodity, which, as we have obſerved, is large and bulky, have many ſervants and other dependants privy to it; and as any one of theſe would have it in his power to benefit himſelf by informing againſt his employer, the riſque would, on this account, be greatly increaſed.

'I ſubmit to my readers the following reaſon why much wool is not ſmuggled abroad. In the time of war, when we have ſo many ſhips of war, cutters, and other armed veſſels on the coaſt, their ſeizures of wool muſt be frequent and large, which we do not find to be the caſe.

'But if it ſhould be a real fact, that much of our wool is actually carried abroad by the ſmuggler, it is undoubtedly in the power of the Britiſh legiſlature to prevent it, whenever the evil ſhall be worſe than the remedy. By an act prohibiting the conveying of wool by water at all, or even upon the ſalt water, ſmuggling would be effectually ſuppreſſed; and the only miſchief ariſing from it would be, that the price of the carriage of it from one part of the kingdom to another, by land, would be higher than it is by water.'

However the teſtimony immediately before us may influence us for the moment, yet in an affair of ſuch magnitude, and amidſt ſuch contradictory allegations, all we ought to do is to exhibit the moſt ſtriking differences and arguments, leaving our Readers to decide according to their own knowledge or judgment.

Art. 18. *A Letter on the Subject of Wool*, interſperſed with Remarks on Cotton; addreſſed to the Public at large, but more particularly to the Committee of Merchants and Manufacturers at Leeds. By W. Mugliſton, a Manufacturer of Hoſiery at Alfreton. 8vo. 6d. Evans. 1782.

Friend Mugliſton has an undoubted privilege, from the nature of his profeſſion, to give his opinion on the ſubject of wool; the only one,

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one, perhaps, on which we wish to see him declare his sentiments, because he appears to understand it in his own right, without much extrinsical assistance. He confirms what the Author of *Plain Reasons* alleges, that the present complaints originate from the redundant produce of the long, coarse, Lincolnshire fleeces. He also gives his verdict against allowing raw wool to be exported; and thinks a smuggling vessel, loaded with British wool, almost as rare as a phœnix: whereas a permission to export it, under a duty, would never much illicit traffic of that kind.

Art. 19. *The Contrast*; or a Comparison between our Woollen, Linen, Cotton, and Silk Manufactures: Shewing the Utility of each, both in a national and commercial View; wherein the true Importance of the Fleece, the first and great Staple of our Land, will appear evident; the Effect that must naturally arise from the System we now pursue, and the Consequences we may rationally hope for from a contrary Policy. 8vo. 1 s. Buckland. 1782.

An honest, well-meaning Writer, who is willing to tell us all he knows on the subjects mentioned in his diffusive title-page. He is clearly against allowing the exportation of wool; and to prevent smuggling it abroad, is for establishing wool-halls in all the manufacturing counties, to which the fleeces should be sent and lodged, after they are shorn; to be received and delivered under permits; with a heavy penalty on all wool found at large after clipping.

POETICAL.

Art. 20. *An Ode to the Genius of Scandal.* 4to. 1 s. Kearsley. 1781.

This rhapsodical performance is not without merit: the features of Scandal, though perhaps not delineated by the hand of a master, are yet sketched with a very lively pencil:

Haste thee, then, and with thee bring
Many a little venom'd sting;
Many a tale that no one knows
Of shall-be-nameless belles and beaux;
Just-imported curtain lectures,
Winks, and nods, and shrewd conjectures;
Half a dozen strange suspicions
Built on stranger suppositions;
Unknown marriages some twenty,
Private child-bed linen plenty;
And horns just fitted to some people's heads.
And certain powder'd coats, and certain tumbled beds!

The dramatic air that is given to this piece, by the introduction of a young lady driven to distraction by the artifices of calumny; and of a veteran soldier by the same base arts rendered miserable and undone, has an interesting effect. We would recommend it, however, to this young Writer (for such we presume he is) to consider, whether he has not rather transgressed the bounds of probability, when, in describing the anguish of his warrior, he tells us,

To wild impatience madly wrought,
With sudden stamp the ground he beats,
As Memory paints his former feats,

How

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How once *knee-deep in blood*
Immoveably he flood, &c.

But, perhaps, it may be ſaid in apology, that the old gentleman's imagination being bewildered, his memory deceived him. Be it ſo.

Art. 21. *The Whim!!!* or, The Maidſtone Bath. A Kentiſh Poetic. Dedicated to Lady Worſley. 4to. 1 s. 6 d. Williams.

Some degenerate ſcion, ſprung from the venerable root of good Maſter Thomas Sternhold, here proſtitutes the honeſt Eke-and-Aye Muſe of his pious anceſtor; forcing her to ſing the unhallowed deeds of the Hampſhire Meſſalina.—O *Shame, where is thy bluſh!*

DRAMATIC.

Art. 22. *The Dramatic Puffers*, a Prelude; as performed at the Theatre Royal Covent Garden. 8vo. 6 d. Kearſley. 1782. A ſlight outwork of a theatrical fortification.

Art. 23. *The Choice of Harlequin*; or, The Indian Chief. A Pantomimical Entertainment; as it is acted at the Theatre Royal Covent Garden. 8vo. 1 s. Riley. 1782.

Pantomime *Entertainments* (ſo they are *called!*) though ACTED with the HIGHEST APPLAUSE, are commonly *read* with the very *loweſt* degree of ſatisfaction or delight. The following ſcene is ſuppoſed to contain a correct exhibition of the *manners* and *language* of the place it is intended to repreſent:

'SCENE VIII. *Bridewell.* A French macaroni—a modern beau—a well-dreſſed Jew—two genteel harlots—a black one dreſſed in white—an inſurance-office keeper—and a hackney coachman, diſcovered beating hemp. Keepers overlooking. They force Juno and the maid to work. One of the keepers comes forward and ſtrikes at Harlequin with a rattan. He avoids the blow, jumps over the wall, and eſcapes. A keeper enters, and ſings the following ſong:

Ye ſcamps, ye pads, ye divers, and all upon the lay,
In Tothill-fields gay ſheep-walk, like lambs ye ſport and play,
Rattling up your darbies, come hither at my call;
I'm jigger-dubber here, and you're welcome to mill doll.
With my tow, derow, &c.

The game you've play'd my kiddy, you're always ſure to win,
At your inſurance-office, the flats you've taken in,
Firſt you touch the ſhiners—the number up, you break;
With your inſuring policies, I'd not inſure your neck.
With my tow, derow, &c.

The French with trotters nimble could fly from Engliſh blows,
And they've got nimble daddles, as Monſieur plainly ſhews.
Be thus the foes of Britain bang'd; ay, thump away, Monſieur;
The hemp you're beating now, will make you a ſolitaire.
With my tow, derow, &c.

My peepers! who've we here? Why, this is ſure black Moll;
Why, ma'am, you're of the fair ſex, and welcome to mill doll;
The dull with you who'd venture into a ſnoozing-ken,
Like blackamoor Othello, ſhould—" put out the lights, and then—
With my tow, derow, &c.

I ſay,

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I say, my flashy coachman, that you'll take better care,
Nor for a little bub, come the flang upon your fare;
Your jazy pays the garnish, unless the fees you tip;
Tho' you're a flashy coachman, here the Gagger holds the whip.
With my tow, derow, &c.

CHORUS. *We're scamps, we're pads, &c.*'

A deal of *Oriental learning* may also be collected from the *Order of the Procession*, in which *Hircarrers* and *Nisbamburdars*, *Sammangees* with *Tom-Toms*, *Ramjannees* and *Tickaws*, *Coolies* and *Dobashes*, appear without number!

Art. 24. *Songs, Duets, Trios, Choruses*, &c. &c. in the Comic Opera of *The Banditti*; as performed at the Theatre Royal, Covent Garden. The Music by Dr. Arnold. 8vo. 6d. Cadell.

These verses seem to have been penned with a view of *humourous* rather than *poetical* expression, and might perhaps produce the intended effect in their places in the drama. As a detached collection of *Songs*, their merit is very moderate.

NOVEL.

Art. 25. *George Bateman.* 3 Vols. 12mo. 7s. 6d. sewed. Dodsley. 1782.

The Author*ess* (for so she stiles herself, though the distinction was unnecessary, since many "*minutiæ*" concurred to evince her sex) hath related a plain and simple tale, in an agreeable style. She attempts, however, the bow of Ulysses, without strength to bend it to advantage, by endeavouring sometimes to imitate Fielding, and at other times the Author of "Evelina." On the whole, however, as a novel, this work is much superior to the usual furniture of a circulating library; and though it will not bear the severity of criticism, yet it sometimes affects the heart without offending the judgment, and entertains the fancy without wounding the modesty of the most delicate and innocent of her sex. The adventures follow each other with rapidity; but though we have often been disgusted by a tedious minuteness in similar publications, we could not help regretting, in this work, that the little sketches of nature are so soon closed, and that we are often separated from the company of agreeable acquaintance, whom we wished to have carried with us to the end.

Since the above was written, we have heard that the Writer is Miss E. Blower.

MISCELLANEOUS.

Art. 26. *The Beauties of Johnson:* Consisting of Maxims and Observations, Moral, Critical, and Miscellaneous, accurately extracted from the Works of Dr. Samuel Johnson; and arranged in alphabetical Order, after the Manner of the Duke de la Rochefoucault's Maxims. 8vo. 2 Vols. 4s. 6d. sewed. Kearsly. 1782.

The merit of Dr. Johnson, as a moral and critical writer, is so well known, that it would be superfluous to point it out. His great excellence, however, lies in deep observations and acute remarks on men and manners, worthy both of the Sage and the Wit: With these, he interweaves reflections, which are admirably calculated to impress the

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the heart with a ſenſe of the beauty of virtue, and the obligations of religion. The Collector of his Maxims ſufficiently expreſſes the deſign of this publication in the Title-page; and we heartily wiſh it ſucceſs among the young, for whoſe improvement and convenience, particularly in ſchools, it ſeems principally intended.

Art. 27. *Curſory Examination of Dr. Johnſon's Strictures on the Lyric Performances of* Gray. 8vo. 1s. Crowder. 1781.

This curſory Examination, though apparently the production of haſte, is written with liberality and candour. Thoſe who intereſt themſelves in the poetical reputation of our modern Pindar, will read it with pleaſure.

Art. 28. *Reveries of the Heart*; during a Tour through Part of England and France. In a Series of Letters to a Friend. 12mo. 2 Vols. 4s. ſewed. Johnſon. 1781.

By accident this agreeable Medley hath been too long neglected; and we hope the candour of the Author will excuſe an omiſſion that was not intended, either as a ſlight to him or his performance.

The title ſufficiently expreſſes the deſign of the work; and the execution is ſuch as merits at leaſt indulgence, if not applauſe. A lively vein of Shandean hilarity runs through it, ſuperior at leaſt to ſome of the modern imitators of Sterne,—the bungling menders of his old and worn-out pen!

Some will undoubtedly find fault with the Author for many very unneceſſary, and even licentious alluſions to ſcripture, and charge him with profaneneſs and infidelity. And indeed with ſome reaſon. This freedom with ſacred characters is unwarrantable in every view, and generally ariſes from ignorance, affectation, or ſpleen. The Writer of theſe Reveries may poſſibly have ſeen much to diſguſt him among the claſs of people who have aſſumed a preſcriptive title to orthodoxy, and who would monopolize all the excellence of the earth within *their* narrow circle. On *certain* minds this early impreſſion is often unfortunate; for Horace hath obſerved,

Stulti in contraria currunt.

Though not *violently* attached to the miniſtry, we are equally diſpleaſed with this Writer's virulence, and diſguſted at his tedious repetitions of national grievances, to double, if poſſible, the odium of government.

At preſent this Tour-maker is not got out of England. We tremble for the very ſmall remnant of religion which he ſeems to poſſeſs, when he ſhall arrive in France. The ſight of Dr. Franklin will certainly make him forget the ſecond commandment!!!

PHILOSOPHICAL.

Art. 29. *An Eſſay on Fire. To which is annexed an Appendix:* By C. R. Hopſon, M. D. 8vo. 2s. 6d. Rivington. 1781.

There are two methods of enlightening the world in philoſophical matters. The firſt, to which we moſt readily give the preference, conſiſts in inveſtigating the properties of bodies by new and appropriate experiments; and the ſecond, in deducing conſequences, and forming theories from the phenomena already known, and the experimental inveſtigations of others. The preſent performance is ſtrictly of the latter claſs; as it does not contain any new experiment of the Author's, whoſe principal view appears to be, to preſent us with a

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theory which he has formed, to account for the phenomena of which the philoſophical world is already in poſſeſſion.

Had the Author produced any new and intereſting experiments on the curious ſubjects of which he treats; we ſhould, as is our conſtant practice, have taken a pleaſure in extending the knowledge of them among our philoſophical readers. But an account of a mere theory, on a dark and involved ſubject, could not gratify, much leſs enlighten, any of our readers; eſpecially in the narrow limits to which we are confined: unleſs, indeed, the Author had the good fortune to hit upon ſome ſimple and luminous principle, by means of which the phenomena into which he inquires might be explained within a moderate compaſs.

Notwithſtanding theſe remarks, we would have it underſtood, that though we wiſh the Author had given us ſome new *experiments*, rather than *hypotheſes*, on fire, phlogiſton, &c. yet he appears to be well acquainted with what has been written on theſe ſubjects; and his ſpeculations and reaſonings on them may poſſibly ſuggeſt new ideas, and furniſh hints for new experiments, to others. For this laſt reaſon principally, we ſhall briefly ſpecify the heads of the Author's chapters.

His principal hypotheſis, which forms the ſubject of the firſt three chapters is, that *fire* (which he conſiders as a *ſubſtance*, and not a mere *quality*) is not an element; as it conſiſts of two component parts, *light* and *heat*: and that *phlogiſton* conſiſts likewiſe of the ſame two principles; and accordingly is *fire*, but in a ſtate of fixity. In the following chapters he treats of the communication, and the production of heat;—of the proceſſes in general, in which the air is phlogiſticated;—of inflammation and combuſtion;—of the deflagration of nitre;—of the exploſion of gunpowder and *pulvis fulminans*, as likewiſe of *aurum fulminans*, and the fulminating mercurial precipitates of M. Bayen. A theſis on the ſubject of fire, publiſhed by the Author in 1767, is ſubjoined, under the whimſical title of '*Tentamen Phyſico-chemico-medicum de tribus in uno.*'

Art. 30. *Eſſays on Phyſiological Subjects:* By J. Elliot. 8vo. 1s. 6d. Johnſon. 1780.

Theſe Eſſays, which have through accident been long overlooked by us, contain ſeveral miſcellaneous obſervations, hypotheſes, hints, &c. on various ſubjects of phyſiology, which bear a relation to the ingenious Author's former publication [*Philoſophical Obſervations*, &c. See M. R. January 1780.], and principally to his obſervations on animal heat. For many reaſons, we muſt refer our philoſophical readers, who have a taſte for mere *hypotheſes*, to the Pamphlet itſelf.

LAW.

Art. 31. *The Trial*, with the Whole of the Evidence, between the Right Hon. Sir Richard Worſley, Bart. Comptroller of his Majeſty's Houſhold, Governor of the Iſle of Wight, Member of Parliament for the Borough of Newport, One of his Majeſty's Moſt Hon. Privy Council, &c. *Plaintiff*,—and *George Maurice Biſſet*, Eſq; *Defendant*; for Criminal Converſation with the Plaintiff's Wife: Before the Right Hon. William, Earl of Mansfield, and a Special Jury, in the Court of King's Bench, Weſtminſter Hall, Feb.

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Feb. 21, 1782. Taken in Short Hand by R. P. Dodkin. 4to. 1s. Kearsly.

ONE SHILLING *Damages!* —How mortifying to the injured husband! What a triumph to the vicious! *O tempora! O mores!*

SERMONS.

I. *In Lambeth Chapel*, at the Conſecration of Dr. S. Halifax, Lord Biſhop of Glouceſter, Octob. 28, 1781. By Eaſt Apthorp, D. D. 4to. 1s. Cadell.

An ingenious but flattering eulogium on Epiſcopacy and the Conſtitution of the Church of England. There is an affectation in this Writer's ſtyle and manner which ſavours of great vanity: if the young divine can diſpenſe with *that*, we would recommend to his attention Dr. Apthorp's judicious hints reſpecting the ſtudy of theology as a ſcience, affixed to the preſent diſcourſe.

II. *Advice addreſſed to the young Clergy* of the Dioceſe of Carliſle;—preached at a general Ordination holden at Roſe Caſtle, July 29, 1781. By William Paley, M. A. Chaplain to the Biſhop of Carliſle. 4to. 6d. Faulder.

We have peruſed this ſermon with more than common pleaſure. For the juſtneſs of its reflections, the propriety of its language, and the benevolence, good ſenſe, and piety which breathe through the whole, we have rarely met with its equal. That young divine muſt be ſtupid or vicious to the laſt degree, who can read it without being affected and improved by it.

*** In anſwer to the Correſpondent who enquires concerning the Mr. Jones who is the Author of *Phyſiological Diſquiſitions*, mentioned in our Review for January laſt, Art. II. we are to obſerve, that the Diſquiſitor is the Rev. Mr. Jones, Rector of Paſton in Northamptonſhire. Our Correſpondent is miſtaken in ſuppoſing the Writer here meant, to be William Jones, Eſq. The laſt named Gentleman is of the Law; and one of the firſt literary characters of the age.

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†††† In anſwer to B. D.'s Letter, dated from Coleſhill, Dec. 8th, 1781, we can only ſay, that we know of no Work, on the ſubject he mentions, that will give him ſo much pleaſure and inſtruction as Millot's Ancient and Modern Hiſtory. If B. D. underſtands the French language, we would recommend the original Work to him; if he does not, there is a good Tranſlation of it, publiſhed for Mr. Cadell.

☞ The Sermons on the late *General Faſt* in our next: Alſo the Letters on the *Rot in Sheep*, mentioned at the end of our laſt month's Review.

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THE

MONTHLY REVIEW,

For APRIL, 1782.

ART. I. *Bever's History of the Legal Polity of the Roman State,* CONCLUDED. See our last Month's Review.

HAVING paid the respect which we judged to be due to the ingenious Author of this work, under the character of a civilian, we shall now attempt to do justice to his merit under the other character in which this history places him before the public, that of a politician.

It is certainly a degradation of the dignity of historical writing, and necessarily creates suspicions of partiality, to admit local and temporary politics into general history. The historian who steps out of his way to apply his narrative to the times in which he writes, must not be surprised if his readers suppose, that he has some favourite cause to serve, or system to establish. How far Dr. B. has given occasion for such suspicions, may perhaps in some measure appear from what follows.

Concerning the extinction of the regal government at the expulsion of Tarquin, our Author says:

'Fortunate as this event really was in itself, considered as a deliverance from one accidental tyrant; yet the anarchy and confusion which immediately ensued, was a very poor exchange for the tranquillity they enjoyed under their primitive kingly government. In those golden days, when the people were kept in subjection by the influence of manners, rather than by the dint of authority; where a happy mediocrity, both of fortune and desires, prevailed universally through all orders and ranks of the state; each enjoyed his lot in content and security. Wealth, luxury and ambition, the certain sources of licentiousness, vice, and disorder, had not then invaded their innocent mansions. The laws were few, many being unnecessary; and they were obeyed with cheerfulness, because in their obedience the people saw their interest.

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Livy, therefore, juſtly obſerves †, that "Had another Brutus wreſted the ſceptre out of the hands of any of the former kings, it muſt have been fatal to the very being of the ſtate. For what evils would not have ariſen from a tumultuous rabble of ſhepherds and refugees, who had obtained liberty, or rather impunity, under the inviolable ſanctuary of a temple; when uncontrolled by regal authority; agitated by the ſtorms of tribunitian fury; and engaged in conteſts with the patricians in a ſtrange city; before the pledges of wives and children, and an affection for the ſoil itſelf, to which time only could reconcile them, had cordially united their minds? Diſcord would have totally diſſolved their infant ſtate, which the mild hand of regal government carefully cheriſhed, and gradually brought to ſuch a perfection of ſtrength and maturity, that they were well prepared to ſupport ſo violent a convulſion; and to enjoy, with eaſe, the full harveſt of liberty."

On this paſſage it is an obvious remark, that, in their repreſentations of the conſequences of this event, the Engliſh and the Roman hiſtorian materially differ; the former repreſenting the happineſs of the Roman people as much greater in the golden days 'of the kings,' than under the conſuls; the latter deſcribing the period of the regal government as a courſe of preparatory diſcipline, neceſſary to train up the ſtate for enjoying the full harveſt of liberty.

In the beginning of our Author's detail of the early revolutions in the conſular ſtate of Rome, we find him treating with contempt the general voice of hiſtory, which has pronounced the firſt Brutus a model of patriotiſm—holding up his conduct before the death of Lucretia to ridicule—repreſenting this great revolution as the effect of envy and jealouſy in the patricians, who employed the popular cry of *liberty* to accompliſh their ambitious deſigns—and pronouncing the change which was then made in the political ſyſtem of Rome an act of *injuſtice*.

'Brutus has been held up to all following ages, as a conſummate model of genuine patriotiſm; yet it was a ſudden accident only that called forth his virtues into action, and made him the fortunate inſtrument of his country's deliverance. If we look back upon this

† "Neque ambigitur, quin Brutus idem, qui tantum gloriæ, Superbo exacto rege, meruit, peſſimo publico id facturus fuerit, ſi libertatis immaturæ cupidine priorum regum alicui regnum extorſiſſet. Quid enim futurum fuit, ſi illa paſtorum convenarumque plebs tranſfuga ex ſuis populis, ſub tutela inviolati templi, aut libertatem, aut certe impunitatem adepta, ſoluta regio metu, agitari cæpta eſt tribunitiis procellis? Et in aliena urbe cum patribus ferere certamina, priuſquam pignora conjugum ac liberorum, caritaſque ipſius ſoli, cui longo tempore aſſueſcitur, animos eorum conſociaſſet? Diſſipatæ res, nondum adultæ, diſcordia forent: quas fovit tranquilla moderatio imperii, eoque nutriendo perduxit, ut bonam frugem libertatis maturis jam viribus ferre poſſent." Liv. II. 1.

inflexible

inflexible adversary to the regal office, during the earlier part of his time, and till the present critical moment; we shall see him submitting, in silent and sullen patience, to an uninterrupted course of the most cruel and mortifying indignities, for the tedious space of twenty-five years; and condescending to preserve a comfortless life of humiliation and ignominy, by an affected renunciation of the use of his understanding. Even at last, had not Lucretia been violated, Rome, perhaps, had never been free. But vengeance was now gone forth. Tarquin was destined to expiate the crimes of a long reign; and because the tyrant had justly drawn upon his own head the whole weight of the national resentment, the king, as unjustly, was for ever to be degraded from the throne. To effect these fundamental changes in the political system, the concurrence of the people was necessary,——and *liberty* was the word: yet, among the many new schemes of government at first proposed, that only, which favoured the interest of the aristocratical party, met with any cordial encouragement.'

In this manner does Dr. B. by one stroke of his pen, dash out all the virtue of Brutus, and all the patriotism of those who took up the sword in defence of the liberties of their country, by whose glorious efforts the Romans (in the judgment of their great historian Livy *) 'from that time became a free people.' How contradictory this novel opinion is to the doctrine of our most eminent lawyers and statesmen, it is scarcely necessary to shew. Blackstone (on whom Dr. B. has passed a laboured eulogium has said, that 'whenever any question arises between a society at large, and any magistrate vested with powers originally delegated by that society, it must be decided by the voice of that society itself, for there is not upon earth any other tribunal to decide it.' And Bolingbroke (whom no one will suspect of favouring republican principles) asserts, that 'the king, in a limited monarchy, is but the first servant of the people.' On these principles, established by the authority of the most respectable names, and by the higher authority of reason, the Roman people had an undoubted right to dismiss their servant Tarquin, when he became a tyrant; and were guilty of no *injustice*, when they adopted a new mode of government from which they expected greater public happiness than they had hitherto enjoyed.

Dr. B. boldly characterizes the consular government as a species of despotism, adapted to give the patricians an opportunity of becoming, in their turn, 'annual tyrants,' but 'not to enlarge the circle of general liberty †.' That this is an assertion contradicted by facts, sufficiently appears (without entering into a minute historical detail) from the power which the people en-

* Liberi jam hinc populi Romani res. Liv. II. 1.
† Page 38.

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joyed in their general assemblies, of finally determining many important matters of state, and particularly the infliction of capital punishments; and from the constitutional guard of their liberties which they obtained, in the tribunes of the people. On this latter circumstance, with the increase of popular liberty which followed it, Dr. B. insists at large; vehemently declaiming against the 'daily usurpations of those restless demagogues, and their daring invasions of the rights of the other orders *;' and acknowledging that 'in these struggles the scale generally preponderated in favour of the popular party:'——With what degree of consistency with his assertion that the change from regal to consular government did not enlarge the circle of general liberty, we shall not undertake to determine. Our Author's idea of the Roman government under the consuls, is fully expressed in the following passage:

'Great and prosperous as it actually became in the course of time, it owed very little of that grandeur to any regular chain of political reasonings, or to the prophetic deductions of deep-sighted philosophy; but rather, to a diligent and unremitting attention to the various incidents, that occasionally offered themselves, in the several struggles and difficulties in which this active people were so frequently involved. By taking a proper advantage of these, as they happened, and by always chusing the most promising and beneficial, they arrived, says Polybius, at the very same end that Lycurgus attained, and formed the most beautiful system of government then existing.

'In contemplating, therefore, its rapid increase; its unexampled success; the profound awe and veneration which it impressed upon the whole ancient world; we may be tempted to believe, that the various parts of it were so ingeniously contrived, and the respective powers of each order so equally poised, as to secure to it an uninterrupted state of union and stability; and, from hence, to accede to the opinion of the same writer, that 'it was not possible for human wisdom to invent a more perfect scheme of civil policy.'

'It is to be feared, however, that this eminent author was too much dazzled by the lustre of the period in which he wrote; and that he gave a higher colouring to his picture, than could be well justified from a view of the original. By the final subjection of her most potent and formidable rival, the republic was then advanced to the brightest æra of her glory; when she might, indeed, best deserve so flattering a compliment, at the least expence of sincerity and truth. But, with all his knowledge of Roman affairs, the fidelity of the historian seems to have yielded too much to the partiality of the panegyrist, in favour of that state, which had atchieved such wonders, by the hand, especially, of his pupil, friend, and patron.

'In the cooler moments of his reflexion, he well knew, that the most valuable productions, both of the political and physical world, carried within themselves their own congenial defects; insomuch,

* Page 46, 48.

that

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that, though they might chance to escape external injuries, they were liable to be corroded and destroyed by certain internal principles of corruption, implanted in their vitals by the hand of Nature. Such was the contexture of the Roman constitution, which, even in the summit of its felicity, was plentifully stored with the seeds of its own dissolution. The same powers, that, by an amicable co-operation with each other, cemented its various parts in one firm bond of union and friendship, by any wilful abuse or misapplication, became, with the same facility, the causes of the most ruinous discord.

'The time was not very far distant, when the pride of victory, and the deceitfulness of prosperity, were to extinguish that patient bravery, that unaffected purity of manners, which had hitherto directed her feet in the paths of true glory. The meek spirit of obedience, which is the soul of political order, was now to give way to a turbulent impatience of legal restraint, and to an overweening conceit of self-consequence; when every pert demagogue was to think himself at liberty to disturb the decorum of popular assemblies by his seditious declamations; as if effrontery of face, and volubility of tongue, were the only necessary accomplishments of an orator and a statesman.

'When, therefore, we consider this celebrated constitution, with all these precarious and uncertain effects; there will be no injustice in saying, that, in almost every period of its existence, it was more excellent in its parts, than in the whole. Though the materials of which it was composed were good in their kind, yet they wanted the hand of one able architect, to give them that uniformity and harmony, which are essential both to the strength and beauty of the edifice. The numerous constituents of this vast and complex body were generally much too independent of each other: they too often neglected, or even purposely avoided, that mutual communication of sentiments, which the nature of legislation always requires; consequently, the laws made by each respectively, bore too partial a relation to the interest of their own order, to be of any extensive use to the whole community. This was particularly the case in the more unsettled and distracted times of the republic; when laws were frequently passed, even as it were in spite; and were dictated by a jealousy of each other's superiority, rather than by a disinterested zeal for the common cause of social tranquillity. Thus, the balance of orderly policy could never settle into its due equilibrium; but was kept in a continued state of oscillation between both extremes, till it finally preponderated in favour of one great leviathan of power, who became, of himself, more than equal to all the rest together; a fatal consequence, that will ever result from popular liberty, when more eagerly coveted, than well understood; and more tumultuously asserted, than temperately enjoyed.

'Under the present view, therefore, of the legal polity of this illustrious state, it may be well compared to a plentiful magazine of heterogeneous merchandizes, which, when thrown together in one undistinguished mass, disgusts the eye with its confused and shapeless appearance; but, when the several parts are judiciously selected, and diffused through their regular channels, makes glad the heart

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of man, and enriches the univerſe with the abundance of its treaſures.'

It is impoſſible not to remark, in this picture, the ſtudied contempt with which the author treats the voice of the public, and the facility with which he cenſures the ſtruggle of the plebeians for their rights, as a tumultuous aſſertion of popular liberty, and ſtigmatizes freedom of ſpeech with the opprobrious character of 'ſeditious declamations,' dictated by a 'turbulent impatience of legal reſtraint.' There is alſo a manifeſt inconſiſtency between his former cenſure of the reſtleſs ſpirit of the demagogues, and his preſent aſſertion, that 'the meek ſpirit of obedience, which is the ſoul of political order, was *now giving way*, &c. &c.' It was not till long after this period, that the æra of this meek ſpirit, ſo much admired by our author, commenced.

Concerning the appointment of Sylla to the office of perpetual dictator, Dr. B. ſays:

'By a law paſſed in the general aſſembly of the people themſelves, at the inſtance of the 'Inter-rex,' Valerius Flaccus, the famous Cornelius Sylla was, by a moſt unprecedented compliment, created dictator for a time unlimited; all his former acts, however irregular and unconſtitutional, were ratified; and a full power was given him over the lives and fortunes of his fellow-ſubjects; a power which he exerciſed with the ſeverity of a tyrant, and abdicated with the ſerenity of a philoſopher. But it was too late, by this act of affected moderation, to prevent the fatal contagion of his former example. He left far too many faithful imitators of his violence and uſurpations, but not a ſingle one of his voluntary humiliation. A ſelf-denying ordinance was not likely to gain much ground, in thoſe ages of corruption, voluptuouſneſs, and iniquity. The people themſelves, indeed, were grown weary of a conſtitution, under which, with the form and ſemblance of freedom, they ſuffered every evil both of anarchy and deſpotiſm. They thought one tyrant more tolerable than a thouſand; and, therefore, were eaſily drawn in to aid the ambitious views of thoſe aſpiring potentates, who ſucceſſively graſped at the ſupreme command; and inſenſibly co-operated with them in forging thoſe chains, which were to hold both themſelves and their poſterity in everlaſting bondage.

'May this melancholy and affecting example humble the inſolence of republican licentiouſneſs! May it point out to all factious oppoſers of lawful authority, the very thin partitions which divide the extremes of liberty from the extremes of tyranny! and convince them, that without the reſtraint, no leſs than the protection, of regular government, men would daily worry and devour each other, like the ſavage beaſts of the deſart! May it diſpoſe them to look up with reverence, duty, and gratitude, to that conſtitution of which they are members; a conſtitution that is the pride of civil policy; and under whoſe wiſe and benign auſpices, they muſt be their own greateſt enemies, if they do not enjoy every bleſſing that man can reaſonably expect, in the compound and imperfect ſtate of human ſociety!'

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The application of the history of Sylla's dictatorship, as a warning against entrusting too much power in the hands of one man, would have been sufficiently obvious; but how a voluntary grant of power to one man, in full though mistaken confidence that he would save his country from ruin, can be construed into an affecting example, to humble the insolence of republican licentiousness, it is not so easy to conceive. We, however, heartily agree with our Author in admiring the British constitution as a glorious structure, the pride of civil policy. We respect and revere the memory of that long succession of patriots, who have, from age to age, been employed in founding, erecting, and adorning this venerable pile——who, resolutely opposing every invasion of the liberties of Britain, have at length established them on the firm basis of law. And, although we cannot suppose the British constitution so entirely exempt from that imperfection which is the common lot of all things human, as to be incapable of improvement, yet, we look up to it with reverence, and acknowledge it to be the interest and duty of every Briton to exert himself for its defence and preservation, against all *factious opposers* of the authority of the laws, and the spirit of the constitution, whether their opposition arises from the 'insolence of republican licentiousness' on the one hand, or on the other from the baseness of that meek spirit, which crouches under the yoke of despotism. Why our Author, who is so 'feelingly alive at every pore,' with respect to the former evil, has not given the latter a place in his pious deprecation, we must not stay to enquire.

In the view which Dr. B. next proceeds to give of the events which gave birth to the imperial government, we find the most severe censures cast upon those who exerted themselves to preserve the freedom of Rome, and the most laboured apology for the conduct of Cæsar, in taking upon himself the management of the state, at a period when, in our Author's opinion, it was no longer able to regulate its own affairs. Cicero, in particular, is traduced as an insidious orator, 'who by the word republic only meant the senate and its friends, and by liberty, the right of the aristocracy to tyrannize at pleasure over the common people *,'—and, it is insinuated, was capable of any absurdity or inconsistency of political conduct, from the hope of honour, profit, or applause.——The narrow limits to which we are obliged to confine our remarks, will not admit of our entering into the detail which would be necessary in justifying the political principles and character of this great man. But we appeal to the whole course of his conduct prior to his

* Page 118. 146.

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exile, as an undoubted proof, that, with whatever foibles he might be chargeable, he acted with great ability and firmness in support of public liberty, and merited the appellation of the father of his country. If, towards the latter part of his life, he discovered some degree of pusillanimity and unsteadiness, it clearly appears, from the general history of the times, and from his own private letters *, that it arose not from any desertion of his principles, but from despair of being able, amidst the general corruption which was spread through all parties, to prosecute his patriotic views with any prospect of success. He saw that the people were now become too degenerate to wish for political salvation, and he judged that it would be in vain to attempt to save them against their will. It was a maxim which he adopted from Plato, *Tantum contendere in republica, quantum probare tuis civibus possis; vim neque parenti, neque patriæ, adferre oportere.*

Our Author's representation of the conduct of Julius Cæsar is too strongly marked with contradiction to be passed by without particular notice.

When Cæsar was one of the triumvirate with Pompey and Crassus, in Dr. B.'s opinion 'the only common principle which united them was the love of power †', and their government was an 'usurpation;'—while Pompey was consul he 'shewed how far he dared insult a mighty people by unconstitutional exertions of unlimited power ‡;'—during the whole of this period 'the wounded constitution lay bleeding at every vein;' 'whatever was the name of the *tyrant*, Marius or Sylla, Pompey or Cæsar ‖.' The decisive action which gave Cæsar an indelible title to the appellation of tyrant, when in defiance of the authority of the state he passed the Rubicon, Dr. B. acknowledges to have laid the foundation of absolute monarchy in Rome, and laments it as a 'triumph of despotism, at which every generous mind must feel deep concern §.' And after his death, when the imperial government is established in Augustus, he calls upon his readers to 'mark with the minutest attention the progress of this power, as it affords an instructive lesson to the subjects of all free states to guard, with the most jealous circumspection, the inestimable blessing of political liberty, and to prevent them from being too lavish of their concessions even to the most virtuous sovereign **.'

What could a Locke or a Sydney have said more? But, *audi alteram partem.* No sooner has this usurper and tyrant, at the head of a powerful army, possessed himself of the capital of the

* Vide Epist. 1. 8. Lentul. & Attic. 1. 19. † P. 155.
‡ P. 163. ‖ P. 165. § P. 167. ** P. 203.

empire,

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empire, 'with a full opportunity of seizing whatever degree of power best suited the views either of his revenge or ambition *, and extorted from the people 'a servile renunciation of their political liberty †,' than he becomes the 'friend and deliverer of his country, and the brightest ornament of the Roman world ‡.'

'He now applied himself, with a truly patriotic zeal, to the completion of the great object of his wishes; which was to close the wounds of his bleeding country; to reform and new-model the broken constitution; and to repair the many injuries it had suffered from the late unhappy divisions: and had not the untractable arrogance of the aristocratical faction, alike unfriendly both to regal and popular government, disconcerted his best endeavours, there is every reason to believe, that he would have given them a more liberal and rational scheme of civil policy, than had ever been known among them since the days of Romulus; and have convinced them, that his desire was "not to command, but to preside; not to tyrannize, but to govern."——

'A regular series of political improvements, pursued with such warmth and perseverance, is not to be ascribed to the sudden sallies of pomp and ostentation, as if designed for no better purpose, than to disguise ambition, and palliate despotism; but has a perfect right to be considered as the deliberate result of a long and mature reflexion; as the suggestion of an ardent and patriotic compassion for the deplorable state of his declining country. So careful likewise was Cæsar in every thing that concerned the public welfare, that he formed no resolution of consequence without first asking the advice of the senate; and therefore, though several of his laws carry upon the face of them a tincture of severity, they were amply justified by every sanction, that the concurrence of so venerable an assembly could possibly give them.'——

'To deliver this diseased and debilitated constitution from the complicated miseries under which it then lay expiring, certainly required no small effort of power; but such a power, as was far from being incompatible with the rights of nature and civil liberty.'

Thus does the mighty charm of military force, change the ambition of this daring invader of his country's rights, into an 'ardent and patriotic compassion for its deplorable state.' His tyranny becomes 'a liberal and rational scheme of civil policy:' his edicts, issued under the mock authority of a servile and intimidated assembly of senators, are 'justified by every sanction of a Roman senate;' and his power is 'not incompatible with the rights of nature, and civil liberty.'

With these ideas of civil liberty, it is not at all surprising, that our Author should feel an invincible antipathy to the memory of those patriotic spirits, who made the last unsuccessful struggle to recover the dying liberties of Rome; and that he

* P. 176. † P. 178. ‡ P. 199.

should

should charge them with having 'prostituted the *sacred* and *adorable* name of liberty to the basest and most rancorous purposes of opposition, faction and murder *, and brand them with the appellation of 'infatuated assassins †.'

Our Historian, finding some difficulty in reconciling his representations of the political views and conduct of Julius Cæsar with the ancient records of that period, maintains, that the prejudices which have been entertained against his character have 'derived their orgin from the writings of his avowed enemies ‡.' He therefore kindly corrects these prejudices, by continually referring his readers to an historian, whom he characterizes as very discerning, very faithful, well-informed, judicious and candid. The learned will be surprised to find such a multitude of commendatory epithets thrown away upon—Dio Cassius, a writer who flourished in the reign of Alexander Severus, and cannot deserve to be considered as an original authority with respect to affairs which happened near 300 years before his time;—who wrote under the strongest impression of court influence, to which he yielded such implicit obedience, that he kept his station and honours under five successive emperors, among whom were Caracalla and Heliogabalus;—who pretends to write under the impulse of an invisible spirit: and lastly, who inveighs with such bitterness against many respectable characters, that Vossius says concerning him, *Quâdam seu judicii seu morum pravitate, virtutes suo pretio æstimare nescit; sed virus suum ejaculatur in optimos et præstantissimos viros, ut Ciceronem, et Brutum, Cassiumque et L. Senecam. Omnino hæc aut insignem judicii defectum, aut malam mentem, arguunt* ‖.—Concerning this historian, so highly in confidence with Dr. B. Mr. Hayley gives the following particulars §.

"Dion Cassius, the sordid advocate of despotism, endeavoured to depreciate the character of Cicero, by inserting in his history the most indecent oration that ever disgraced the page of an historian. In the opening of his 46th book, he introduces Q. Fusius Calenus haranguing the Roman senate against the great ornament of that assembly, calling Cicero a magician, and accusing him of prostituting his wife, and committing incest with his daughter."—Against writers of such a spirit, what good man will not exclaim with the poet §:——

'Go gild with *adulation*'s feeble ray
The imperial pageant of your passing day!
Nor hope to stain, on base detraction's scroll,
A Tully's morals, or a Sydney's soul!

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* P. 194. † P. 204. ‡ P. 175. ‖ Vossius de Historicis Græcis, ii. 15. § Hayley's Essay on History, Ep. iii. note 8. § Ib. Ep. iii. ver. 155.

Just

Juſt nature will abhor, and virtue ſcorn,
That pen, though eloquence its page adorn,
Which, brib'd by intereſt, or from vain pretence
To ſubtler wit, and deep diſcerning ſenſe,
Would blot the praiſe on public toils beſtow'd,
And patriot paſſions as a jeſt explode.'

Dr. B. employs a large chapter of his work in determining the nature and extent of that declarative act of the ſtate which is ſuppoſed to have taken place in the reign of Auguſtus, uſually called the *Lex Regia*, and takes much pains to prove, that this act did not imply an entire reſignation of the ancient conſtitutional rights of the people. But the queſtion is of no moment; for, when the ineſtimable bleſſing of public liberty is gone, it is of little conſequence to a people, that its ſhadow, in the unſubſtantial form of words and ceremonies, remains. It would be a poor conſolation to thoſe of the Romans who were capable of comparing the times of ſlavery with thoſe of freedom, to ſee a cringing and daſtardly herd of courtiers, ſtamping the ſignature of the Roman ſenate upon every capricious or cruel edict, which it might pleaſe their imperial lord, ſupported by the military power of the ſtate, to iſſue forth. Poſſibly, however, it might happen, that when the Roman people loſt the poſſeſſion of liberty, they loſt all idea of its value, and felt no regret when they ſaw all their rights and powers transferred to the emperor by law *, and received the decree of the ſenate; which 'releaſed † him from all coercive power of the laws, leaving him at liberty to do, or not to do, what was moſt agreeable to his own inclination.' In this comfortable ſtate of political lethargy, they might poſſibly fancy (as it ſeems our Author in the like ſituation would have done) that they 'experienced a more ſolid and rational happineſs, than had ever been known in the pureſt ages of the democracy, when they were the moſt uncontrolled repoſitaries and guardians of their own conſtitutional liberties ‡.'

To thoſe, however, who underſtand the value of political liberty, it can never be a matter of indifference, whether they enjoy protection and happineſs at the pleaſure of their prince, or under the ſecurity of their own laws. Even the voluntary ſubmiſſion of Theodoſius and Valentinian to the reſtraints of law, and their declaration 'by *the oracle of an edict*, what liberties they did not think fit to allow themſelves,' will be ſo far from being thought by them, 'words that ought to be written

* Lege antiqua quæ *regia* nuncupatur, omne jus, omniſque poteſtas populi Romani in imperatoriam tranſlata ſunt poteſtatem. Juſtin. cap. 2. 17. 1. 2. † Dio Caſſ. 53. 28. ‡ P. 231.

in

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in letters of gold over every throne in the *universe* ‡,' that they will be considered as the explicit language of despotism. The king of a free people will not say 'We do not think meet to allow ourselves such and such liberties;' but 'We consent to assume to ourselves no liberties beyond those which are given us by the laws of our country.' A despot may limit his own power by a gracious edict; but in a free state, the monarch can make no such edict, for his power is already limited by LAW.

From these remarks we shall deduce no conclusion with respect to our Author's political principles; but leave the public to judge, whether his work be free from 'the slightest tendency towards the principles of arbitrary power, and the Author from 'the remotest desire to soften its terrific visage §.'

Dr. B. proposes, in a second volume, to trace the progress of the civil, feudal, and canon laws conjointly, from the 12th century to the present time.

ART. II. *A General History of Connecticut*, from its first Settlement under George Fenwick, Esq; to its latest Period of Amity with Great Britain; including a Description of the Country, and many curious and interesting Anecdotes. To which is added, an Appendix, wherein new and the true Sources of the present Rebellion in America are pointed out; together with the particular Part taken by the People of Connecticut in its Promotion. By a Gentleman of the Province. 8vo. 5s. 3d. Boards. Bew. 1781.

"I AM bold to assert," says this Gentleman, "that I have followed the line of truth freely, and unbiassed by partiality or prejudice." The assertion is indeed sufficiently *bold*: but, in this puffing age, in which almost every writer thinks it necessary to exhibit his own merit in the title-page or preface to his work, if it were withal *true*, we could easily pardon the Author's confidence, for the sake of his impartiality. On perusing this history, however, we find it destitute of every claim to this rare quality; and observe in it so many marks of party-spleen and idle credulity, that we do not hesitate to pronounce it altogether unworthy of the public attention.

In proof of the malignant spirit with which this history is written, nothing farther is necessary than to gather up a few of the brilliant phrases, belonging to that branch of rhetoric which consists in calling foul names, which are scattered through almost every page.

So high doth the spirit of holy indignation in our Author arise against the disciples of Luther and Calvin, that he boldly asserts, that 'few of them are willing to obey either civil or spiritual masters.' The several sects of these disciples in New-

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‡ Dio Cass. p. 353. § P. 100.

York,

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York, distinguished by the appellation of Old Lights, he calls 'mongrel Christians, whose policy and self-interest have always domineered over conscience and morality.' To the poor inhabitants of Newhaven he cannot allow the smallest portion of honesty, and speaks of it with surprize, that 'the *saries* of Newhaven, exact in tithing mint, for once *affected* the weightier matters of justice.'—His account of the *religion* and *government* of Connecticut, he introduces thus: 'Properly speaking, the Connecticutensians have *neither*, nor ever had.' At one stroke he annihilates all the good-faith of the country: 'Treachery,' says he, 'is the staple commodity of the four New-England Provinces.' In the ardour of his zeal against 'sober dissenters,' he ridicules their ministers for following the Bible as their rule. Speaking contemptuously of a convention or assembly of divines, held at Saybrook, he says, 'The conclusion of this *reverend* and *venerable* body is, the Bible is our rule.'

These specimens of the language of this historian may serve to give our Readers some idea of his spirit, and enable them to judge how far he is free from partiality and prejudice.

The following silly and improbable tales will be abundantly sufficient to expose the Author's credulity, and shew how little credit is due to his narrative.

Speaking of the town of Windham, he says, 'One night, in July 1758, the frogs of an artificial pond, three miles square, and about five from Windham, finding the water dried up, left the place in a body, and marched, or rather hopped, towards Winnomantic river. They were under the necessity of taking the road, and going through the town, which they entered about midnight. The bull frogs were the leaders, and the pipers followed without number. They filled a road 40 yards wide for four miles in length, and were for several hours passing through the town, unusually clamorous. The inhabitants were equally perplexed and frightened: some expected to find an army of French and Indians; others feared an earthquake, and dissolution of nature. The consternation was universal. Old and young, male and female, fled naked from their beds, with worse shriekings than those of the frogs. The event was fatal to several women. The men, after a flight of half a mile, in which they met with many broken shins, finding no enemies in pursuit of them, made a halt, and summoned resolution enough to venture back to their wives and children; when they distinctly heard from the enemy's camp these words, *Wight, Helderken, Dier Tete.* This last he thought meant *treaty*; and plucking up courage, they sent a triumvirate to capitulate with the supposed French and Indians. These three men approached in their shirts, and begged to speak with the

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General; but it being dark, and no anſwer given, they were ſorely agitated for ſome time betwixt hope and fear; at length, however, they diſcovered that the dreaded inimical army was an army of thirſty frogs going to the river for a little water.'

The following is his deſcription of the tree-frog.

'The tree-frog cannot be called an inſect, a reptile, or one of the winged hoſt. He has four legs, the two foremoſt ſhort, with claws ſharp as thoſe of a ſquirrel: the hind legs five inches long, and folding by three joints. His body is about as big as the firſt joint of a man's thumb. Under his throat is a wind-bag, which aſſiſts him in ſinging the word *I-ſa-ac*, all the night. When it rains, and is very dark, he ſings the loudeſt. His voice is not ſo pleaſing as that of a nightingale; but this would be a venial imperfection, if he would but keep ſilence on Saturday nights, and not for ever prefer *I-ſa-ac* to *Abraham* and *Jacob*. He has more elaſticity in his long legs than any other creature yet known. By this means he will leap five yards up a tree, faſtening himſelf to it by his fore-feet; and in a moment will hop or ſpring as far from one tree to another. It is from the ſinging of the tree-frog, that the Americans have acquired the name of *Little Iſaac*. Indeed, like a certain part of them, the creature appears very devout, noiſy, arbitrary, and phlegmatic, and aſſociates with none but what agree with him in his ways.'

Of the river Connecticut this Gentleman gives the following wonderful account.

'This vaſt river is 500 miles long, and four miles wide at its mouth: its channel, or inner banks, in general, half a mile wide. It takes its riſe from the White Hills, in the north of New-England, where alſo ſprings the river Kennebec.' Above 500 rivulets, which iſſue from lakes, ponds, and drowned lands, fall into it: many of them are larger than the Thames at London. In March, when the rain and ſun melt the ſnow and ice, each ſtream is overcharged, and kindly haſtens to this great river, to overflow, fertiliſe, and preſerve its trembling meadows. They lift up enormous cakes of ice, burſting from their frozen beds with threatening intentions of plowing up the frighted earth, and carry them rapidly down the falls, where they are daſhed in pieces, and riſe in miſt. Except at theſe falls, of which there are five, the firſt ſixty miles from its mouth, the river is navigable throughout. In its northern parts are three great bendings, called cohoſſes, about 100 miles aſunder. Two hundred miles from the Sound is a narrow of five yards only, formed by two ſhelving mountains of ſolid rock, whoſe tops intercept the clouds. Through this chaſm are compelled to paſs all the waters which in the time of the floods bury the northern country. At the upper cohos the river then ſpreads

24 miles

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24 miles wide, and for five or six weeks ships of war might sail over lands, that afterwards produce the greatest crops of hay and grain in all America. People who can bear the sight, the groans, the tremblings, and surly motion of water, trees, and ice, through this awful passage, view with astonishment one of the greatest phenomenons in nature. Here water is consolidated, without frost, by pressure, by swiftness, between the pinching, sturdy rocks, to such a degree of induration, that no iron crow can be forced into it:—here iron, lead, and cork, have one common weight:—here, steady as time, and harder than marble, the stream passes irresistible, if not swift as lightning:—the electric fire rends trees in pieces with no greater ease, than does this mighty water. The passage is about 400 yards in length, and of a zigzag form, with obtuse corners.'

From this time, let no incredulous philosopher doubt of the compressibility of water; let him step over the Atlantic, and visit the river Connecticut, where he may see water consolidated by pressure, and the laws of specific gravity suspended.

Having now enabled our Readers to form some judgment concerning the merits of this work, we should take our leave of it without further notice; but that we apprehend the following extract from the code of laws, made in the dominion of New-haven, at its first settlement, will be thought a specimen of the opinions and manners of these settlers, too curious to be overlooked.

'The Governor and Magistrates, convened in general Assembly, are the supreme power under God of this independent Dominion.

'From the determination of the Assembly no appeal shall be made.

'The Governor is amenable to the voice of the people.

'The Governor shall have only a single vote in determining any question; except a casting vote, when the Assembly may be equally divided.

'The Assembly of the people shall not be dismissed by the Governor, but shall dismis itself.

'Conspiracy against this Dominion shall be punished with death.

'Whoever says there is a power and jurisdiction above and over this Dominion, shall suffer death and loss of property.

'Whoever attempts to change or overturn this Dominion shall suffer death.

'The judges shall determine controversies without a jury.

'No one shall be a freeman, or give a vote, unless he be converted, and a member in full communion of one of the Churches allowed in this Dominion.

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'No man shall hold any office, who is not sound in the faith, and faithful to this Dominion, and whoever gives a vote to such a person, shall pay a fine of 1l. For a second offence, he shall be disfranchised.

'Each freeman shall swear by the blessed God to bear true allegiance to this Dominion, and that Jesus is the only King.

'No quaker or differenter from the established worship of this Dominion shall be allowed to give a vote for the election of Magistrates, or any officer.

'No food or lodging shall be afforded to a Quaker, Adamite, or other Heretic.

'If any person turns Quaker, he shall be banished, and not suffered to return but upon pain of death.

'No Priest shall abide in the Dominion: he shall be banished, and suffer death on his return. Priests may be seized by any one without a warrant.

'No one to cross a river, but with an authorized ferryman.

'No one shall run on the Sabbath-day, or walk in his garden or elsewhere, except reverently to and from meeting.

'No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave, on the Sabbath-day.

'No woman shall kiss her child on the Sabbath or fasting-day.

'The Sabbath shall begin at sunset on Saturday.

'To pick an ear of corn growing in a neighbour's garden, shall be deemed theft.

'A person accused of trespass in the night shall be judged guilty, unless he clear himself by his oath.

'When it appears that an accused has confederates, and he refuses to discover them, he may be racked.

'No one shall buy or sell lands without permission of the selectmen.

'A drunkard shall have a master appointed by the selectmen, who are to debar him from the liberty of buying and selling.

'Whoever publishes a lie to the prejudice of his neighbour, shall sit in the stocks, or be whipped fifteen stripes.

'No Minister shall keep a school.

'Every rateable person, who refuses to pay his proportion to the support of the Minister of the town or parish, shall be fined by the Court 2l. and 4l. every quarter, until he or she pay the rate to the Minister.

'Men-stealers shall suffer death.

'Whoever wears cloaths trimmed with gold, silver, or bone lace, above two shillings by the yard, shall be presented by the grand jurors, and the selectmen shall tax the offender at 300l. estate.

'A debtor

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'A debtor in prison, swearing he has no estate, shall be let out, and sold, to make satisfaction.

'Whoever sets a fire in the woods, and it burns a house, shall suffer death; and persons suspected of this crime shall be imprisoned, without benefit of bail.

'Whoever brings cards or dice into this Dominion shall pay a fine of 5l.

'No one shall read common-prayer, keep Christmas or Saints days, make minced pies, dance, play cards, or play on any instrument of music, except the drum, trumpet, and jews-harp.

'No gospel minister shall join people in marriage; the Magistrates only shall join in marriage, as they may do it with less scandal to Christ's church *.

'When parents refuse their children convenient marriages, the Magistrates shall determine the point.

'The select men, on finding children ignorant, may take them away from their parents, and put them into better hands, at the expence of their parents.

'Fornication shall be punished by compelling marriage, or as the Court may think proper.

'Adultery shall be punished with death.

'A man that strikes his wife shall pay a fine of 10l.; a woman that strikes her husband shall be punished as the Court directs.

'A wife shall be deemed good evidence against her husband.

'No man shall court a maid in person, or by letter, without first obtaining consent of her parents: 5l. penalty for the first offence; 10l. for the second; and, for the third, imprisonment during the pleasure of the Court.

'Married persons must live together, or be imprisoned.

'Every male shall have his hair cut round according to a cap †.'

Considered as a specimen of the wisdom and spirit of the times, these *Blue-Laws* (as they are called) give us no very favourable idea of either. But that the same spirit still prevails, and is the cause of the present alienation of America from Great Britain, are assertions which this Gentleman maintains without sufficient proof. The Author himself allows, that human nature is every where the same; and that in those times the mitred Lord and canting Puritan were equally dangerous, both agreeing in the unchristian doctrine of persecution: but he should have recollected another obvious axiom,

* The Savage Pawawwers, or Priests, never concern themselves with marriages, but leave them to the Sanksh, or Magistrates.

† The Levitical law forbids cutting the hair, or rounding the head.

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that ſimilar cauſes produce ſimilar effects; and conſequently, that the ſame improvement in the ſpirit of the times which has rendered the mitred Lord inoffenſive, may poſſibly have given the canting Puritan ſome portion of moderation and catholiciſm.

ART. III. *A Poetical Tranſlation of the Song of Solomon, from the original Hebrew.* With preliminary Diſcourſe and Notes, hiſtorical, critical and explanatory. By Ann Francis. 4to. 7 s. 6d. ſewed. Dodſley. 1781.

THE Author ſeems aware that an apology for this undertaking was abſolutely neceſſary; and ſhe hath attempted to make one. How far it will excuſe her with the *learned* of our ſex who might be diſpoſed to condemn her preſumption, or the *delicate* of her own, who might be ready to tax her modeſty, we will not determine. She at leaſt deems herſelf entitled to the merit of *induſtry:* and if ſhe will be content with *that* praiſe, we have it very liberally to beſtow.

The Preliminary Diſcourſe is a very inflated and injudicious piece of declamation. The tranſlation is very unequal. A few elegant expreſſions occur: and here and there a nervous line. But in general the verſification is weak, fantaſtical, and inharmonious; and the figures and compariſons of the tranſlation are ſtill more extravagant and unnatural than thoſe of the original. The moſt curious part of the notes is extracted from the ingenious and learned productions of Dean Percy, and Mr. Harmar, on this ſubject; and the Author acknowledges herſelf eſſentially indebted to Mr. Parkhurſt, the learned Hebræan, for aſſiſtance in the ſtudy of the original.

The Author conſiders the Song of Solomon as a ſacred, hymeneal drama; divides it into acts and ſcenes; and gives the following liſt of the perſons who are ſuppoſed to bear a part in it.

SOLOMON.
Nobles of Zion attendant on the King. Ch. vi. 13.
Nobles of Zion. Ch. iii. 11.
The Egyptian Spouſe. Ch. i. 16.
Choral Virgins of Egypt. Ch. i. 5.
Choral Virgins of Jeruſalem. Ch. i. 2.
Virgins of Jeruſalem attendant on the Jewiſh Queen. Ch. iii. 7.
Choral Virgins of Zion. Ch. iv. 1.

The whole is ſuppoſed by the Author to have a myſtical reference to the ſtate of the Jewiſh and Chriſtian church; and 'Solomon is conſidered as a lively and ſtriking type of Jeſus Chriſt.'

Glowing

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Glowing with the ſubject, our Author ſhakes off the ſhackles of vulgar proſe, and burſts into blank verſe, in the following eulogy on her beloved Song.—'The SONG of SONGS is no human compoſition, but the work of an inſpired penman: and the ſame God who tuned to melody the tongue of the Jewiſh bard would likewiſe charm to reverence the Chriſtian Reader's heart, would he but yield up that heart to him, *attend the ſtrain and mark the ſacred import. Why not attempt to draw aſide the myſtic veil, and in the earthly, view the heavenly Solomon?*'—

As a ſpecimen of the tranſlation we will preſent our Readers with the following curious addreſs of Solomon to one of his queens;—the *time*, the evening of the ſixth day; the *ſcene*, a chioſk in the royal garden. [vid. chap. vii. of the Canticles.]

'V. 1. How beautiful thy feet, O noble fair!
Adorn'd with ſandals wrought with niceſt care:
Where gold and threads of variegated hues,
Thy captive lover, all enraptur'd views.
Thy ſtately legs the curious draw'rs infold,
Deckt as with graven ornaments of gold,
Where, by the toilſome artiſt's ſteady hand,
The mimic buds and leaves and flow'rs expand.

V. 2. Thy claſp is like a goblet round
Where mingled liquors play,
Where wines with mantling rubies crown'd
Reflect the changeful ray.
Thy waiſt is like a heap of golden grain,
With lilies bounded riſing from the plain.

V. 3. Thy two fair breaſts like two young roes appear,
The tender daughters of the vernal year.

V. 4. Thy taper neck, inimitably fair!
Nature hath form'd with more than common care:
From thy fine ſhoulders we behold it riſe
Like ſome white tower, aſcending from the ground;
Whoſe lofty ſummit ſhoots into the ſkies,
Still leſſening to the view its ſpiring round.
Thy large full eyes with humid luſtre ſhine,
Like Heſhbon's ample pools, unſtain'd and clear,
Serenely mild, and amiably benign,
The faithful tokens of a heart ſincere.
Thy noſe ariſeth with reſiſtleſs grace,
Diffuſing majeſty o'er all thy face;
Such grace adorns fam'd Lebanon's high tow'r,
Whoſe juſt proportion charms the judging view,
Which ſtands a monument of regal pow'r,
Rais'd with nice art, commenſurate and true.

V. 5. Thy ſtately head majeſtically high
With various flow'rets elegantly grac'd,
Of ev'ry ſhade, and ev'ry vivid dye,
With wond'rous ſkill and lively fancy plac'd,
Appears like Carmel's top with verdure crown'd
Where flow'rs, and plants, and od'rous ſhrubs abound.

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Thy plaited hair in gaudy treſſes flows
As in the cryſtal wave the royal purple glows.
V. 6. How beautiful art thou my love!
How charming to the ſight!
More fragrant than the ſpicy grove,
And form'd for ſoft delight.
V. 7. Pleas'd I behold thy graceful ſtature riſe
As ſome ſtrait palm-tree of majeſtic ſize.
V. 8. I ſaid, with ardent love poſſeſt,
Up to this ſtately palm I'll go,
And claſp her cluſters to my breaſt,—
Her cluſters rich, where dates luxurious grow.
Like cluſters of the vine thy breaſts appear,
Thro' the light gauze, too exquiſitely clear!
More ſweet the breath thy fragrant noſe exhales
Than citron groves, refreſh'd by morning gales.'

On the laſt verſe, our Author hath the following obſervation, which we produce as a ſpecimen of her ſkill in the *note*-way.

Verſ. 8. line 6. *Thro' the light gauze*——'I am here aware of an obſervation of the critic. "Gauze, cries he, is made of ſilk; and ſilk this lady tells us was not known in Judea in the days of Solomon." But gauze is likewiſe made of thread. The Scotch gauze hath no ſilk in it, yet is equally tranſparent. The Lacedemonian maidens wore gauze-like veſtments; and the Greeks and Romans had ſuch tranſparent ſtuffs long before ſilks were commonly worn among them. It is not to be ſuppoſed that the ladies' neck was quite concealed: but more natural and conſiſtent with the preſent mode of the Aſiatics to conclude, that the ſhape and colour of the boſom appeared advantageouſly through the light tranſparent covering, as Lady M. W. Montague informs us her's did, *through her ſhift of gauze* which was faſtened under her chin with a diamond button;'—or, we may add, as the Ducheſs of Kingſton's *Iphigenia* once appeared at the maſquerade——

'Thro' the light gauze, *too* exquiſitely clear!'

But enough of myſtic ſymbols! and ſhadowy veils! our duty lies in the naked truth.

ART. IV. *Variety*; a Comedy, in Five Acts: as it is performed at the Theatre Royal in Drury Lane. 8vo. 1 s. 6 d. Becket. 1782.

VARIETY; A COMEDY!—Every Comedy ſhould undoubtedly be compoſed of *varied* incidents, *varied* characters, and *varied* dialogue; but a regular fable ſhould as neceſſarily connect the whole; or the work, inſtead of engaging the attention by an agreeable *variety*, will excite diſguſt by its abſurdity and *confuſion*. A prevailing intereſt ſhould pervade the drama,

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drama, like harmony in a muſical compoſition. A multiplicity of characters, engaged in detached and ſeparate purſuits, though regiſtered in the ſame liſt of *dramatis perſonæ*, cannot be conſidered as conſtituents of a legitimate fable; they rather reſemble a number of muſicians, ſeated indeed in the ſame orcheſtra, but employed in a Dutch concert, where every man plays his own tune!

The Author of the Comedy before us has multiplied, without meaſure or order, irrelative perſonages, and disjointed incidents; and ſeems to have thrown together the fragments of a dramatic common-place book, giving to the indigeſted maſs the title of *Variety*, merely becauſe it was impoſſible to point out any leading circumſtance, or predominant colour, in the medley compoſition of the drama.

The *fable*, if it may be ſo called, inſtead of being *ſimple* and *one*, is ſo loſt in complications, that it ſplits itſelf into divers little fables, independent on each other; not admiſſible even as epiſodes, growing out of the main ſtory, but unnaturally forced into it by the arbitrary *ſic volo* of the writer.

The fables alſo, ſeparately taken, are but inartificially conducted, even according to the apparent idea and intention of the Author. Can it be ſuppoſed, that Miſs Harriet Temple, the daughter of a General Officer, a young lady of remarkable delicacy, ſhould refuſe the protection of a reputable relation of her own ſex, and prefer to her hoſpitable roof a mean lodging, in which, as far as we can collect, ſhe is ſupported by a young officer, who has conducted her from America, and whom ſhe concludes to be enamoured of her? Again; can it be ſuppoſed that a woman of honour, ſituated like Lady Courtney, would ſend a billet of aſſignation to Lord Frankly? or could Mr. Morley, the lover of Lady Courtney, who overhears their conference, come forth from the cloſet, in which the Author has placed him, without a conviction of the mutual guilt of Lady Courtney and Lord Frankly? The audience, it is true, are aware that the Writer meant to repreſent the lady at leaſt as perfectly innocent; but, for want of due dramatic art and addreſs, ſhe is involved in an appearance of culpability, from which ſhe is not properly extricated. It would not indeed have been eaſy to effect it; and as it is, it ſeems impoſſible for a man, of a much leſs jealous complexion than Morley, thrown into his ſituation, not to be aſſured of her perfidy.

The characters are but faintly drawn. The moſt natural ſketches (for they are but ſketches) are thoſe of Sir Frederic and Lady Fallal. The Commodore and the Major are coloured in the old manner: one is given as a *ſea-piece*, the other as a *battle-piece*: their language is wholly *technical*, the Commodore uſing *naval*, and the Major *military* terms, through their whole dia-

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logue. 'I *muſt quicken my march* to prevent the young dog from ſurrendering as priſoner for life,' ſays *the Major*; and immediately after, 'I *muſt freſhen ſail* to come up with him in time, in order to keep this briſk lad from getting the windward gage of my niece,' ſays *the Commodore*. The Major alſo is firſt introduced as an humble imitation of Sterne's admirable Uncle Toby; but this Scene, the book informs us, is omitted in repreſentation. Sir Timothy Valerian is a ſtrange excreſcence indeed, a wart or wen of the drama, adding to its bulk, and taking from its conſequence. Sir Timothy runs to and fro, forces himſelf in at the door, and jumps out at the window, for no viſible end or purpoſe. Lady Courtney is the moſt inſipid woman of quality ever exhibited; and the other females are but faint copies of originals, long familiar to the eye of the Public.

The dialogue, though not correct, nor remarkably brilliant, is the leaſt exceptionable part of this drama. The beginning of the ſecond Act affords no unfavourable ſpecimen:

'ACT. II. SCENE I. *Sir* Frederick Fallal's *Houſe.*

'Sir Frederick *lolling in a Chair*, Lady Fallal *ſitting at Work.*

'*Lady Fallal.* Upon my word now, Sir Frederick, I wonder how you find time to be ſo indolent; for my part, I have always ſo much to do, that I can never get a minute to myſelf all the day long, if I had ever ſo great a mind to do nothing.

'*Sir Frederick.* Really, my dear, I ſee not the leaſt reaſon for hurrying—my time never hangs heavy on my hands, and it is always ſufficient for my occupations.

'*Lady Fallal.* Occupations! and a very pretty ſort they are to be ſure. To get up every day at two o'clock, and ſit ſtretching and gaping there, like a wide-mouthed frog, till they give you your breakfaſt; then take a turn in Rotten-row, and with difficulty get your French monkey to make that wig you wear look like your own hair, by ſix o'clock in the evening; and to tell you a ſecret, Sir Frederick, I would never have gone within a mile of a church with you, if I had known you wore the leaſt bit of falſity about you; for, in my country, the men ſcorn to hide any thing, and you may always ſpy their defects as well as their perfections with a *coup d'œil*, or a knock of the eye, as the French call it.

'*Sir Frederick.* But, my dear, you quite ſhock me by ſaying I wear a wig! Why, this hair you ſee is all my own, except a couple of elaſtic curls at the ſides, and a little addition behind, to ſtrengthen the *chignon.*

'*Lady Fallal.* Well, we will leave it ſo, Sir Frederick; but to be ſure I can't help aſking myſelf ten times a day, and I'm never the wiſer for it neither, how I came to marry you at all, at all.

'*Sir Frederick.* I fancy, my dear, there were not many prettier fellows than Sir Frederick Fallal in the Bog of Allan.

'*Lady Fallal.* Why, I could not help liking you to be ſure, becauſe you called me your Angel, and your Goddeſs, and ſeemed mighty fond of me—but you had no other charm that I can tell, except your being eaſy and careleſs, like myſelf.

'*Sir*

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'*Sir Frederick.* Well, my dear, and an't I ſtill as eaſy and careleſs as ever I was?

'*Lady Fallal.* O! let you alone for that, Sir Frederick, but I'd have you underſtand that a careleſs acquaintance may be mighty agreeable, but a careleſs huſband is quite the contrary—the one may pay you now and then a pretty little ſhort viſit, but the other is a viſitation for life.

'*Sir Frederick.* Now indeed, my dear, you are quite unreaſonable; have not I ſhewn the greateſt anxiety for your improvement, ever ſince we have been married? Did I not provide the firſt maſter at Paris to teach you to move with grace?

'*Lady Fallal.* And a pretty thing he was to be ſure, to teach me motion and grace. A fawning, ſtiff, ſnuffy old ſright—But I have the ſatisfaction to think I puniſhed him more than he did me, for I took care to fall on his old toes, every time I was to make a jump, juſt for the pleaſure of hearing him ſay "by Gar, her Ladyſhip did his foot a too much honour."

'*Sir Frederick.* I'm not much ſurpriſed at the vaſt progreſs you made, if that was the way you employed your time; but I was juſt going to mention to you, my dear, that I had appointed Signor Adagio, this very day, to give you a few leſſons in ſinging, as I am of opinion that ſome knowledge of harmony might poſſibly help to modulate, or ſoften off a little of your delightful brogue.

'*Lady Fallal.* What's that you are ſaying, Sir Frederick? Soften off a little of my brogue?——Then indeed you may ſpare yourſelf the trouble, and ſo may Signor Dagio too: for I would not part with any thing I brought from my own dear country upon any account whatever; and I'd have you to know, that I think my brogue, as you call it, the prettieſt feather in my cap; becauſe it tells every body, without their aſking, that I am an Iriſh woman; and I aſſure you, I am prouder of that title, than I am of being called my Lady Fallal. For I don't believe there's a Fallal to be found in all Ireland, except myſelf; and I'm out of it.

'*Sir Frederick.* No, I flatter myſelf the Fallals are of a foreign extraction.

'*Lady Fallal.* Well now, Sir Frederick, will you pleaſe to anſwer me one queſtion?

'*Sir Frederick.* Moſt willingly, my dear, if it don't require much conſideration; but in that caſe I muſt beg leave to be excuſed—for I hate conſideration—it quite fatigues me—and when I am obliged to reflect, I feel as if I had a great weight to lift, and I expire at the very apprehenſion of it.

'*Enter* Sir Timothy Valerian.

'*Sir Timothy.* Right, Sir Frederick, thought is an abſolute enemy to digeſtion; and I am ſo thoroughly perſuaded of it, that I would give half my fortune to be entirely deprived of the powers of reflection.

'*Lady Fallal.* O, then it is a pity you can't; for I believe no body would ever miſs it. [*Aſide.*

'*Sir Timothy.* Yet, upon ſecond thoughts, nephew, I think your calmneſs amounts to a greater degree of ſerenity than I ſhould wiſh

to poſſeſs; it rather approaches to a torpid ſtate—Do you ſleep well at nights?

'*Lady Fallal.* [*Sir Frederick takes a book.*] O, that he does, I aſſure you; and all day too—Why, he's dozing now.

'*Sir Timothy.* Aye, very likely—I wiſh I had my apparatus here—but as ſoon as I get all my electrical inſtruments home, I'll ſet up Sir Frederick with a touch—It is a failing I know, but I can't help it. I own, I do love to ſerve my friends.

'*Lady Fallal.* O, if it will give him but a little life, Sir Timothy, let us have the inſtruments directly, and I'll play upon them myſelf, for I have tried lively tunes, and dull tunes, and all ſorts of tunes with him, but I never could get him out of a minuet ſtep.

'*Sir Frederick.* You are very kind, Sir Timothy, to conſider my caſe ſo minutely—but as I am not at all alarmed at it—and as none of my friends, thank Heaven, are members of the ſtrong club—I flatter myſelf they will like me better as I am, than if I were to ſtrike fire at them from every pore—ſo I hope you will excuſe my attending the conſultation any longer. [*Exit.*

Sir Timothy. Moſt readily nephew—I would not force health upon you, if you do not chuſe it—but he ſhall have a touch of the Promethean torch for all that, when he leaſt expects it—I'll ſhake hands with him ſome day, and electrify him from top to toe, without his knowing it. [*Exit ſtretching himſelf.*

'*Enter* Harriet Temple.

'*Lady Fallal.* My dear Harriet, I'm mighty glad to ſee you; but what's the matter with you to-day, that you look ſo chearful? for I think, ſince you came from America, I have never ſeen a ſmile upon your countenance before.

'*Harriet.* Can I look otherwiſe than happy when every moment I expect to ſee my Seafort, my dear William, whom I have ſo often mentioned to you.

'*Lady Fallal.* Faith then, I am as glad of it as if he was coming to ſee myſelf—that's the gentleman I ſuppoſe that awoke poor Sir Frederick this morning, with the noiſe he made in the hall, when he heard you were not here;—but pray, my dear, if you expect him every moment, why would you ſtir out, for who knows but you may find him gone before you get home again?

'*Harriet.* I know your friendſhip will excuſe a liberty I mean to take.——

'*Lady Fallal.* That you may be ſure of, my dear, though I don't know what it is—for there's nothing in the world I would not pardon in a friend except a too great want of freedom.

'*Harriet.* It is, that I would wiſh to meet my Seafort here, he knows no other addreſs to me at preſent; for though he is acquainted with my father's death, he is yet ignorant of the ſad reverſe of fortune which has attended me from that unhappy moment—and I would not wiſh to pain his generous breaſt, by diſcovering to him my wretched ſtation. No, I would hide myſelf for ever from him, rather than make him a ſharer in my poverty.

'*Lady Fallal.* That's a plain proof, Harriet, that you love him a great deal better than you love me; for you make me a ſharer of your

your poverty every day, by refusing to partake of my little abundance, when you know mighty well that I never found any pleasure in a heavy purse in my life, but when it could lighten the heart of a friend.

'*Harriet.* My dear cousin, I am sure your kindness ever lightens mine.

'*Lady Fallal.* Then why will you vex me, by refusing continually to come and live with me entirely; when I have told you over and over again, that if you had a house of your own, and I went but within a mile of it, I would stay there for a twelvemonth or longer, if I liked it, and think I did you a great favour all the time; for to be sure there is no condescension so great as that of receiving an obligation.

'*Harriet.* I am sure I have always considered your house as my own.

'*Lady Fallal.* Yes, my dear, and so you use it, just as the fine folks do theirs, by being seldom in it; but now Harriet, that your gallant Seafort is arrived, you will soon have a house, or at least a ship of your own.

'*Harriet.* I do not doubt my Seafort's love, and I know that if he were possessor of a throne, with joy he'd place me on it—but I also know that his fortune is confined, and that his marrying me, as I now am, without a shilling, and against his father's consent—must shut out all his opening prospects; and though, amidst that affluence which surrounded me during my father's life, my fondest hope was that of becoming Seafort's wife, I now fly from the idea.

'*Lady Fallal.* And pray then, my dear, will you tell me what other idea you fly to? for we seldom part with a pleasant hope, till we meet with an agreeable certainty.

'*Harriet.* Then I have none but that of being wretched.

'*Enter a Servant.*

Madam, there's a gentleman below desires to see Miss Temple.

'*Lady Fallal.* Shew him up directly. [*Exit Serv.*]—I believe, my dear, you'll be able to entertain the young gentleman without my assistance—so you will excuse my impoliteness in leaving you. [*Exit.*'

The Prologue, humourously and poetically written, but inaccurately printed, is the production of Mr. Tickell; and the Epilogue must, we conceive, have a very pleasant effect, when delivered by an adroit comic actress in the theatre.

ART. V. *An Essay on the Genius and Writings of Pope.* Vol. II. 8vo. 7s. bound. Dodsley. 1782.

IT is now upwards of twenty years since the first part of this celebrated performance first made its appearance. In the volume then published, Dr. Joseph Warton, following the arrangement of Warburton, commenced his critical examination with *the Pastorals*, and terminated it with the epistle of *Eloisa to Abelard.* This publication before us comprehends, exclusive of his Homer, the remainder of the poet's works.

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Owing to cauſes which the Author has not thought proper to ſpecify, and into which the public has no right to enquire, the preſent volume, though a conſiderable part of it has been actually printed near twenty years, has been with-held from publication till now; and probably its appearance might have been ſtill farther delayed, had not the opinions which Dr. Warton was ſuppoſed to have advanced been indirectly controverted by a critic, whoſe deciſions, though not always free from prejudice or partiality, have deſervedly great influence in the literary world; and, conſequently, demand the attention of thoſe, at leaſt, againſt whoſe opinions they militate. Our Author flatters himſelf, however, that no obſervations in this work can be ſo perverſely miſinterpreted and tortured, as to make him inſinuate, contrary to his opinion and inclination, that Pope was not a *great* poet: he only ſays, and thinks, he was not the *greateſt*.

Nothing can be fairer or more candid than the manner in which the ſcrutiny, upon which Dr. Warton has entered, is conducted. Each piece is ſeparately and diſtinctly examined, and its particular beauties and defects are accurately pointed out. The imitations of Horace are compared with the originals, and the reſpective merits of the originals and imitations are judiciouſly aſcertained. Add to this, thoſe paſſages (and they are numerous) which the Twickenham bard has borrowed, or adopted, without acknowledgment, from others, are here reſtored to their rightful owners. Nothing, in ſhort, ſeems to have eſcaped Dr. Warton's attention, which has either collateral connexion with, or even diſtinct relation to, the object of his enquiry. His work abounds alſo with miſcellaneous criticiſm, and literary anecdotes: of the laſt, it muſt be confeſſed, that ſome of them want the recommendation of novelty;—in that part of the work, we mean, which has been ſo long printed; they having, during that interval, found their way to the public through other channels of communication. In the midſt of ſuch variety of entertainment which this lively and digreſſive writer has provided for us, we are almoſt bewildered in the ſelection. Take, however, what he ſays on *dwelling in generalities*:

> 'Like ſome *lone* Chartreux ſtands the good old hall,
> *Silence* without, and faſts within the wall;
> No *rafter'd* roofs with dance and tabor ſound,
> No *noontide* bell invites the country round:
> Tenants with ſighs the *ſmokeleſs* tow'rs ſurvey,
> And turn th' unwilling ſteeds another way:
> *Benighted wanderers*, the foreſt o'er,
> Curs'd the *ſav'd candle*, and *unop'ning* door;
> While the *gaunt* maſtiff *growling* at the gate,
> *Affrights* the beggar, whom he longs to eat.

In

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In the worſt inn's worſt room, with *mat half*-hung,
The floors of *plaiſter*, and the *walls of dung*,
On once a *flock*-bed, but repair'd with *ſtraw*,
With *tape-ty'd* curtains, never meant to draw,
The *George* and *Garter dangling* from that bed
Where *tawdry yellow* ſtrove *with dirty red*,
Great Villers lies.———

'The uſe, the force, and the excellence of language, certainly conſiſts in raiſing *clear*, *complete*, and *circumſtantial* images, and in turning *readers* into *ſpectators*. I have quoted the two preceding paſſages as eminent examples of this excellence, of all others the moſt eſſential in poetry. Every epithet, here uſed, *paints* its object, and *paints* it *diſtinctly*. After having paſſed over the moat full of creſſes, do you not *actually* find yourſelf in the middle court of this forlorn and ſolitary manſion, overgrown with docks and nettles? And do you not hear the dog that is going to aſſault you?—Among the other fortunate circumſtances that attended Homer, it was not one of the leaſt, that he wrote before *general* and *abſtract* terms were invented. Hence his Muſe (like his own Helen ſtanding on the walls of Troy) points out every *perſon*, and *thing*, *accurately* and *forcibly*. All the views and proſpects he lays before us, appear as *fully* and *perfectly* to the *eye*, as that which engaged the attention of Neptune, when he was ſitting (Iliad, b. 13. v. 12.)

Τῷ ἵπ' ακροτατης κορυφης Σαμω ὑλησσης,
Θρηικιης· ὅθεν γαρ ἐφαινετο πασα μεν Ἰδη,
Φαινετο δὲ Πριαμοιο πολις, καὶ νηες Ἀχαιῶν.

'Thoſe who are fond of *generalities*, may think the number of *natural*, *little* circumſtances, introduced in the beautiful narration of the expedition of DOLON and DIOMED (Book the 10th) too *particular* and *trifling*, and below the dignity of Epic poetry. But every reader of a juſt taſte will always admire the *minute* deſcription of the helmet and creſt, at verſe the 257th; the clapping of the wings of the heron which they could not ſee; the *ſquatting* down among the dead bodies till Dolon had paſſed; Ulyſſes *hiſſing* to Diomed as a ſignal; the ſtriking the horſes with his bow, becauſe *he had forgotten* to bring his whip with him; and the innumerable circumſtances which make this narration ſo *lively*, ſo *dramatic*, and ſo *intereſting*. Half the Iliad and the Odyſſey might be quoted as examples of this way of writing. So different from the unfiniſhed, half-formed figures, preſented to us by many modern writers. How much is the pathetic heightened by Sophocles, when, ſpeaking of Deianira determined to deſtroy herſelf, and taking leave of her palace, he adds, a circumſtance that *Voltaire* would have diſdained!

——— Κλαιε δ' οργιναν οτε
Ϝαυσιν, ὁις ἐχρητο διυλαια παρος *.

Among the Roman poets, *Lucretius* will furniſh many inſtances of this ſort of ſtrong painting. Witneſs his portrait of a jealous man; Book the 4th, v. 1130.

Aut quod in ambiguo *verbum jaculata* reliquit;
Aut nimium *jactare* oculos, aliumve *tueri*
Quod putat, in vultuque videt *veſtigia* riſus.

* Trachiniæ, v. 922.

Of

Of Iphigenia going to be ſacrificed, at the moment, when,

—— mæſtum ante aras aſtare parentem
Senſit, & hunc propter ferrum *celare* miniſtros *.

Of Fear, in Book iii. V. 155.

Sudorem itaque & *pallorem* exiſtere toto
Corpore; & *infringi* linguam; vocemque aboriri;
Caligare oculos; *ſonere* aures; *ſuccidere* artus.

'Without ſpecifying the various *ſtrokes* of nature, with which Virgil has deſcribed the prognoſtics of the weather in his firſt Georgic, let us only conſider with what energy he has *enumerated* and *particularized* the geſtures and attitudes of his dying Dido. No five verſes ever contained more images, or images more *diſtinctly* expreſſed.

Illa *graves oculos* conata *attollere*, rurſus
Deficit; infixum *ſtridet* ſub pectore vulnus:
Ter ſeſe *attollens*, *cubitoque innixa* levavit,
Ter revoluta toro eſt: *oculiſque errantibus*, alto
Quæſivit cælo lucem, *ingemuitque* repertâ †

The *words* of *Virgil* have here painted the *dying* Dido, as *powerfully* as the pencil of *Reynolds* has done, when ſhe is juſt *dead*.

'But none of the Roman writers has diſplayed a greater force and vigour of imagination than TACITUS; who was in truth *a great poet*. With what an aſſemblage of maſterly ſtrokes has he exhibited the diſtreſs of the Roman army under *Cæcina*, in the firſt book of the Annals! Nox per diverſa inquies; cum barbari feſtis epulis, *læto cantu*, aut *truci* ſonore, ſubjecta vallium ac reſultantes ſaltus, complerent. Apud Romanos, *invalidi* ignes, *interruptæ* voces, atque ipſi paſſim *adjacerent* vallo, *oberrarent* tentoriis, inſomnes magis quam pervigiles, ducemque terruit *dira quies*. And what a ſpectre he then immediately calls up, in the ſtyle of MICHAEL ANGELO! Nam Quintilium Varum, *ſanguine oblitum*, & paludibus *emerſum*, *cernere* & *audire* viſus eſt, velut *vocantem*, non tamen *obſecutus*, & *manum intendentis* repulliſſe.

'A celebrated foreigner, the Count Algarotti, has paſſed the following cenſure on our poetry, as deficient in this reſpect.

"La poeſia dei populi *ſettentrionali* pare a me, che, generalmente parlando, conſiſta più di *penſieri*, che d' *immagini*, ſi compiaccia delle riflefſione equalmente che dei ſentimenti: non ſia coſi *particolareggiata*, e *pittoreſca* come e la noſtra. Virgilio a cagione d'eſempio rappreſentando Didone quando eſce alla caccio fa una tal deſcrizione del ſuo veſtimento, che tutti i ritrattiſti, leggendo quel paſſo, la veſtirebbono a un modo:

Tandem progreditur, magnâ ſtipante catervâ,
Sidoniam picto chlamydem circumdata limbo;
Cui pharetra ex auro, crines nodantur in aurum,
Aurea purpuream ſubnectit fibula veſtem.

Non coſi il MILTONO quando deſcrive la nuda belleza di Eva:

Grace was in all her ſteps, heav'n in her eye,
In every geſture, dignity and love.

* Book i. V. 21. † Æn. iv. 688.

Con

Con quella parole generale, e *aſtratte* idee di grazia, vieló, amore, e maeſtà non pare a lei che ognuno ſi formi in meate una Eva a poſta ſua *?"

'It muſt indeed be granted, that this paſſage gives no diſtinct and particular idea of the perſon of Eve; but in how many others has Milton drawn his *figures*, and expreſſed his *images*, with *energy* and *diſtinctneſs*?

Under a coronet his flowing hair
In curls on either cheek play'd; wings he wore
Of many a colour'd plume ſprinkled with gold;
His habit fit for ſpeed ſuccinct, and held
Before his decent ſteps a ſilver wand †.

Dire was the toſſing, deep the groans; DESPAIR
Tended the ſick, buſieſt from couch to couch;
And over them triumphant Death his dart
Shook, but delay'd to ſtrike ‡.

From his ſlack hand the garland, wreath'd for Eve,
Down dropt, and all the faded roſes ſhed;
Speechleſs he ſtood, and pale §!

And SPENCER, the maſter of MILTON, ſo much abounds in portraits peculiarly marked, and ſtrongly created, that it is difficult to know which to ſelect from this copious magazine of the moſt lively painting. The ſame may be ſaid of SHAKESPEARE; whoſe little touches of nature it is no wonder VOLTAIRE could not reliſh, who affords no example of this beauty in his *Henriade*, and gives no proofs of a *picturesque fancy*, in a work that abounds more in *declamation*, in moral and political reflections, than in poetic images; in which there is little *character* and leſs *nature*, and in which the author himſelf *appears throughout the piece, and is himſelf the hero of his poem.*

'I have dwelt the longer on this ſubject, becauſe I think I can perceive many ſymptoms, even among writers of eminence, of departing from theſe *true* and *lively*, and *minute*, repreſentations of Nature, and of *dwelling in generalities*. To theſe I oppoſe the teſtimony of, perhaps the moſt judicious and elegant critic among the ancients. Procul dubio qui dicit *expugnatam* eſſe civitatem, complectitur omnia quæcunque talis fortuna recipit: ſed in affectus minus penetrat brevis hic velut nuntius. At ſi *aperias* hæc quæ verbo uno incluſa erant, *apparebunt* effuſæ per domos ac templa *flammæ*, & *ruentium* tectorum fragor, & ex diverſis clamoribus unus quidem ſonus; *aliorum* fuga incerta; *alii* in extremo *complexu* ſuorum cohærentes, & infantium fœminarumque ploratus, & malè uſque in illum diem ſervati fato ſenes; tum illa profanorum ſacrorumque *direptio*, *efferentium* prædas, *repetentiumque* diſcurſus, & *acti* ante ſuum quiſque prædonem *catenati*, & conata *retinere infantem* ſuum *mater*, & ſicubi majus lucrum eſt, pugna inter victores. Licet enim hæc omnia, ut dixi, complectatur *everſio*, MINUS EST TAMEN TOTUM DICERE QUAM OMNIA ‖.

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* See his works. Leghorn, t. 8. † Par. Loſt, B. iii. V. 640.
‡ B. xi. V. 489. § B. ix. V. 892. ‖ QUINTILIAN, lib. viii. cap. 3.

Not-

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Notwithſtanding the principles that are here laid down, and which, indeed, are incontrovertible, ſome caution is neceſſary againſt carrying them too far; "great effects," according to the obſervation of an ingenious writer, "not being produced by minute details, but by the general ſpirit of the whole piece *." And it will admit of a doubt, whether minute repreſentations of Nature, though they are the ſoul of deſcriptive poetry, and add to and enliven the tender impreſſions of the pathetic, may not weaken the force of the ſublime.

To regulate the ſcale by which the comparative merit of poetical pretenſions is to be eſtimated, is one of the moſt difficult undertakings of criticiſm: ſomething of this kind is, however, attempted, and not unſucceſsfully, in the concluding pages of this work, in which the poetical qualifications of Pope are as candidly examined, as they are judiciouſly diſcriminated:

'Thus have *we* † endeavoured to give a critical account, with freedom, but it is hoped with impartiality, of each of Pope's works; by which review it will appear, that the *largeſt* portion of them is of the *didactic*, *moral*, and *ſatyric* kind; and conſequently, not of the moſt *poetic* ſpecies *of poetry*; whence it is manifeſt, that *good ſenſe* and *judgment* were his characteriſtical excellencies, rather than *fancy* and *invention*; not that the author of the *Rape of the Lock*, and *Eloiſa*, can be thought to want *imagination*, but becauſe his *imagination* was not his predominant talent, becauſe he indulged it not, and becauſe he gave not ſo many proofs of *this* talent as of the *other*. This turn of mind led him to admire French models; he ſtudied *Boileau* attentively; formed himſelf upon *him*, as *Milton* formed himſelf upon the Grecian and Italian ſons of *Fancy*. He gradually became one of the moſt correct, even, and exact poets that ever wrote; poliſhing his pieces with a care and aſſiduity, that no buſineſs or avocation ever interrupted: ſo that if he does not frequently raviſh and tranſport his reader, yet he does not diſguſt him with unexpected inequalities, and abſurd improprieties. Whatever poetical enthuſiaſm he actually poſſeſſed, he withheld and ſtifled. The peruſal of him affects not our minds with ſuch ſtrong emotions as we feel from *Homer* and *Milton*; ſo that no man of a true poetical ſpirit *is maſter of himſelf while he reads* them. Hence, he is a writer fit for univerſal perſual; adapted to all ages and ſtations; for the old and for the young; the man of buſineſs and the ſcholar. He who would think *Palamon* and *Arcite*, the *Tempeſt* or *Comus*, childiſh and romantic, might reliſh Pope. Surely it is no narrow and niggardly encomium to ſay, he is the great Poet of Reaſon, the *Firſt* of *Ethical* authors in verſe.

* See Jones's admirable Eſſay on the Arts commonly called Imitative, printed at the end of the volume of his Engliſh Poems.

† Why *we*? Dr. W. does not appear to have an aſſociate. To avoid an egotiſm, by uſing the plural number, is a method as clumſy as it is abſurd. Second-rate authors are much given to this filly affectation of modeſty; in which, it is to be feared, the example of ſuch a writer as Dr. W. will help to confirm them.

And

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And this ſpecies of writing is, after all, the ſureſt road to an extenſive reputation. It lies more level to the general capacities of men, than the higher flights of more genuine poetry. We all remember when even a *Churchill* was more in vogue than a *Gray*. He that treats of faſhionable follies, and the topics of the day, that deſcribes preſent perſons and recent events, finds many readers, whoſe underſtandings and whoſe paſſions he gratifies. The name of *Cheſterfield* on one hand, and of *Walpole* on the other, failed not to make a poem bought up and talked of. And it cannot be doubted, that the Odes of Horace which celebrated, and the ſatires which ridiculed, well-known and real characters at Rome, were more eagerly read, and more frequently cited, than the Æneid and the Georgic of Virgil.

'*Where* then, according to the queſtion propoſed at the *beginning of this Eſſay*, ſhall we with juſtice be authorized to place our admired POPE? Not, aſſuredly, in the ſame rank with *Spencer*, *Shakeſpeare*, and *Milton*; however juſtly we may applaud the *Eloiſa* and *Rape* of the *Lock*; but, conſidering the correctneſs, elegance, and utility of his works, the weight of ſentiment, and the knowledge of man they contain, we may venture to aſſign him a place, *next* to *Milton*, and *juſt* above *Dryden*. Yet, to bring our minds ſteadily to make this deciſion, we muſt forget, for a moment, the divine *Muſic Ode* of *Dryden*; and may perhaps then be compelled to confeſs, that though *Dryden* be the greater genius, yet *Pope* is the better artiſt.

'The preference here given to POPE, above other modern Engliſh poets, it muſt be remembered, is founded on the excellencies of his works *in general*, and *taken all together*; for there are *parts* and *paſſages* in other modern authors, in *Young* and in *Thomſon*, for inſtance, equal to any of POPE; and he has written nothing in a ſtrain ſo truly ſublime, as the *Bard* of *Gray*'

Before we diſmiſs this Article, it muſt be obſerved, that Dr. Warton, though often happy in the metaphors and analogical illuſtrations which he borrows from painting, introduces them with a frequency, not to ſay affectation, that ſavours too much of the pedantry of connoiſſeurſhip. His ſtyle, though clear and ſpirited, will poſſibly, to the faſtidious critic, appear in many inſtances (to uſe an expreſſion of his own) too familiar and *goſſiping*. And the rambling, deſultory manner in which he digreſſes into ſubjects of general criticiſm, ſhould have pointed out to him the neceſſity of an Index.

It muſt not be inferred, that by hinting at ſuch trivial deficiencies, we wiſh to detract from the merit of a work abounding with information, learning, and juſt principles of taſte.

ART. VI. *Cui bono?* or, an Inquiry, what Benefits can ariſe either to the Engliſh or the Americans, the French, Spaniards, or Dutch, from the greateſt Victories, or Succeſſes, in the preſent War? Being a Series of Letters, addreſſed to Monſieur Necker, late Controller General of the Finances of France. By Joſiah Tucker, D. D. Dean of Glocester. 8vo. 2s. Cadell. 1782.

THE principal deſign of this publication is to prove, that whichever way the preſent unhappy war may terminate,

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no party will be a gainer by it. With reſpect to the European powers, the Author's opinion may, in all probability, be right: for even ſuppoſing (what the Dean by no means will admit) that every commercial advantage is to be reaped by the power that may be ſucceſsful; yet what commercial advantages can be put in the ſcale to counterbalance that effuſion of human blood which a war, like this we are engaged in, muſt occaſion? The ſame reaſoning which is applied to the European powers, will not, however, extend to America. Though ſhe, no doubt, may have formed, and not unjuſtly, very flattering expectations of commercial advantages; yet theſe, however great, are, in her eſtimation, perhaps, but ſecondary conſiderations: her views are profeſſedly extended to a nobler object, the eſtabliſhment of that equal freedom, which, as it is the birthright of all, ſo it is the duty of all to aſſert. This is an object of ſuch magnitude, that, compared to it, the temporary calamities of war are but as the duſt of the balance. How far her ideas on this ſubject are juſt or erroneous, this is not the place to enquire: ſuffice it, that ſhe herſelf is perſuaded of the juſtice of her cauſe, and then victory muſt to her appear as the moſt fortunate of human events. But theſe anticipations of happineſs and freedom are, ſays this reverend politician, viſionary and deluſive. No ſooner, he tells us, will the Americans have eſtabliſhed their independency on the parent ſtate, than they will be enſlaved by their preſent rulers, the Members of Congreſs, who will govern them with a rod of iron. The moment they are at peace with England, they will quarrel among themſelves; and, with the fury of famiſhed wolves, they will endeavour to tear each other in pieces. Nay farther: in the courſe of a few years, thoſe, whom by their violence or their crimes they had compelled to migrate into the interior parts of the continent, will, after the manner of the Aſiatic and European Tartars, invade them with a numerous and irriſiſtible body of cavalry!!! With reſpect to trade, their ſituation will be ſtill more deplorable—but it would encroach too much upon ours, and the readers time, were we to follow this reverend fortune-teller through the whole of his malignant prophecy; in which our American brethren (for ſuch we hope ſtill to call them) are ſcarcely treated with Chriſtian charity: as a nation, they are repreſented as cruel, perfidious, and unjuſt; as individuals, little better than raſcals and ſharpers. It muſt be obſerved, however, that the Dean has had ſo much art, not to ſay decency, as to contrive for the ſputterings of his exaſperated venom not to come immediately from his own mouth, but from that of a patriotic American orator, who, he ſuppoſes, will on ſome future occaſion make uſe of an harangue ſuch as this which he has given him. His plan for a general pacification, which is the ſubject of his laſt letter, and which has been

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been retailed in moſt of the news-papers, is too chimerical to merit attention.

ART. VII. *An Eſſay concerning the Propriety and the Manner of cultivating, in Children and Youth, a Diſpoſition to, and of inſpiring them with an Inclination for, any particular Office, Profeſſion, Trade, or Employment, which Parents may think proper to make Choice of for them.* By William Pettman, of Sandwich, in Kent. 12mo. 2s. ſewed. Law. 1781.

WE know not but this Author may be right in the ſuppoſition, that greater ſtreſs is frequently laid on conſulting the inclination of children and youth, as to their future employment in life, than truth and reaſon will ſupport and juſtify. Some attention it may be right to pay to ſuch choice; but, at that early ſeaſon, youth, unleſs in ſome few excepted caſes, are but little qualified to determine on ſo important a point. This Writer's opinion may be collected from what follows: 'At ſo early an age, he ſays, as would be requiſite for the parent to make a final determination, the efforts of genius can but be few and trifling, and conſequently not much to be regarded or depended on. And if it really does ſo happen, "that many a man runs his head againſt a pulpit, who might have done his country excellent ſervice at a plough-tail *," it is in all probability owing much more to a want of induſtry, inclination, and ſtudy, in his profeſſion, than to any real deficiency of mind, or want of genius.'

Further, it is obſerved, in another place,—'an attachment to the genius of children, does not appear to be *attended* with all thoſe advantages, which are, in general, ſuppoſed to accrue *therefrom*. It being well known, that the labours of thoſe who purſue what their genius dictates, are ſeldom *attended* with profit. Very rarely indeed do they raiſe a man one degree above mediocrity. Very frequently do they render him obnoxious to inconveniencies and embarraſſments, from which he is unable to extricate himſelf.' Again it is remarked, 'The only teſt of genius is invention. Imitation, as it reſembles, ſo alſo may it be miſtaken for genius, but in reality it makes no part *thereof*. He who has nothing to boaſt of but what he has received from others, has diſcovered no ſigns of genius. He, therefore, who waits to diſpoſe of his children according to their genius, may perhaps leave them finally undiſpoſed of. A capacity to receive, retain, and underſtand any inſtructions that may be given, is, too frequently, miſtaken for genius. An intenſe application of mind is no leſs frequently miſtaken by the ſuperficial obſerver,

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* Dr. South.

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for dulneſs.—Labour and diligence, will provide a man with food and raiment; and induſtry, application, and perſeverance, will furniſh the mind with learning and knowledge: ſo that he who wants genius may want neither of theſe. This is a comfortable reflection, and will, in many reſpects, amply compenſate for the want of genius.—Ability is equally neceſſary in every line of life. Nor are we to ſuppoſe that men in general are ſo deſtitute of ability as they may appear to be. When a man, by purſuing the drift of his own inclinations, or by an habitual levity of diſpoſition, neglects the duties of his calling, to employ his talents on matters foreign to the proper buſineſs thereof, the effects of ſuch miſconduct are frequently attributed to the want of ability. Whereas, had he but made his inclinations ſubſervient to his knowledge and his duty, he might have paſſed without exception for a man poſſeſſed of very competent abilities: our notion of ability being generally formed from the knowledge which a man appears to have of the buſineſs, profeſſion, or calling, which he takes on him to follow. And indeed, a man's ability is founded in the proper application of his knowledge in the diſcharge of his reſpective duties: it being the union of knowledge, with practice, that conſtitutes ability. And ſuch are the abilities of children, that, at beſt, they are but lame and deceitful guides, and ſuch as will afford but little, if any aſſiſtance to the ſcrupulous parent; becauſe in thoſe early days, it is impoſſible for him to form an adequate judgment of what they may be, by what they then are capable of. The parent therefore muſt follow the dictates of common ſenſe and prudence in the diſpoſal of his child, and leave the reſult to Providence.'

From theſe extracts the Reader may form ſome judgment concerning this work. Let us add the following paſſages; 'In a word, the want of genius is ſeldom to be regretted in any courſe of life, where inclination excites a man to be diligent in the diſcharge of his duty. And inclination will ſeldom, if ever, be wanting in any courſe of life, if proper means have but been made uſe of by the parent, to beget and ſecure it in the child.' This is the point which our Author has principally in view.

'Our notions, ſays he, of education are too frequently confined to the learning and knowledge that is acquired at ſchool. This, however, is but a part of education. It is that part only which tends to qualify youth for ſome future occupation. The moſt important one, that of inſpiring them with a love of ſome one particular profeſſion, office, or trade, has, perhaps, hitherto been but little thought on, if not totally neglected. A want of attention this, that nothing can juſtify, ſo long as man is capable of acting with deliberation and deſign.'

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From conſiderations of this and the like kind, this Writer proceeds 'to point out the moſt effectual means of eſtabliſhing an early and a permanent influence over the paſſions and inclinations of children, in order to ſecure their attachment to ſuch purſuits as they are intended for,' which purſuits, he recommends, to propoſe to them as ſoon as poſſible, as the worthy object of their more particular regard.

The love of praiſe is a principle, for the cultivation of which Mr. Pettman warmly pleads; ſtrongly urging the parent to aim at exciting a ſpirit of emulation in the youthful boſom. In a degree this is certainly proper, but there may be an exceſs which will be followed by pernicious conſequences. A deſire to excel is laudable, if it means a deſire of making every poſſible improvement in the particular employment to which perſons are called: a mere deſire of excelling *others* may be accompanied with hurtful paſſions; and when a youth attains the end, his zeal for farther improvement may droop, till he ſinks into negligence and inactivity.

On the whole, the ſubject of this little volume muſt be acknowledged of great importance. The Writer's reflections are ſenſible and pertinent; though he is at times rather diffuſe, and does not give much attention to ſtyle. Parents and guardians, and youth too, may reap benefit from duly conſidering what he offers to their reflection. He laments, and it is to be lamented, that the early modes of education, both at home and at ſchools, are not ſeldom unfavourable to thoſe ſituations in which youth are likely to be afterwards placed: too frequently they are ſuch as tend to divert young minds from, or raiſe them above, thoſe occupations and purſuits to which, by circumſtances and ſtation, they are naturally and properly directed. Too often an indiſpoſition to ſuitable employments, and a fancied ſuperiority of genius, are nothing more than a love for indolence, extravagance and pleaſure. It will be happy if this, or any other publication, may be a means of correcting ſuch evils.

ART. VIII. *General Lloyd's Continuation of the Hiſtory of the War in Germany.* 4to. 1 l. 6 s. 6 d. Boards. With the Maps coloured, 1 l. 13 s. Hooper.

AFTER waiting ſeveral years, with ſome degree of impatience, for the proſecution of this much approved hiſtory, we are at length favoured with a volume, which is rather an *interruption* than a *continuation* of the work, as ſpecified in the title, and promiſed in a former part *. We have here, in the middle of the war, a volume of ſpeculations or theories on the

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* See REV. VOL. XXXV. Auguſt 1766.

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art in general, without a word more as yet of the promised history.

This might have passed very well, and these speculations would have been read with pleasure at the beginning or end of such a treatise; but now they rather produce disappointment, put us out of humour, and make us so much the readier to find fault, and join the cry against the arts of book-making or author-craft, which, when taken up as *a trade*, we should think unworthy the exertions of so reputable an officer, unless forced to it by 'dire necessity,' which would indeed be a very striking example of the bad fortune of great abilities, and of the ingratitude and illiberality of the many princes whom the General, as we learn, has served with great success and reputation.

We are sorry to see in this volume so many of those ideas, which may now be stiled military common-place, joined with what is obviously the result of long experience, deep reflection, and real genius;—together with some controverted and almost exploded opinions, mingled with the best and most evident principles of the art. We hope all this was not so contrived, as in many other works, merely for the purpose of swelling the volume, or making an additional one; nor shall we mend the matter much by supposing this a manœuvre, forming a part of some other design. If the General's talents, and those of many others, are not employed as they ought to be, it is evidently not sufficient for a nation to possess men of the greatest knowledge and virtue, if without a head, or method, fit to place, employ, and direct such members.

Our Author sets out with a long preface, which he had published before, to the first volume; and ends by risking some hasty opinions on the war in America—though he has never been there, and has formed his notions of it so dogmatically and inconsiderately, that we fancy they will be ridiculed by the officers who have served in that part of the world. This was not acting like a cautious General; and his chusing a line of operations (as he stiles it), or of penetration from Boston Streight to Albany, instead of some navigable river, &c. was incompatible with his own rules, which direct to the shortest, easiest, and safest lines, &c.—Permitting even one such careless idea to slip into a work, may do it more injury than the Author is perhaps aware of.

Thus, having vented some of our ill-humour, after farther perusal and candid reflection, we begin to discover in this volume very considerable merit; much good sense, real experience, and solid judgment;—just and great principles, such as form indubitable marks of true military genius. Though few may at first be disposed to search for these treasures, we fancy that

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that ſuch will be nearly the progreſſive ſentiments of moſt of his military readers, who have ſtudied their profeſſion.

It ſhould be conſidered that no work can be of equal merit throughout; that many good heads have been lately employed nearly in the ſame way; that we muſt therefore often meet with the ſame or ſimilar ideas; and that it was not to be expected that our Guiſchards, Mezeroys, Guiberts, Lloyds, &c. could keep quite clear of each other, while ſteering ſo nearly in the ſame courſe. Some repetition, common-place, &c. muſt ever be tolerated;—we ſhould recollect that men were probably born to differ as much as to agree; and that through the great varieties of opinion, lies the way to truth. Though we may not adopt all the opinions of our Author, either in politics, metaphyſics, morality, religion, &c. (for he touches on all ſubjects), yet it were well if we could profit by ſome of his excellent leſſons, and *learn* from ſuch *reſpectable* becauſe *practical* authority.

There certainly never was an age that furniſhed more inſtruction, of every kind, or a greater abundance of writers on every ſubject, than this:—but whether we are proportionably improved in conduct and virtue, is, we think, at leaſt doubtful. Though knowledge and virtue are not natural enemies, we ſee they are not inſeparable friends, as many have ſuppoſed. We have reaſon to ſuſpect, that the number of good Generals does not increaſe in proportion to that of the military authors, and that the age of fine writing is not infallibly that of the moſt virtue, and heroic action. There were probably many great poets before Homer; and before Ariſtotle and Plato, as great and uſeful philoſophers as either of them, though perhaps they could not write ſo well. The men who have done the greateſt and beſt things, have ſeldom been able to write an account of them.

We ſee that the general character and merits of the individuals that compoſe a nation may be of one kind, and that of its government of quite another. Numberleſs ſenſible and learned volumes may be written on war, policy, and government, while all are very badly conducted.—As our Author obſerves, a bad government deſtroys the reſources of the moſt powerful kingdoms.

The ſudden riſe, and more ſudden decline of this nation, amidſt ſuch ſtores of knowledge, arts, ſcience, and taſte, may form an inſtance, equally new and ſtriking, of the truth and application of theſe obſervations, and of our being, with all our learning, ſtill ignorant of, or unable to reduce to practiſe, the principles on which national ſtrength and proſperity depend; and the example may give riſe to new opinions on theſe ſubjects, which may laſt till driven out by others taken from other events.— Such is

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the progreſſion of human wiſdom and error! and our greateſt and beſt efforts muſt probably ever have a mixture of both. But it ſhould be engraven in the heart of every ſtateſman, that falſe principles can never be *adopted* with impunity: ſuch is the eternal moral connection of things. The cauſe once given, the effects muſt follow. At leaſt half the miſeries of the world have been owing to errors in government and policy:—both the good and bad principles, the right and wrong, go farther, and produce more conſequences, than the wiſeſt could ever yet foreſee. Errors and abuſes hang together like falſehoods, as in a chain; one lie creates a neceſſity for more: nay the conſequences of even *one* may be almoſt infinite. Men may be thouſands of years in diſcovering their error, and then flying to the other extreme, may continue vibrating for many ages between oppoſite errors and extremes. Nations may repeatedly ſink and revive, before they diſcover or ſettle on truth: and the people who, with their eyes open, permit blundering ſtateſmen to lead them the known way to ruin, and cannot be perſuaded to adopt any effectual remedy or preventative, are probably too far gone, and not to be ſaved, nor worth ſaving. Perhaps they muſt ſink on to ſome period, where they may be either again reſtored or wound up by ſome violent revolution, or failing in the attempt, plunge ſtill deeper into ſlavery, and become a province of ſome neighbouring power.

We are naturally led to ſuch reflections by our ingenious Author, who treats theſe and other ſubjects, connected with war and policy, in a maſterly manner.

This volume conſiſts of five parts, each divided into chapters, beſides the former preface. 1. Of the compoſition of armies. 2. The philoſophy of war. 3. Of the different ſpecies of governments, and their military characters. 4. Miſcellaneous: And, 5. Of the frontiers of the different nations of Europe.

In the ſhort ſpace ſince the invention of gun-powder, and ſince the moderns began to ſtudy the ancients, more alterations and improvements have been introduced into the art of war, as well as many other arts, than during perhaps 1000 years before. Moſt of our diſtinguiſhed generals have agreed in recommending ſome things which have not yet been adopted, nor fairly tried. Many have conſidered the preſent almoſt entire dependance on fire arms, and long thin lines, abandoning the pike and all other arms and methods, as rather unſafe, as haſty and premature, and done at a time before we knew, or could eſtimate the effects of fire arms. Latterly, ſince more adequate ideas of theſe effects have been acquired, and it is found that not above one ſhot in four hundred takes place, many begin to regret the diſuſe of hand weapons, of defenſive armour, and a thicker order, capable of more weight and vigour of attack: ſometimes by columns

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columns or pleſions;—all of which our Author joins to recommend.

It is not eaſy to account for theſe things being ſo often recommended and never tried. *The King of Pruſſia*, by aſſuming the lead in military matters, and knowing how to take advantage of that ſituation under which other nations have ſo readily acquieſced, has probably contributed not a little towards retarding the improvement of his neighbours in the art of war, by keeping them employed in ſuch trifling changes.—Moſt nations, without the ſame kind of genius and judgment at their head, have ſervilely imitated his inſtitutions and manœuvres, inſtead of forming their own on ſimilar or national principles; and have copied indiſcriminately the good and bad: thoſe peculiarly adapted to his circumſtances, with others, thrown out perhaps as a tub to the whale, purpoſely to amuſe his enemies, and imitators; and he has, by theſe and other means, ſucceeded wonderfully during theſe two wars.

Indeed, without a monarch of equal or ſimilar genius and application, a nation is perhaps ſafer by walking the plain track of imitation, than by attempting the wide and pathleſs field of invention, ſubject to the perpetual changes of ſucceeding commanders and favourites. No perſon, who ranks as a ſubject, is *ſure* of being equal to the taſk, or of being ſupported throughout in making any great national changes, eſpecially againſt former habits and prejudices. There are certain things, *military* in particular, which, once adopted by one nation, muſt be followed by the reſt of our European republic; and ſo far the imitation of each other becomes abſolutely neceſſary.

Our Author gives us ſome excellent leſſons on theſe, and other ſubjects, connected with war: ſome of which we ſhall endeavour to extract, in an abbreviated manner.

He calls an army an inſtrument which ſhould have the three requiſites of *ſtrength*, *agility*, and *univerſality*.

He maintains that ſucceſs depends moſt on the greateſt velocity.

He directs to mix cavalry and infantry in the line.

Though a partizan for cloſe fight, he rejects the *Roman ſword*. But we think it will probably again be found to be the beſt weapon for that purpoſe, if the art of war does not decline.

He ſays, that diſcipline ſhould be founded on national character, and not on fear. The cane may make a tolerable *ſlave*, but can never make a *hero*.

That chance has much more influence on the events of battles than human prudence.

That moſt engineers know only what they have been taught, whereas their art ſhould depend on the nature and face of countries, which are infinitely varied.

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He recommends firing by ranks, and the third, not the front rank, to begin—or ſometimes by files. But he thinks firing only uſeful when they cannot get at each other, as in defenſive war;—that the muſquet is the reſource of prudence and weakneſs;—that hand weapons are the arms of valour and vigour,—the one protractive, the other deciſive;—that we ſhould have both miſſile and hand weapons, if one cannot be made to ſerve as both;—that wars are not now deciſive, being only terminated by the want of means to go on;—that no kingdoms, being overturned, the ſubjects alone feel the calamities of war, while the monarch, ignorant of their miſeries, ſits down in peace, and enjoys his pleaſures, regardleſs of the ultimate event, becauſe it ſeldom affects the throne: he makes war to gratify his own caprice or ambition, or that of a favourite.

Our Author goes on to obſerve, that the art of war, which was ſimple and deciſive with the ancients, is complicated and ſcientific among the moderns;—that we ſtudy camps, poſitions, and lines more than they did;—that our armies of long thin lines are weak and inactive;—that a line of thirty battalions and fifty ſquadrons being five or ſix miles long, cannot move or attack together:—and that the order of three ranks, with only fire-arms, is defective in the three requiſites before mentioned.

Only huſſars, but not the reſt of the cavalry, he would allow to have muſkets. Velocity is of more importance than weight. Hence the Spaniſh cavalry are ranked among the beſt in Europe.

He points out many defects from our making the muſket the general inſtrument, and adapting to it the formation of troops and orders of battle. He propoſes a fourth rank, the talleſt, with twelve-feet pikes, a ſabre, and piſtols; all to have ſome defenſive armour, as a hat and cuiraſs of bend-leather, connected together with wire chains. The other three ranks to have a four-feet lance, inſtead of a bayonet, to fix on the piece.

The cavalry to have a ſeven-feet lance, a four-feet ſabre, and piſtols. The dreſs, arms, and exerciſe to be formed only with a view to health, and the purpoſes of war.

A battalion to conſiſt of 4 companies heavy = 512; and one company light = 200. In all = 7 or 800 men.

An army, of 60 battalions and 40 ſquadrons = 48,000; only one eighth or 5 or 600 of them to be cavalry, and only 100 foot and 40 horſe to reconnoitre. In order of battle, the battalions to be drawn up with intervals equal to their front; with 4 pounders and 7 or 8 inch howitzers on their flanks; with the light infantry to aim and act at liberty before, and the cavalry behind thoſe intervals; with only thirty or forty 12 pounders in batteries on choſen ſituations.

This army and order of battle ſeem to have ſeveral advantages over the preſent, and to reſemble more in ſtrength and activity

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activity that of the Romans: and ſomething of this kind may probably at length prevail, if Europe and the art of war do not decline.

When artillery and cavalry increaſe ſo as to keep the enemy at a diſtance, we fear it is too ſtrong an indication that the infantry and the military art itſelf are on the decline.

He ſays there were above 500 pieces of heavy artillery at the battle of Prague, and that they muſt coſt more than 40,000 foot.

He has three objections to a numerous artillery,—the expence; the number of horſes; and the delays.

To ſupport an army, he propoſes fixed quarters or barracks, with land. The cultivation, cloathing, &c. to be done by themſelves, women, old, wounded, and children. In ſhort, military colonies, which we fear would create a ſeparation between them and the reſt of the people, too favourable to that power which ſhould command them, unleſs all were ſufficiently mixed to form only one obvious intereſt, by giving to all the uſe of arms, and their turn to ſerve in ſuch regiments, quarters, and camps. But even then, without a variety of precautions, whoever commanded them, would command the whole nation:—and without ſome method of ſecuring the beſt poſſible commanding officers of corps, &c. (perhaps by election), this would produce a form of ſociety deſpotic and intolerable to themſelves and to the nation.

He aſſerts, that forty years peace does not atone for ſix years war; and that the Ruſſians, during their laſt war, raiſed above 300,000 men, for an army which was not 50,000 at the peace.

His philoſophy of war, though it may ſeem an affected title, contains many maſterly and well ſtudied obſervations.

That a general benevolence and affection create ſimilar ſentiments in others:—pride is ſullen and diſdainful,—vanity open and loquacious, to intemperance.—That rewards ſhould go beyond, and puniſhments below the mark; for no man is infallible, and errors muſt be forgiven.—That activity is only exerted during the interval between the time of wiſhing for and that of acquiring a thing, and hence only found in the intermediate claſſes.

We are not obliged to adopt all the ſpeculative opinions of our Author; and many will believe, that other motives may actuate men beſides the deſire of pre-eminence and glory. We cannot reaſonably expect a great General to be equally deep in philoſophy as in war, though his practical obſervations on men and things may be of more utility than all the theories of the ſchools.

He is juſtly ſurpriſed to find generals ſuppoſing fear to be the only principle of action in a ſoldier, as if he were an animal

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mal of a different ſpecies; for ſurely they will not acknowledge it as the motive of their own actions!

Wherever there is a certainty of the nobility obtaining the rewards and emoluments, and the equal certainty of not obtaining them in the other claſſes, the principles of heroiſm will be extinguiſhed in all.

A few republics have produced more great men than all the monarchies put together. In one, the utility of the whole, in the other, the favour of the prince, is the chief object.

A ſoldier's rewards and enjoyments ſhould be ſhort, and his hopes ever kept alive.

Our wants and dependance increaſe together, and produce a voluntary ſubmiſſion to thoſe who can gratify them; but when no advantage attends compliance, every command is an oppreſſion. Man has only a certain degree of ſufferance, beyond which lies deſpair; and that, with a little means and wiſdom, is invincible. Tremble, ye mighty monarchs, and beware; the effects of deſpair are terrible!—But this period of deſpair may arrive ſooner with ſome people than with others, according to their character for ſpirit, integrity, &c. *Ex.* The difference in this between a ſet of poor Jews and Engliſh of the ſame rank would be great. Our colonies had little to complain or deſpair about; but happily for them, and perhaps for mankind, they wiſely foreſaw and nobly exerted themſelves, to prevent the evils and oppreſſions before they came, when it would perhaps have been too late.

But he obſerves, that the exertions of revolters diminiſh with ſucceſs, and as their dangers leſſen, if no longer attacked and irritated. Had Tarquin,—had Spain, given the revolters time to cool, and diſſembled their reſentments, a more favourable opportunity would have offered, and perhaps the Roman and Dutch republics would never have exiſted.

Men truly animated with the fire of liberty are, he obſerves, ſuperior to thoſe who fight for the power and emoluments of a maſter.

He ſays, that no religion offers more powerful motives to action than the Mahometan, and none leſs than the Chriſtian, whoſe rewards are vague and incomprehenſible, its general tenor peace and ſubmiſſion, and therefore proper to promote the deſigns of tyranny and deſpotiſm; yet the ambition of its clergy has covered the earth with blood and ſlaughter.—That the attachment between the ſexes is much ſtronger in the lower and middling claſſes, than in the more elevated;—that women ſhould carefully ſtudy our ſocial as well as animal wants;—that could they be made the recompence of honourable actions, we ſhould ſee great exertions, in order to deſerve their eſteem and favour.

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He remarks that an Asiatic province is not a *society* connected by mutual ties and obligations, but a simple aggregation of individuals, like a flock of sheep, whose existence depends on the will of the *Pacha*.—That wherever the property is fixed and hereditary, some civil liberty must subsist. In Europe, industry hath produced a new order of men: the people became free, acquired riches, privileges, and power. A distribution of power into King, Lords, and Commons, seems the most perfect plan, if they can be kept separate and independent of each other. Such distribution was general in Europe for some centuries, till the executive power, the king's, destroyed the rest. By introducing standing armies, parade, and expence, he soon reduced the nobility to want and dependance: by acting constantly and systematically with the forces and revenues in hand, he reduced the whole to servitude. —That an occasional militia was long found sufficient: the crown, always inimical to liberty, pretended it was insufficient, and procured the raising and command of standing armies. Political liberty vanished, and civil liberty became precarious. The army is no longer a class in the state, but an instrument of power in the hands of the crown. When the class of the law is reduced to few, and easily intimidated and corrupted, a civil tyranny will ensue, as at Rome under the Cæsars. But armies will concur to enforce arbitrary power only to a certain length, unless the soldiers are entirely unconnected with the state; but even then, they are equally fatal to the nation and to the sovereign.

He says, That all armies degenerate by a long peace, and chiefly those of a *despot*;—but their attacks are violent and impetuous from irregularity, &c. and if you break, you are undone by their numerous horse.—But they are weak when attacked; and resistance diminishes as you approach the capital, where it vanishes: and that the armies of *monarchies* often want vigour, celerity, and consistency, unless when led by the monarch in person. The court, full of intrigue, is weak and fluctuating as the character of the favourites, who often rapidly change;—that a republican army must be a militia of citizens who cannot act far from their country, are sufficient for defence, and exert themselves in proportion as they are pressed;—that long and distant wars, supported only by money and mercenaries, brought Carthage into distress, and finally to destruction;—that when the different powers in a state are balanced, it will soon incline to the side of the executive power, unless it be kept entirely separate and independent of the legislative, and should in no case be a part of it;—that there can be no civil wars where the nobility have no influence over the people to unite them, which can only be done now by permanent motives of great importance;—and that the more extensive a country, the more easily is it defended—by its army being supplied from every

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every point, and the attackers only from one, who will be waſted by fruitleſs exertions more languid as repeated. If not decided in the beginning, it ſhould be given up.

On camps, marches, forming and opening columns, &c. he has ſome very good obſervations. He ſays, that the projecting points or baſtions of every place, ſituation, and country ſhould be fortified, and hence firſt attacked;——that it is beſt to encamp acroſs your enemy's flank, and act on his line of operations. To ſhorten the columns on almoſt all marches;—and that 100,000 light cavalry, like the Tartars, would lay all Europe waſte, in ſpite of our fine armies chained to their magazines and fortreſſes.

The line between the army and the place from whence it draws its ſupplies, he ſtiles *the line of operation*; on the choice and importance of which he is ſedulous and learned.

He thinks, that 50 or 60,000 men cannot ſubſiſt 100 miles within an enemy's country; and even 25,000 muſt either go to meet their convoy, diſperſe, or periſh, if their enemy can poſſibly keep the field: ſo that the ſhorteſt line of operation, and beſt protected muſt *cet. par.* at laſt prevail.

On an offenſive or invading war, he has likewiſe general leſſons which merit attention; though probably each caſe has ſomething ſo peculiar to itſelf, as to render it of little uſe to him who ſhould obſtinately or literally adopt it, without conſidering the particular circumſtances which commonly prevent the entire application of general rules.

Thoſe who contribute any thing towards rendering defenſive war equal or ſuperior to the offenſive, are friends to humanity. Our author takes great pains in pointing out the many advantages which the defenders of a country have over the attackers; and does not forget the old and excellent rule, *to ſkirmiſh often, and avoid a battle*; to act on the enemy's line of operations, cutting off his convoys, &c.—On the offenſive, he would only have a few light troops for obſervation; but on the defenſive, half the army might act as light troops.

The diviſion of the earth into kingdoms, &c. has been very variable. The diviſions of nature, and of compact, have been often diſregarded by the ambition, cruelty, and injuſtice of man; and theſe vices belong ſtill more to collections of men, or nations. From Fletcher of Saltoun, down to the preſent time, many have thought that Europe might be better divided for the good of mankind; but we know of none who have ſpeculated on better principles than he. Our Author too, we ſee, has many ideas on that ſubject; and his arrangement and examination of the preſent frontiers of the different European nations, opens a large field for military and political inveſtigation.

Such

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Such are ſome of our able General's leſſons and reflections, for the length or number of which we ſurely need not apologize, as they cannot be too much known and reflected on. Many of them are obviouſly written from actual obſervation and experience, which gives them a vaſt advantage over the ideas of writers who are only learned; and though he may ſometimes give us what might have been gueſſed or known before, we do not therefore conſider ſuch as repetitions or plagiariſms, but take every thing from ſuch men, with a degree of reſpect and attention, not to be granted to the merely *ſpeculative* or *fine* writer.

☞ Since the above was written, we are happy to ſee ſo ſtrong and unexpected a gleam of hope ariſe for the ſalvation of this country;—that the people are yet capable of adopting a remedy, and, we further hope, of obſtinately and ſteadily going on, through all its conſequences.

Art. IX. *Twelve Diſcourſes Introductory to the Study of Divinity, in which the Principles of the Chriſtian Religion are attempted to be laid down with Plainneſs and Preciſion.* By Edward Tatham, A. M. 8vo. 5 s. Boards. Richardſon, and Urquhart. 1780.

THE Author in the Introduction to his laſt Diſcourſe, gives a recapitulation of the leading ſubjects of this volume. We ſhall preſent our Readers with it, both as a ſpecimen of the *matter* and *manner* of theſe Sermons.

'Before we *cloſe* this *immortal* argument, let us draw together the heads of this compendious ſyſtem, and exhibit them in a ſingle point of view, in order to diſplay the END of our religion in the moſt ſtriking light, as well as the MEANS which are to conduct us to it.

'Happineſs in a future life is the end of religion. The human ſoul is the ſubject which is to enjoy it. God is the object from whom it muſt proceed.—We traced the will of God by the lights of conſcience, reaſon, and revelation; and by the ſame lights diſcovered man's native inability to perform it.——* God created him originally able both to know and to do his duty, and engaged to make him happy on the performance of it; this is the covenant of works.—His depravation was derived from the voluntary diſobedience of his primitive parents, whence ſin and death enſued with loſs of happineſs.——† The love of God interpoſed and projected the plan of man's redemption, by which his immortal attributes are reconciled, and our title to happineſs founded anew. He gave his eternal Son to take

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* Diſc. I. *Rom.* vi. 23. † II. *Rom.* v. 12. ‡ III. *Rom.* v. 18, 19.

upon

upon him our nature, and to discharge the condition of the covenant of works, by perfect obedience to his will. This is the foundation of the covenant of grace. Christ is the mediator of this new covenant, which office divides into three branches; that of prophet to teach men its conditions, and to give them the law of the gospel; that of priest to atone for their sins, and that of king to support them by his grace here, and to reign over them in glory hereafter.——* These extraordinary truths were communicated to the world by revelation, of which prophesies, miracles, &c. are the infallible test. The patriarchs and ancient Jews had them by promise divinely ascertained: Christians have them in actual enjoyment, confirmed by stronger evidences. The Holy Scriptures which contain this revelation, are proved to be ancient, authentic, and uncorrupted; and the writers of them have been capable and credible witnesses, and honest relaters of what they have advanced.—The condition of the covenant of grace, I mean the part incumbent on men, is divided into—† Faith—‡ Obedience— § and Repentance.——‖ And since these cardinal duties are above the Capacity of our native powers, our Saviour hath promised to assist our endeavours, by the influence of Divine grace, and to intercede with his Father in heaven.——He hath further appointed efficacious means by which we may apply for this spiritual assistance by the institutions—¶ of a holy worship—** baptism—†† and the eucharist.

'Such are the *extra*ordinary means, through which we are to advance to the end of our religion, and Christ, we plainly see is the only way to it.—This illustrious end, which is no less than the perfection and happiness of our immortal souls, commences in a future, unchangeable period, and in an unknown region, *situate beyond the barrier of the grave.* Incompatible with the unhallowed scenes of this world, the reward of our religion is reserved for a more perfect and exalted state. Its business is opened here, and here the *characters* which appear and disappear on the *stage* of life, receive their decisive *cast:* but its consummation reaches into a future world. Let us then lift up the veil which separates the mortal from the immortal state, and, by that infallible light held out by revelation, let us look at, and contemplate the issue of things. And since the high rewards which are promised to the righteous, and the punishments equally transcendant which are denounced against the wicked, are the immortal sanction which enforces every doctrine and precept of

* Disc. IV. *Hebr.* ii. 3, 4. † V. *John*, iii. 16. ‡ VI. 1 *Cor.* xii. 31. § VII. *Acts*, iii. 19. ‖ VIII. *John*, xiv. 16.
¶ IX. *Luke*, xv. 13. ** X. Gal. iii. 27. †† XI. 1 *Cor.* xi. 26.

our

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our religion; a review of them as they ſtand in the irreverſible decrees of God, may form no improper concluſion to theſe Diſcourſes. *Devote we*, therefore this occaſion to contemplate—* the reſurrection, future judgment, and the kingdom of the juſt.'

We imagine that this ſpecimen will not greatly prepoſſeſs the judicious Reader in favour of theſe Diſcourſes. The Author flatters himſelf too much, when he ſuppoſes that 'he hath had the good fortune to adopt a ſtyle that is ſimple, nervous, and ſuited to the ſubject.' It is too affected to be ſimple; and too verboſe to be nervous. On the whole, the predominant feature of theſe Diſcourſes is vanity; the next is orthodoxy;—both are enlivened with a certain degree of elegance and vivacity, which may paſs them off with *ſome* readers for *fine Diſcourſes.*

ART. X. *The Belle's Stratagem*; a Comedy, as acted at the Theatre Royal in Covent-Garden. By Mrs Cowley. 8vo. 1s. 6d. Cadell. 1782.

AND what, enquires a lady, was the Belle's Stratagem? We cannot give a more preciſe anſwer to that queſtion, or more properly commence our examination of the Comedy before us, than by tranſcribing a Scene in the firſt Act, which ſerves as a key to the reſt of the drama.

'*Enter* Letitia.

'*Letitia. (gives her cloak to her maid)* Order Du Queſne never to come again; he ſhall poſitively dreſs my hair no more. [*Exit Maid.*] And this odious ſilk, how unbecoming it is!—I was bewitched to chuſe it. *(Throwing herſelf on a ſopha, and looking in a pocket-glaſs, Mrs.* Racket *ſtaring at her.)* Did you ever ſee ſuch a fright as I am to-day?

'*Mrs. Rack.* Yes, I have ſeen you look much worſe.

'*Letit.* How can you be ſo provoking? If I do not look this morning worſe than ever I look'd in my life, I am naturally a fright. You ſhall have it which way you will.

'*Mrs. Rack.* Juſt as you pleaſe; but pray what is the meaning of all this?

'*Letit. (riſing)* Men are all diſſemblers, flatterers! deceivers!—Have I not heard a thouſand times of my air, my eyes, my ſhape—all made for victory! and to-day, when I bent my whole heart on one poor conqueſt, I have proved that all thoſe imputed charms amount to nothing;—for Doricourt ſaw them unmov'd—A huſband of fifteen months could not have examin'd me with more cutting indifference.

'*Mrs. Rack.* Then you return it like a wife of fifteen months, and be as indifferent as he.

'*Letit.* Aye, there's the ſting! The blooming boy, who left his image in my young heart, is, at four and twenty, improv'd in every grace that fix'd him there. It is the ſame face that my memory, and my dreams conſtantly painted to me; but its graces are finiſhed,

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* Diſc. XII. *Acts*, xvii. 30, 31.

and

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and every beauty heightened. How mortifying, to feel myſelf at the ſame moment his ſlave, and an object of perfect indifference to him!

'*Mrs. Rack.* How are you certain that was the caſe? Did you expect him to kneel down before the lawyer, his clerks, and your father, to make oath of your beauty?

'*Letit.* No; but he ſhould have look'd as if a ſudden ray had pierced him; he ſhould have been breathleſs! ſpeechleſs! for, oh! Caroline, all this was I.

'*Mrs. Rack.* I am ſorry you was ſuch a fool. Can you expect a man, who has courted, and been courted, by half the fine women in Europe, to feel like a girl from a boarding-ſchool? He is the prettieſt fellow you have ſeen, and in courſe bewilders your imagination; but he has ſeen a million of pretty women, child, before he ſaw you; and his firſt feelings have been over long ago.

'*Letit.* Your raillery diſtreſſes me; but I will touch his heart, or never be his wife.

'*Mrs. Rack.* Abſurd and romantic! If you have no reaſon to believe his heart pre-engaged, be ſatisfied; if he is a man of honour, you'll have nothing to complain of.

'*Letit.* Nothing to complain of! Heav'ns! ſhall I marry the man I adore, with ſuch an expectation as that?

'*Mrs. Rack.* And when you have fretted yourſelf pale, my dear, you'll have mended your expectation greatly.

'*Letit. (pauſing.)* Yet I have one hope. If there is any power whoſe peculiar care is faithful love, that power I invoke to aid me.

'*Enter Mr.* Hardy.

'*Hardy.* Well, now; wasn't I right? Aye, Letty! Aye, Couſin Racket! wasn't I right? I knew 'twould be ſo. He was all agog to ſee her before he went abroad; and, if he had, he'd have thought no more of her face, may be, than his own.

'*Mrs. Rack.* May be, not half ſo much.

'*Hardy.* Aye, may be ſo:—but I ſee into things; exactly as I foreſaw, to-day he fell deſperately in love with the wench, he! he! he!

'*Letit.* Indeed, Sir! how did you perceive it?

'*Hardy.* That's a pretty queſtion! How do I perceive every thing? How did I foreſee the fall of corn, and the riſe of taxes? How did I know, that if we quarrelled with America, Norway deals would be dearer? How did I foretel that a war would ſink the funds? How did I forewarn Parſon Homily, that if he didn't ſome way or other contrive to get more votes than Rubrick, he'd loſe the lecture-ſhip? How did I——But what the devil makes you ſo dull, Letitia? I thought to have found you popping about as briſk as the jacks of your harpſichord.

'*Letit.* Surely, Sir, 'tis a very ſerious occaſion.

'*Hardy.* Pho, pho! girls ſhould never be grave before marriage. How did you feel, Couſin, beforehand? Aye!

'*Mrs. Rack.* Feel, why exceedingly full of cares.

'*Hardy.* Did you?

'*Mrs. Rack.* I could not ſleep for thinking of my coach, my liveries, and my chairmen; the taſte of clothes I ſhould be preſented in, diſtracted

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distracted me for a week; and whether I should be married in white or lilac, gave me the most cruel anxiety.

'*Letit.* And is it possible that you felt no other care?

'*Hardy.* And pray, of what sort may your cares be, Mrs. Letitia? I begin to foresee now that you have taken a dislike to Doricourt.

'*Letit.* Indeed, Sir, I have not.

'*Hardy.* Then what's all this melancholy about? A'n't you going to be married? and, what's more, to a sensible man? and, what's more to a young girl, to a handsome man? And what's all this melancholy for, I say?

'*Mrs. Rack.* Why, because he *is* handsome and sensible, and because she's over head and ears in love with him; all which, it seems, your foreknowledge had not told you a word of.

'*Letit.* Fye, Caroline!

'*Hardy.* Well, come, do you tell me what's the matter then? If you don't like him, hang the signing and sealing, he sha'n't have ye; and yet I can't say that neither; for you know that estate, that cost his father and me upwards of fourscore thousand pounds, must go all to him if you won't have him: if he won't have you, indeed, 'twill be all yours. All that's clear, engross'd upon parchment, and the poor dear man set his hand to it whilst he was a-dying.—"Ah!" said I, "I fore-"see you'll never live to see 'em come together; but their first son "shall be christened Jeremiah after you, that I promise you."—But come, I say, what is the matter? Don't you like him?

'*Letit.* I fear, Sir—if I must speak—I fear I was less agreeable in Mr. Doricourt's eyes, than he appeared in mine.

'*Hardy.* There you are mistaken; for I asked him, and he told me he liked you vastly. Don't you think he must have taken a fancy to her?

'*Mrs. Rack.* Why really I think so, as I was not by.

'*Letit.* My dear Sir, I am convinced he has not; but if there is spirit or invention in woman, he shall.

'*Hardy.* Right, Girl; go to your toilette——

'*Letit.* It is not my toilette that can serve me: but a plan has struck me, if you will not oppose it, which flatters me with brilliant success.

'*Hardy.* Oppose it! not I indeed! What is it?

'*Letit.* Why, Sir—it may seem a little paradoxical; but, as he does not like me enough, I want him to like me still less, and will at our next interview endeavour to heighten his indifference into dislike.

'*Hardy.* Who the devil could have foreseen that?

'*Mrs. Rack.* Heaven and earth! Letitia, are you serious?

'*Letit.* As serious as the most important business of my life demands.

'*Mrs. Rack.* Why endeavour to make him dislike you?

'*Letit.* Because 'tis much easier to convert a sentiment into its opposite, than to transform indifference into tender passion.

'*Mrs. Rack.* That may be good philosophy; but I am afraid you'll find it a bad maxim.

'*Letit.* I have the strongest confidence in it. I am inspired with unusual spirits, and on this hazard willingly stake my chance for happiness. I am impatient to begin my measures. [*Exit* Letitia.'

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In the next interview, wherein Letitia endeavours to heighten Doricourt's indifference into diſlike, ſhe ſucceeds in her purpoſe; which is what we can hardly ſay for the Author: ſince that interview exhibits little more than a vapid imitation of the ideot behaviour of Maria in *The Citizen*. The Author indeed ſeems to ſink under the idea of imitation; and riſes proportionably, as it were by rebound, when ſhe proceeds to exhibit her heroine, in all her attractions, at the maſquerade. Mrs. Cowley is then triumphant, as well as Miſs Hardy; and we will tranſcribe the paſſage, as we cannot lay a more favourable ſpecimen of the comedy before our Readers:

'Doricourt *and* Letitia *come forward.*

'*Dor.* By Heavens! I never was charm'd till now.—Engliſh beauty—French vivacity—wit—elegance. Your name, my Angel!—tell me your name, though you perſiſt in concealing your face.

'*Let.* My name has a ſpell in it.

'*Dor.* I thought ſo; it muſt be *Charming.*

'*Let.* But if reveal'd, the charm is broke.

'*Dor.* I'll anſwer for its force.

'*Let.* Suppoſe it Harriet, or Charlotte, or Maria, or——

'*Dor.* Hang Harriet, and Charlotte, and Maria—the name your Father gave ye!

'*Let.* That can't be worth knowing, 'tis ſo tranſient a thing.

'*Dor.* How, tranſient?

'*Let.* Heav'n forbid my name ſhould be *laſting* till I am married.

'*Dor.* Married! The chains of Matrimony are too heavy and vulgar for ſuch a ſpirit as yours.——The flowery wreaths of Cupid are the only bands you ſhould wear.

'*Let.* They are the lighteſt, I believe; but 'tis poſſible to wear thoſe of marriage gracefully.—Throw 'em looſely round, and twiſt 'em in a True-Lover's Knot for the Boſom.

'*Dor.* An Angel! But what will you be when a Wife?

'*Let.* A Woman.—If my huſband ſhould prove a Churl, a Fool, or a Tyrant, I'd break his heart, ruin his fortune, elope with the firſt pretty Fellow that aſk'd me—and return the contempt of the world with ſcorn, whilſt my feelings prey'd upon my life.

'*Dor.* Amazing! [*Aſide*] What if you lov'd him, and he were worthy of your love?

'*Let.* Why, then I'd be any thing—and all!—Grave, gay, capricious—the ſoul of whim, the ſpirit of variety—live with him in the eye of faſhion, or in the ſhade of retirement—change my country, my ſex,—feaſt with him in an Eſquimaux hut, or a Perſian pavilion—join him in the victorious war-dance on the borders of Lake Ontario, or ſleep to the ſoft breathings of the flute in the cinnamon groves of Ceylon—dig with him in the mines of Golconda, or enter the dangerous precincts of the Mogul's Seraglio—cheat him of his wiſhes, and overturn his empire, to reſtore the Huſband of my Heart to the bleſſings of Liberty and Love.

'*Dor.* Delightful wildneſs! Oh, to catch thee, and hold thee for ever in this little cage! *Attempting to claſp her.*

'*Let.*

'*Let.* Hold, Sir! Though Cupid muſt give the bait that tempts me to the ſnare, 'tis Hymen muſt ſpread the net to catch me.

'*Dor.* 'Tis in vain to aſſume airs of coldneſs—Fate has ordain'd you mine.

'*Let.* How do you know?

'*Dor.* I feel it *here.* I never met with a woman ſo perfectly to my taſte; and I won't believe it form'd you ſo, on purpoſe to tantalize me.

'*Let.* This moment is worth my whole exiſtence. [*Aſide.*

'*Dor.* Come, ſhew me your face, and rivet my chains.

'*Let.* To-morrow you ſhall be ſatisfied.

'*Dor.* To-morrow! and not to-night?

'*Let.* No.

'*Dor.* Where then ſhall I wait on you to-morrow?——Where ſee you?

'*Let.* You ſhall ſee me in an hour when you leaſt expect me.

'*Dor.* Why all this myſtery?

'*Let.* I like to be myſterious. At preſent be content to know that I am a Woman of Family and Fortune. Adieu!

'*Enter* Hardy.'

'*Har.* Adieu! Then I am come at the fag end. [*Aſide.*]

'*Dor.* Let me ſee you to your carriage.

'*Let.* As you value knowing me, ſtir not a ſtep. If I am follow'd, you never ſee me more. [*Exit.*'

Moſt of the fable, that relates to Lætitia's ſtratagem, is conducted with adroitneſs, elegance, and vivacity; but there is unfortunately grafted on it, after the manner of our late comedies, an underplot, which divides the intereſt, and interrupts the current of the ſtory. The idea of the character of Sir George Touchwood, with the little circumſtance of his jealous cruelty to the bird, is, if we recollect, taken from the *Contes Moraux* of Marmontel; but, borrowed or original, the intereſts of Sir George and his Lady might have been more advantageouſly diſplayed, and had better have been made the ground of a ſeparate drama, than thus interwoven with the adventures of Miſs Hardy.

In regard to the *manners* and *dialogue*, though the play contains many lively traits of character, as well as lucky hits of wit and humour, yet they do not ſeem to proceed from a perſon familiarly acquainted with the habits of high life, or the converſation of men; the repreſentations of both which the Author ſeems to have gathered from novels and news-papers, rather than to have tranſcribed them from the book of Nature. Some of the dialogue is indeed in a ſtyle that we never before met with in any writings, or any converſation. 'I could (ſays Sir George Touchwood) weep over that purity, expoſed to the ſullying breath of faſhion, and the *ton*, in whoſe *latitudinary vortex* chaſtity herſelf can ſcarcely move unſpotted!'

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The characters are not all diſcriminated. Thoſe of the Heroine, Doricourt, and Hardy, are pre-eminent. On the whole, the Comedy of *The Belle's Stratagem* approaches much nearer to dramatic excellence, than any other piece yet produced by Mrs. Cowley.

ART. XI. *Scottiſh Ballads.* Small 8vo. 2s. 6d. ſewed. Nichols. 1781.

BESIDES a corrected edition of ſuch tragic Ballads as are to be met with in former collections, this publication contains four others, that have hitherto been preſerved only by tradition, and a ſecond Part or continuation of the beautiful fragment of Hardyknute. For the recovery of this laſt the Editor acknowledges himſelf indebted to the *memory* of a Lady. The Public will recollect that it was to ſomething more than to the memory of a Lady they were indebted for the former Part *. Our Editor, however, ſturdily denies *the poſſibility* of Mrs. Wardlaw, or, indeed, any one of modern times, having that ſhare in its production which Dr. Percy, and all competent and impartial judges, have hitherto ſuppoſed, 'That ſhe did not refuſe the name,' ſays he, 'of being the original compoſer is a ſtrange argument: would not the firſt poet of Europe think it added to his reputation?' We are as ready as the Editor to think it would: but it implies a ſtrange opinion of the ſpirit and honeſty of ſuch poet, to ſuppoſe he would ſubmit to be indebted for his reputation to *a lye*. But even though the antiquity of the former Part reſted upon the moſt immoveable baſis, we ſhould have had many doubts reſpecting the authenticity of this; which, though not without merit, is evidently the production of a very inferior hand.

As the Reader may perhaps wiſh to have ſome ſpecimen of theſe reliques of traditional poetry, we ſhall lay before them the following; which, however, as far as its antiquity is concerned, muſt be taken upon the faith of the Editor.

'THE DEATH OF MENTEITH.

'Shrilly ſhriek'd the raging wind,
And rodelie blew the blaſt;
We awſum blink, throuch the dark ha,
The ſpeidy lichtning paſt.

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* See Reliques of ancient Engliſh Poetry, Vol. II. p. 87. See alſo the ſame work, Vol. III. p. 98. l. 109, where the Reader will find in the ballad of Child Maurice, or as it is, perhaps, improperly ſtiled, Gill Maurice, a ſtanza and half which the preſent Editor has omitted, as the interpolation of a modern and very inferior hand; but ſurely without reaſon.

'O hear

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' O hear ye nae, frae mid the loch,
' Ariſe a deidly grane?
' Sae evir does the ſpirit warn,
' Whan we ſum dethe maun mane,

' I feir, I feir me, gude Sir John,
' Ye are nae ſafe wi me;
' What wae wald fill my hairt gin ye
' Sold in my caſtle drie!'

" Ye neid nae feir, my leman deir,
" I'm ay ſafe whan wi thee;
" And gin I maun nae wi thee live,
" I here wad wiſh to die.

' His man cam rinning to the ha
Wi wallow cheik belyve:
' Sir John Menteith, your faes are neir,
' And ye maun flie or ſtrive.

" What count ſyne leids the cruel knicht?"
' Thrie ſpeirmen to your ane:
' I red ye flie, my maſter deir,
' We ſpeid, or ye'll be ſlain.'

" Tak ye this gown, my deir Sir John
" To hide your ſhyning mail:
" A boat waits at the hinder port
" Owr the braid loch to ſail."

" O whatten a piteous ſhriek was yon
" That ſough'd upo my eir?"
' Nae piteous ſhriek I trow, ladie,
' But the rouch blaſt ye heir.'

They ſocht the caſtle, till the morn,
Whan they were bown'd to gae,
The ſaw the boat turn'd on the loch,
Sir John's corſe on the brae.'

Prefixed to theſe Ballads are two introductory Diſſertations; on the Oral Tradition of Poetry, and on the Tragic Ballad. They tell us a great deal about Ægypt and Oſiris, and the Magi and Moſes, and Deborah and the Druids, &c. with erudite references to Ariſtot.; Scalig.; Dubos; Trapp; Burke; Herodot.; Diodor. Sicul.; Jambl. de vit. Pythag.; Ælian. Var. Hiſt.; Ammian. Marcel.; Saxo Grammat.; Jo. Mag. Forſæ.; Jones Comment. Antiq. Hibern.; Diſſert. de Bar.; Rouſſeau Dict. de Muſ.; Hickes Ling. Vet. Theſ.; Le Clerc Biblioth. Univ.; Ol. Worm.; Macpherſon, &c. &c. &c. And what is all this diſplay of moſt profound and marvellous erudition to prove? Why, that before men could write, they truſted to their memories; and that oral tradition is both ſafe and eaſy; and, *ergo* (for this ſeems to be the principal, though concealed, drift of the whole), that the long poems of Oſſian have been *faithfully* tranſmitted down to us. Be it ſo: as we mean not, at preſent, to take any deciſive part in

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the Oſſianian controverſy, we ſhall not preſume to diſpute any thing that may relate to it; yea, even though it ſhould pleaſe Mr. Macpherſon to tranſlate (which, for ought we know, he may do) forty volumes more from the ſame authentic materials from which he has tranſlated his Fingal and Temora.

There is ſomething ſo ſingularly modeſt in the following paragraph, that it might be injuſtice, both to the Author and our Readers, to with-hold it: '*We may laugh at Sir Iſaac Newton*, as we have at Deſcartes; but we ſhall always admire a Homer, an Oſſian, or a Shakeſpeare.' At what may the admirers of Oſſian NOT laugh? in ſhort, what may the Admirers of Oſſian NOT do?

ART. XII. *An Archæological Epiſtle to the Reverend and Worſhipful Jeremiah Milles*, D. D. Dean of Exeter, Preſident of the Society of Antiquaries, and Editor of a ſuperb Edition of the Poems of Thomas Rowley, Prieſt. To which is added a Gloſſary, extracted from that of the learned Dean. 4to. 1s. Nichols, Walter, &c. 1782.

THE reverend and worſhipful Editor of Rowley hath laid himſelf ſo open to the ſhafts of wit, that if he had eſcaped, it would have been almoſt as wonderful as the Cauſe he hath undertaken to defend. Unluckily for the Dean, his Opponents cannot be repulſed by the *ſame* weapons with which they have aſſaulted him. A critic, who thinks the Poems attributed to Rowley to be modern, has an ample field for ridicule; for there can ſcarcely be a more laughable circumſtance imagined, than the deluſion and gravity of thoſe learned gentlemen who have defended their antiquity. The nature of their argument obliges them to be grave. They dare not laugh, even in ſelf-defence. And ſo mortifying is the poſt they have taken, that while they hold it, the laugh muſt be againſt them; and if they are determined to maintain it, they muſt aſſume a graver and ſtill graver countenance, till ſolemnity, ſtrained beyond its own powers, ſuddenly gives way; and HE who thought he looked important to the world, feels how fooliſh he looks to himſelf!

To the *really* judicious part of mankind it will be no recommendation of wit to ſay, that with the *generality* it hath the advantage of argument; and that the beſt reaſons have loſt their effect on the public, only becauſe the chance of literary war hath turned the weapons of ridicule on them. The learned Dean cannot avail himſelf of ſuch conceſſions as theſe; for, unfortunately for him, in the preſent inſtance, *Truth* ſeems to be on the ſide of *Wit*; and *Reaſon* and *Ridicule* only ſerve, in the controverſy concerning Rowley, to lend their cordial aſſiſtance to each other.

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In the preface to this little poem, the Reader will find much food for laughter, furniſhed at the expence of more doctors than one: and the comparative merits of *archæologic* and *lexiphanic* lore are eſtimated with that pleaſant irony, which frequently cuts deeper into a bad argument, than the graveſt reaſoning, or the moſt poignant ſatire.

The ingenious Author concludes his *ironical panygeric* on archæological learning in the following manner:

'But the laſt and beſt thing I ſhall mention is, that great and unſpeakable emolument which the Anglo-Saxon prefix *y*, brings to a neceſſitated verſifier; as *ypraunсing* for *praunсing*, *ymunging* for *munging*, &c. By having this always at his beck, that poet who cannot write a ſmooth line in any given number of ſyllables, deſerves, in my opinion, never to write a line at all. For this dear little *y* comes and goes juſt as one pleaſes, and may be truly called the archæological poet's toad-eater. In ſhort, with a little variation, we may apply that eulogy to it which Dryden has given to St. Cecilia's muſic: it hath

'Enlarg'd the former, narrow bounds,
And added length to *any* ſounds.

Such, with a great many more, are the advantages that attend this ſtate of poetry. It is not, therefore, I think, greatly to be wondered at, that either a prieſt of the 15th century, or a boy of fifteen years of age (take which you pleaſe), ſhould write with greater facility at leaſt, if not greater ſpirit, than thoſe miſerable vernacular poets, who are ſo poor, comparatively, in point of rhime, that they have not one to throw at a dog: who are tied ſo tight to the whipping-poſt of grammar, and fixed ſo faſt in the ſtocks of orthography, that they have hardly an idea at liberty; and which is worſt of all, cannot eke out a halting line by any other method than a totally differing expreſſion. Oh! if you reflect coolly on theſe things, my dear brethren of the quill, I am fully perſuaded, that all of you, like me, will ſwear Archæologiſts.

'Having thus curſorily ſhewn what great benefits this ſtyle confers upon writers, I might now proceed to prove what ſuperior delectation it affords to readers. But here I am foreſtalled by the learned Dean, who in his Preliminary, and all his other maſterly diſſertations on the works of my predeceſſor, hath irrefragably proved the point. Indeed, as Preſident of the Society of Antiquaries, and Editor of their valuable *Archæologia*, he has, I think, an abſolute preſcriptive right to differ on this ſubject. I am not, therefore, without my hopes, that he will one day comment on the following epiſtle, which, if it wants any thing, I am bold to ſay, wants only the illuſtrative notes of ſo ſagacious an editor.

'P. S. I have lately conceived, that as Dryden, Pope, &c. employed their great talents in tranſlating Virgil, Homer, &c. that it would be a very commendable employment for the poets of the preſent age to treat ſome of the better ſort of their predeceſſors, ſuch as Shakeſpeare and Milton, in a ſimilar manner, by putting them into archæological language. This, however, I would not call *tranſlation*, but *tranſmutation*, for a very obvious reaſon. It is, I believe

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lieve, a ſettled point among the critics, with Dr. Johnſon at their head, that the greateſt fault of Milton (excluſive of his political tenets) is, that he writ in blank verſe. See then, and admire, how eaſily this may be remedied.

'PARADISE LOST, B. I.

Offe mannes fyrſte bykrous volunde wolle I ſinge,
And offe the fruicte offe yatte caltyſnyd tre
Whoſe lethal taſte into thys worlde dydde brynge
Bothe morthe and tene to all poſteritie.

How very near alſo (in point of dramatic excellence) would Shakeſpeare come to the author of *Ælla*, if ſome of his beſt pieces were thus tranſmuted! As, for inſtance, the ſoliloquy of Hamlet, "*To be, or not to be.*"

To blynne or not to blynne the denwere is;
Gif it be bette wythin the ſpryte to beare
The bawſin ſloes and tackels of dyſtreſſe,
And by forloyning amenuſe them clere.

But I throw theſe trifles out only to whet the appetite of the reader, for what he is to feaſt on in the ſubſequent pages.'

The 'Epiſtelle to Doctoure Milles,' (as the ſecond title gives it) is a moſt ſucceſsful imitation of Chatterton's mode of diſguiſing modern poetry, to make it bear the appearance of antiquity; and if its merit is to be eſtimated in proportion to the number of obſolete terms and quaint phraſes which may be found in it, the boy of Briſtol is, we think, fairly foiled on his own ground, and with his own weapons too!

As a ſpecimen of our Author's happy talent in this line, we will preſent our Readers with the two firſt ſtanzas of his '*Epiſtelle.*'

'As whanne a gronſer [1] with ardurous [2] glowe,
Han [3] from the mees [4] liche [5] ſweltrie [6] ſun ariſt [7],
The lordynge [8] toad awhaped [9] creepethe ſlowe
To hilte [10] his groted [11] weam [12] in mokie [13] kiſte [14];
Owlettes yblente [15] alyche dooe flizze [16] awaie,
In ivye-wympled [17] ſhade to glomb [18] in dipe diſmaie.

II.

So dygne [1] Deane Mylles, whanne as thie wytte [2] ſo rare
Han Rowley's amenuſed [3] fame chevyſed [4],
His foemenne [5] alle forlette [6] theyre groſſiſh [7] gare,
Whyche in theyre houton ſprytes [8] theie han devyſed:
Whanne thee theie ken [9] wythe poyntel [10] in thie honde,
Enroned [11] lyche an lace [12] fell, or lyche a burly-bronde [13].'

EXPLANATION.

STANZA I. [1] *A meteor.* [2] *Burning.* [3] *Hath.* [4] *Meadows.* [5] *Like.* [6] *Sultry.* [7] *Aroſe.* [8] Standing on his hind legs, rather *heavy, ſluggiſh.* [9] *Aſtoniſhed.* [10] *Hide.* [11] *Swelled.* [12] *Womb* or *body.* [13] *Black.* [14] *Coffin.* [15] *Dazzled.* [16] *Fly away.* [17] *Ivy-mantled.* [18] *Frown.*

STANZA II. [1] *Worthy* or *glorious.* [2] *Wiſdom.* [3] *Diminiſhed* or *injured.* [4] *Reſtored.* [5] *Enemies.* [6] *Relinquiſh.* [7] *Uncivil cauſe.* [8] *Haughty Souls.* [9] *See.* [10] *Pen.* [11] *Brandiſhed.* [12] *Sword.* [13] *Furious falchion.*

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After wearing this antique guiſe through fourteen ſtanzas, the poet drops it very gracefully, and appears in a modern dreſs, which fits on him with eaſe and elegance.

' —— each line ſhall flow as ſweet and clear
As Rowley's ſelf had writ them in his roll,
So they perchance may ſooth thy ſapient ear,
If aught but obſolete can touch thy ſoul.
Poliſh'd ſo pure by my poetic hand,
That kings themſelves may read, and courtiers underſtand.

XVI.

O mighty Milles, who o'er the realms of ſenſe
Haſt ſpread thy murky antiquarian cloud,
Which blots out truth, eclipſes evidence,
And taſte and judgment veils in ſable ſhroud,
Which makes a beardleſs boy a monkiſh prieſt,
Makes Homer ſtring his lyre, and Milton ape his jeſt.

XVII.

Expand thy cloud ſtill broader, wond'rous Dean!
In pity to thy poor Britannia's fate,
Spread it her paſt and preſent ſtate between,
Hide from her memory that ſhe e'er was great;
That e'er her trident aw'd the ſubject ſea,
Or e'er bid Gallia bow the proud, reluctant knee.

XVIII.

Tell her, for thou haſt more than Mulgrave's wit,
That France has long her naval ſtrength ſurpaſt,
That Sandwich and Germaine alone are fit
To ſhield her from the deſolating blaſt;
And prove the fact as Rowley's being clear,
That loans on loans and loans her empty purſe will bear.

XIX.

Bid all her Lords, obſequious to command
As Lords that beſt befit a land like this,
Take *valiant* Viſcount Sackville by the hand,
Bid Biſhops greet him with a holy kiſs,
For forming plans to quell the rebel tribe,
Whoſe execution foil'd all bravery and all bribe.

XX.

Teach her, two Britiſh armies both ſubdued,
That ſtill the free American will yield,
Like Macbeth's witch bid her " ſpill much more blood,"
And ſtain with brethren's gore the flooded field.
Nor ſheath the ſword, till o'er one little iſle,
In ſnug domeſtic pomp her King ſhall reign and ſmile.

XXI.

So from a dean'ry " riſing in thy trade,"
And puff'd with lawn by Byſhoppe-millanere[1],

EXPLANATION.

[1] Byſhoppe-millanere:—the word is formed from horſe-milliner (Vid. Rowley's Ballad of Charitie), and means the *Robe-maker*, or *Sempſtreſs* of *the Lords Spiritual*.

Ev'n

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Ev'n glommed [2] York, of thy amede [3] afraid,
At Lollard's [4] tower with spyryng [5] eye shall peer
Where thou, like Ælla's spryte, shalt glare on high,
The triple crown to seize, if old Cornwallis die.

'All Readers (says our ingenious and witty Author) will, I trust, applaud this concluding stanza, which returns to the style in which the Epistle began, in judicious subserviency to the rule of Horace.

——— *servetur ad Imum*
Qualis ab incepto processerit, & sibi constet.'

From the spirit and style of this little piece we should be inclined to attribute it to the author of the Heroic Epistle to Sir William Chambers. It discovers the same freedom of political principles; the same acute and spirited irony; and may in some respects vie with that admired poem in pointedness of expression, and facility of numbers.

EXPLANATION.

[2] *Sullen, cloudy,* or *dejected.* [3] *Preferment.* [4] *The highest tower in the palace of Lambeth.* [5] *Aspiring,* or *ambitious.*

ART. XIII. *An Essay on the Law of Bailments.* By William Jones, Esq; of the Middle Temple. 8vo. 2*s.* Dilly 1781.

FEW persons are apprized of the nature and extent of this practical branch of the law of England, and yet perhaps there is hardly any part of our law which enters more into common life, or is more necessary to be known by every rank and condition of men. If we are compelled to smile at the simplicity of the honest man who discovered, to his great surprize, that he had talked prose all his life, without knowing it, we cannot but remark how many persons are involved in the doctrine of BAILMENTS, who perhaps never so much as heard of the term. Mr. Jones defines it to mean 'a delivery of goods on a condition, expressed or implied, that they shall be restored by the bailee to the bailor; or, according to his directions, as soon as the purpose for which they were bailed shall be answered:' he justly observes, that there is hardly a man of any age or station who does not every week, and almost every day, contract the obligations, or acquire the rights, of a *hirer* or a *letter to hire,* of a *borrower* or a *lender,* of a *depositary* or a person *depositing,* of a *commissioner* or an *employer,* of a *receiver* or a *giver in pledge:* and 'what can be more absurd, adds he, as well as more dangerous, than frequently to be bound by duties, without knowing the nature or extent of them, and to enjoy rights of which we have no just idea? Nor must it ever be forgotten, that the contracts above mentioned are among the principal springs and wheels of civil society; that, if a want of mutual confidence, or any other cause, were to weaken them, or obstruct their motion, the whole machine

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machine would inſtantly be broken to pieces: preſerve them, and various accidents may ſtill deprive men of happineſs; but deſtroy them, and the whole ſpecies muſt infallibly be miſerable. It ſeems therefore aſtoniſhing, that ſo important a branch of juriſprudence ſhould have been ſo long and ſo ſtrangely unſettled in a great commercial country; and that, from the reign of Elizabeth to the reign of Anne, the doctrine of bailments ſhould have produced more contradictions and confuſion, more diverſity of opinion and inconſiſtency of argument, than any other part, perhaps, of juridical learning; at leaſt, than any other part equally ſimple.'

After this handſome diſplay of the importance of the ſubject, in which ſomething muſt be allowed to the warmth of fancy, and ſomething to a proper addreſs of the Writer in conciliating his Reader's attention to a dry ſyſtem of law, he proceeds to treat the ſubject with the ſkill of a maſter.

It is evident, that whoever has the goods of another delivered to him upon a truſt to reſtore them, is under a legal, as well as a moral, obligation to take care of them; and is reſponſible to the owner, if they are either loſt or damaged through his default: but the degree of care that he is bound to beſtow varies with the nature of the contract or bailment. In ſome caſes he is anſwerable at all events, in others for ordinary, and in others for groſs neglect; and good ſenſe and common honeſty will portion the reſponſibility to the truſt, with as nice a diſcrimination of circumſtances as *tomes of caſuiſtry*, or the diſtinctions of a thouſand commentators, can do. In making this obſervation, we do not mean to throw any reflection on Mr. Jones's ingenious and learned performance. He has treated the ſubject with all the perſpicuity and grace of which it is ſuſceptible; and the luminous method he has purſued (firſt, of tracing it *analytically*, or to the principles of natural reaſon; then *hiſtorically*, by ſhowing the harmony with which theſe principles have been recognized by the Roman, Engliſh, and other laws, and when properly underſtood; and laſtly, *ſynthetically*, by recapitulating the doctrine he has expounded in the courſe of his performance, with the rules and definitions that flow from it), is the juſteſt model of a Law-tract that we recollect any where to have met with. We aſſert this with the greater pleaſure, as the Public has reaſon to expect, from the pen of this able Writer, ſome further attempts to digeſt and methodize the laws of his country. 'If the method uſed in this little tract be approved, I may poſſibly (ſays he) not want inclination, if I do not want leiſure, to diſcuſs, in the ſame form, every branch of Engliſh Law, Civil and Criminal, Private and Public.' He concludes with his uſual ſpirit and dignity;

'The

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'The great system of jurisprudence, like that of the Universe, consists of many subordinate systems, all of which are connected by nice links and beautiful dependencies; and each of them, as I have fully persuaded myself, is reducible to a few plain *elements*, either the wise *maxims* of national policy and general convenience, or the *positive* rules of our forefathers, which are seldom deficient in wisdom or utility: if LAW *be* a *science*, and really deserve so sublime a name, it must be founded on principle, and claim an exalted rank in the empire of *reason*; but, if it be *merely* an unconnected series of decrees and ordinances, its use may remain, though its dignity be lessened, and He will become the greatest lawyer, who has the strongest habitual or artificial *memory*. In practice, law certainly employs *two* of the mental faculties; *reason*, in the primary investigation and decision of points *entirely new*; and *memory*, in transmitting to us the reason of sage and learned men, to which our own ought invariably to yield, if not from a becoming modesty, at least from a just attention to that object, for which all laws are framed, and all societies instituted, THE GOOD OF MANKIND.'

MONTHLY CATALOGUE,

For APRIL, 1782.

POLITICAL.

Art. 14. *Considerations on the American War*, under the following Heads: American Independency,—Pursuit of the War,—War of Ports,—Plan of Operations,—French Policy. By Joseph Williams, Esq. 4to. 2s. Hookham. 1782.

MR. Williams having served four years as a military officer in America, and having for twenty years employed himself also in political studies, appears to have acquired such a knowledge of the subjects above-mentioned, as (he presumes) gives him at least as good 'a title to write upon them as Dean Tucker claims, by speculating out of the pale of his profession.'—Accordingly he offers to the Public his thoughts on the past and future conduct of the American war; with all its actual and probable consequences. He strongly inculcates the idea of relaxing our resentment against the revolted colonists; of a total change in our military operations against them; of withdrawing our troops, except what should remain for the defence of particular posts which he points out; and directing our whole force, attention, and expence, to the navy:—in order to recover the dominion of the sea, and crush the rising power of France on that element. In this way, and in this only, he apprehends, we may be able to prevent the American scheme of independence from becoming fatal to Great Britain: and he supports this notion by a variety of sensible remarks and proposals under each of the heads above-enumerated. His reasoning is clear, though his language is incorrect.

Art. 15. *Give us our Rights!* Or, A Letter to the present Electors of Middlesex and the Metropolis, shewing what those RIGHTS *are*: and that, according to a just and equal Representation,

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tion, Middlesex and the Metropolis are entitled to have Fifty Members in the Commons' House of Parliament; Forty of whom are now placed there by decayed Cinque Ports, and almost unpeopled Boroughs; to the perpetual Nurture of CORRUPTION, and the Ruin of the State. By John Cartwright, Esq; Major to the Nottinghamshire Militia. 8vo. 1s. Dilly, &c. 1782.

This is one of the most important political tracts that hath appeared during the present session of Parliament. It was written, the Author tells us, in his Preface, six months ago. He adds, 'that when it went to the press, he did not foresee a removal of ministers so *soon* as that event actually happened; but that, however, as no alteration, no amendment, with respect to the subject of it, hath yet taken place, he apprehends the publication cannot be impertinent; and although he trusts and believes, that no Administration can now be formed out of the opposers of the late pestilent ministry, that will not, that must not have REFORMATION for its basis, perhaps it may not be *useless*. Its intention is, to shew the *rights* of the PEOPLE, and the *duty* of STATESMEN with regard to those rights.'

The spirited, judicious, and patriotic Writer proceeds in his prefatory observations, as follows:

'The removal of wicked ministers can produce no permanent effects, unless followed up by an immediate overthrow of CORRUPTION. It was *corruption* that so long supported such ministers, and enabled them to plunge their country into the depths of calamity, and to bring it to the very brink of ruin and despair, before the torpid beings who fill the Commons' House of Parliament could be rouzed and stimulated to a sense of their duty. *Corruption* therefore is what we have most to dread. It must be torn up by the roots, hewn to pieces, and cast into the fire of reformation to be utterly consumed, or we are undone. Of so generative a faculty is it possessed, that if but a branch, a sprig, a bud of it escape the fire, wherever it falls 'twill again take root, and flourish as luxuriant and rampant as ever. The *Septennial* and the *Triennial* Acts, and the *Statute of Disfranchisement* of the 8th of Hen. VI. must be cast into the flames. They are the disgrace, as they have proved the curse, of our country. They carry slavery in every line, and every word is a link in the chain that binds us. Once freed from these fetters, nothing then remains wanting to secure our freedom but a single bill, such as that of the Duke of Richmond in 1780, for regulating the detail of elections.

GIVE US OUR RIGHTS, *and then all will be safe!*'

This short extract may suffice to intimate the main purport of this animated address. The nature and importance of those *Public Rights*, for which the worthy Major so strenuously contends, are amply, and in our apprehension, satisfactorily set forth, in this very seasonable performance; a performance which we heartily recommend to the perusal and most serious attention of our countrymen of every rank, from the peer to the cottager: for all are interested in the subject.

Art. 16. *A Constitutional Defence of Government.* 8vo. 1s. 6d. Wilkie.

Among other principles advanced in this anticonstitutional defence of the late administration, as this pamphlet ought properly to be stiled, one is, that the people at large, being merely cyphers in the state,

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ſtate, have no buſineſs whatever to concern or trouble themſelves about public affairs; and that after the conſtituent body, i. e. the forty ſhilling freeholders and burgeſſes have elected their repreſentatives, from that moment their influence ceaſes, and it is their duty to acquieſce in the determination of thoſe to whom they have delegated their power; and conſequently, to murmur or petition, whatever may be the motive, is little ſhort of mutiny and treaſon. We are told alſo, that a ſheriff, convening an aſſembly of his county for any other purpoſe than to elect a repreſentative, lays himſelf at the mercy of an attorney-general. How far the doctrines contained in this performance might coincide with the ideas of thoſe, to whom the Writer evidently appears as a retainer, we preſume not to determine. With reſpect to the preſent adminiſtration, however we will hope

Non tali auxilio, non defenſoribus iſtis, &c.

In a fawning dedication of conſiderable length, the Writer has had the preſumption, we will not ſay audacity, to endeavour to make his poiſon palatable to an amiable perſonage of high rank,

And in the ear of Eve, familiar toad,
Half froth, half venom, ſpits himſelf abroad.

Art. 17. A ***** **** in Sackcloth and Aſhes; or, a Copy Hieroglyphic, of a laſt Will and Teſtament, political, temporal, ſpiritual, &c.——Found at the Outſide of the Door of St. Stephen's Chapel. 8vo. 6d. Debret. 1782.

A ſatirical exultation over ſome (politically) defunct ſtateſman,—Lord North, belike: but there is no being ſure of the Author's meaning, either as to the general deſign of his performance, or the particular aim of his various ſtrokes of wit and humour,—for witty and humourous, no doubt he intended them to be. His Satire, however, is ſo completely hid under his numerous ————s, and * * * * * *s, that we imagine nobody will feel, and few will find it out.

Art. 18. *Two Diſcourſes*; on Sovereign Power, and Liberty of Conſcience; tranſlated from the Latin of G. Noodt, formerly Profeſſor of Law in the Univerſity of Leyden; by A. Macaulay, A. M.: to which are added, the Notes and Illuſtrations of Barbeyrac, with Remarks by the Tranſlator. 8vo. 5 s. Boards. Dilly. 1781.

When the Rector of the Univerſity of Leyden reſigns his office, which he holds only for a year, it is cuſtomary to deliver an harangue. This cuſtom produced the Diſcourſes of which Mr. Macaulay has now preſented the Public with a tranſlation. Of the Diſcourſes themſelves, which have been long publiſhed, it may be ſufficient to ſay, that their celebrated Author has proceeded upon the ſame principles that have diſtinguiſhed the writings of our countrymen, Locke, Hoadley and Milton. The Tranſlator appears not only to have executed his verſion with exactneſs and fidelity, but has given convincing evidence of the ſoundneſs of his underſtanding, and of the juſtneſs of his ſentiments, by the very judicious and excellent remarks with which his performance is enriched. Were it not that plain common ſenſe muſt of itſelf reject ſuch ill-diſguiſed poiſon with loathing, the firſt of theſe Diſcourſes, with the notes that accompany it, might ſerve as a very effectual antidote to a late Treatiſe on Government. How diſſimilar Mr. Macaulay's ideas are from thoſe of the author alluded

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to above, on another subject on which he has lately exercised his pen, may be seen in the following remark with which his commentary on the first Discourse concludes.

'Whether the features of the present age discover any of those fatal symptoms which have in former ages portended the fall of empire, we will not pretend to determine; but this we may safely venture to affirm, that the inroads of sensuality, luxury, and avarice, will gradually relax the noble sinews of our constitution; and that the consequent decay and loss of public virtue will complete the catastrophe. In the gloomy prospect of our downfal, it is, however, a comfortable reflection, that when the boasted constitution of Britain shall have sunk—as sink it must—a happy asylum will be opened beyond the Atlantic for freedom, arts, and sciences. We may look upon America as destined, in the course of Providence, to be the seat of empire; and it is a consideration which ought to swell the heart of every generous Briton, that our name, our language, our arts, customs, manners, and forms of education, but, above all, our liberty, are destined to survive us, and to be spread over the immense continent of North America. Greece and Rome live only in the annals of fame; but Britain will revive in America like a Phœnix from her ashes.'

The Gentleman to whom the Public are indebted for this publication, is curate of Claybrooke, in Leicestershire.

Art. 19. *Fabricius:* or Letters to the People of Great Britain; on the Absurdity and Mischiefs of defensive Operations *only* in the American War; and on the Failure in the Southern Operations. 8vo. 2 s. Wilkie. 1782.

Beside what the Author says on the Absurdity, &c. of our prosecuting the American War on defensive principles only, we have here a strict enquiry into, and an animated display of, the causes from whence our failures, and the sources of all our national misfortunes, in that part of the world, have sprung. The Author is particularly severe, toward the conclusion of his correspondence, on the noble commander in the late unfortunate Southern expedition. These Letters were originally published in the news-papers, and are supposed to have come from the very able pen of Mr. Galloway, formerly a member of Congress, who has favoured the Public with a great number of sensible, acute, and interesting remarks on the American *Tragedy* of "ALL IN THE WRONG!"

EAST-INDIES.

Art. 20. *State of India*; in Two Letters from Warren Hastings, Esq; to the Court of Directors; and One from the Nabob Asuful Dowla, Subadar of Owde. To which are added, a Series of Explanatory Facts and Remarks. 8vo. 1 s. 6d. Debrett. 1 s. 6d. 1782.

This representation, which appears to originate on the part of Mr. Francis and Mr. Wheeler, Members of the Council at Fort William, tends to impeach the discretionary conduct of Mr. Hastings, by charging him personally with producing the Maratta war; and with negociating a disgraceful accommodation, by which the treasury there was exhausted, and the province of Bengal reduced, in three years, from a secure and prosperous state, to the utmost degree of dis-

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treſs and danger. In truth, the Company at home, and eſpecially their agents abroad, ſeem to extend their views and exertions to undertakings too mighty for, and inconſiſtent with, the natural objects of a commercial eſtabliſhment.

Art. 21. *A Short Review of the Tranſactions in Bengal,* during the laſt Ten Years. By Major John Scott. 8vo. 2 s. Debrett. 1782.

This review, authenticated with the name of the Writer, ſets the affairs of Bengal, the conduct of Governor Haſtings, and the oppoſition formed in the Council againſt him, in a far different point of view from the preceding repreſentations. Which ſide is in the right in this contention, or whether either ſide can claim the excluſive poſſeſſion of it, are points that we, whoſe *flock* (in grey gooſe quills) will not introduce us to the General Courts of the Company, cannot undertake to determine: we only recollect on ſuch occaſions, the final exclamation attributed to gued King Jamie, when his curioſity once prevailed on him to attend the diſcordant pleadings in our courts of law!

NAVAL AFFAIRS.

Art. 22. *A Seaman's Remarks on the Britiſh Ships of the Line,* from the 1ſt of January 1756, to the 1ſt of January 1782. With ſome occaſional Obſervations on the Fleet of the Houſe of Bourbon. 8vo. 6d. Debret.

According to this ſenſible letter, which is aſcribed to the ſon of a late diſtinguiſhed Admiral, aſſiſted by his noble father's papers, our preſent naval inferiority to the houſe of Bourbon has ariſen from a fatal error in practice, of late years, proceeding from an opinion, that ſhips ſpeedily built, or, as they are termed, green ſhips, are unfit for ſervice: and that, to render them durable, the frames muſt remain a conſiderable time on the ſtocks *to ſeaſon.* Thus we are told, that 'the Polypheme of 64 guns, the St. George, and Glory, of 98, and the Royal Sovereign of 100, ſet on in 1774, ſtill continue on the ſtocks; and that the ſame blind ill-fated ſyſtem is ſtill purſued, which chills every manly effort, and blaſts every exertion in the cauſe of our country.' In the mean while how have our enemies acted? 'It is well known, they completed a three-decker of 110 guns in fourteen months at Breſt, two ſixty-fours in ſeven months at Toulon; and a ſeventy-four, in the fleet which engaged Admiral Kempenfelt, was built, launched, rigged, and ſtored, in ninety-five days at Breſt.' Theſe facts, for ſuch they may now be deemed, having been before ſtated in Parliament, are beyond expreſſion melancholy, when we conſider the time thus loſt under an infatuation! If we ſuffer ourſelves to be vanquiſhed by green ſhips until our frames are ſeaſoned, what are we to do then? Shall we not be ſeaſoning ſhips for the uſe of our enemies? But the Writer ſhews, from chronological tables of our ſhips of war for many years back, that this notion of ſeaſoning ſhips is a ſpeculative miſtake. Were it allowable to deſpair of the commonwealth, it might be juſtly inferred, that *quem Deus vult perdere prius dementat.*

POETICAL

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POETICAL.

Art. 23. *Eudoſia:* or, a Poem on the Univerſe. By Capel Lofft, Eſq. Small 8vo. 2s. 6d. ſewed. Dilly. 1781.

The magnitude of this Writer's attempt may be gueſſed at by the bare enumeration of the ſubjects of each of the ſeven books into which his poem is divided. The *firſt* treats of the Earth; the *ſecond* of the Planets; the *third* of the Seaſons and the Zodiac; the *fourth* of the Fixed Stars; the *fifth* of Eclipſes, Phaſes of the Planets, Tides, Light and Colours; the *ſixth* of Comets, the Elements, and Electricity. The *laſt* book is appropriated to the human Anatomy, and the Microſcope.

Mr. Lofft writes like one who having an extenſive knowledge of the ſubjects on which he is treating, wiſhes to communicate that knowledge to others. His work is, therefore, argumentative and preceptive, rather than entertaining and amuſive. His great object being to convey information, he rarely digreſſes in ſearch of adventitious embelliſhments. As a ſpecimen of this performance, with reſpect to the poetry, we ſhall lay before our Readers the lines with which it concludes, and in which are recapitulated the ſeveral ſubjects that have been diſcuſſed in it:

'Here, my EUDOSIA, let us pauſe: and view
The range which we have made. Obſerving firſt
The powers of *Matter*, on the EARTH we caſt
Our meditating eye; ſaw it a GLOBE;
Noted its *annual* and *diurnal* courſe;
Beheld how little to the UNIVERSE:
The ORDER of the PLANETS view'd, and ſaw
Their *Diſtance*, and admir'd their *Magnitude*;
With awe explor'd the glories of the FIX'D,
And GRAVITATION'S UNIVERSAL REIGN:
The laws of *Light* and *Shade*; the varying *Phaſe*;
The *Eclipſe*, the *Tide*; the *cometary* Orbs;
The powers of *Air*; the laws which *Fluids* own,
Common to all their claſſes: thence aſpir'd,
Inveſtigating the *pure Element*
Of *Electricity*; and laſt the *Frame*,
The *Powers* of MAN; his *Duty*, *Bliſs*, and *End*;
To cultivate benevolence, and know,
—As in his works or in his word reveal'd—
And love, the INFINITELY GREAT AND GOOD:
According with the *philoſophic* choir
Of *every age*, and faithful to the voice
Of *Conſcience*, and the impulſe of the *Heart*,
And thus in happy union may we walk
The allotted ſpace of life: PHILOSOPHY
Divinely charming us in full content:
And whether *rural Solitude* delight,
Or if the *crowded Capital* engage,
Whether fair *Health* her purple wings diſplay,
Shedding delight and peace upon my head,
Or pale-ey'd *Sickneſs* o'er my couch extend
Her ſable pinions, may ſhe ſpare at leaſt

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Thy *tender Elegance* of *Form* and Mind,
Thy gentle converſe never may I loſe,
My *mild Philoſopher*, my better ſelf!
'And O! to humaniſe and bleſs the world,
May the high ſtudy of great NATURE's works
Prevail; ſubduing Ignorance and Vice,
Adding new grace to *female Loveliness*,
Attempering and confirming *manly Worth*;
Of private bliſs and public good profuſe;
Bright in *progreſſive Virtue*, from the dawn
To the *Meridian*; never to decline,
Or be thenceforth obſcur'd. O come, *great Day!*
When neither *Pain* nor *Death*, *Error* nor *Vice*,
Nor *partial Intereſt*, nor *fancied* Good,
Shall reign: but pureſt Sympathy and Love,
Freedom, and all the Heaven of *ſocial Peace*,
Guile, War, and baneful *Tyranny* extinct;
While Man, not ſlave to local prejudice,
Shall triumph in the happineſs of Man,
Wherever plac'd: *Friend* to his *native* ſoil,
But PATRIOT of the WORLD: nor leſs attun'd
To the beſt pleaſures of *domeſtic* life;
Parent and *Child*, and the endearing tie
Which *Reaſon*, *Choice*, and *Paſſion*, and *Eſteem*,
And Love's myſterious union cloſeſt binds—
Huſband: ſo powerful o'er his ſoul diffus'd,
The ſenſe of univerſal HARMONY,
Ecſtatic, *pure*, *divine!* and ſelfiſh pride,
Sordid purſuits, and baſe, corrupt, delight
So loſt, in contemplation of the WHOLE.
'Thus ſhall the *renovated Earth* with joy
Confeſs her *great* CREATOR; and his name
Fill all his worlds with awe and ſacred bliſs,
Triumphant through the boundleſs UNIVERSE!'

To the poem are ſubjoined ſeveral very uſeful Tables; and Notes, both inſtructive and explanatory.

Art. 24. *The Royal Chace*; a Poem. Wherein are deſcribed ſome humourous Incidents of a Hunt at Windſor. The whole including an Addreſs to his R—y—l H—gh—ſs the P——e of Wales. 4to. 1s. Kearſley.

This poem, if the moſt inſipid verſes that ever were fabricated can be called a poem, contains, notwithſtanding the humourous incidents that are promiſed in the title-page, neither incident nor humour. It is one of the moſt unmeaning things that we ever were compelled to announce in our monthly bills of mortality.

Art. 25. *Variety*, or *Which is the Man*? A Poem. Dedicated to Lady W—ſl—y. 4to. 1s. Swift. 1782.

Lady Worſley's *notorious* frailty was a lucky thing for the catch-penny authors, verſemen, and proſemen. This Grubean performance comes from one of the firſt-named tribe. One or two others were lately mentioned in our Journal: a diſtinction which ſuch things owe to the univerſality of its plan.

Art.

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Art. 26. *The Mouſe and the Lion*: a Tale. Inſcribed to the very reverend and learned The Dean of Gloceſter. 4to. 1s. Stockdale.

The Author of this Tale has done us the honour to adopt an idea which dropped from us in reviewing Dr. Tucker's Treatiſe on Government *, and to make it the ground work of his poem. We are fully ſenſible of the compliment: but as it is not in our power honeſtly to repay it with that ſhare of praiſe to which the Writer may think himſelf intitled, it will be moſt adviſeable to ſay nothing.

Art. 27. *Jeruſalem deſtroyed:* a Poem, in three Cantos. By William Gibſon, M. A. of Pembroke Hall, Cambridge. 4to. 2s. Cadell. 1781.

This Kiſlingbury bard is a lineal deſcendant from Blackmore:

He, like Sir Richard, rumbling, rough, and fierce,
With arms, and Jews and Gentiles crowds the verſe,
Rends with tremendous ſounds your ears aſunder,
With ſtorm, fire, frenzy, broiling babes, and thunder.

Art. 28. *Ryno and Alpin:* a Poem. 4to. 1s. 6d. Swift. 1782.

A father, under the ſuppoſition of his ſon having been ſlain in battle, goes to mourn over his grave. In his progreſs to the place, the father and the ſon meet; a converſation enſues, and they mutually diſcover each other. Such are the outlines of a performance, which comes, as we are informed, from the pen of a juvenile (we imagine a very juvenile) Writer. Thoſe who are acquainted with this circumſtance will, therefore, peruſe it with ſome indulgence: of which the Author ſtands in much need. We do not mean, however, by the ſoftneſs of this cenſure, to encourage the young gentleman to proceed, or quit any uſeful calling for this 'idle trade.'

Art. 29. *Cloacina Triumphant:* conſiſting of the following Poems; *viz.* Bett's Wedding; Anticipation; Frowzilinda; *Il Fameſo Dottore Rodomondato*; Haſty Pudding; Tom Toſs-pot; The Miſtake, &c. 4to. 1s. 6d. Bew. 1782.

Witty, and naſty.

DRAMATIC.

Art. 30. *Nathan the Wiſe.* A Philoſophic Drama. From the German of G. E. Leſſing, late Librarian to the Duke of Brunſwick. Tranſlated into Engliſh by R. E. Raſpe. 8vo. 1s. 6d. Fielding. 1781.

One deſign of this drama is to ſhew, what ſurely no perſon was ever ſilly or illiberal enough to doubt of, or deny, that men of virtue and principle are to be found among the profeſſors of every religion. Another object which the Author has in view, is, to inſinuate that the Chriſtian, the Jew, and the Mahommedan, have each of them equal reaſon to believe their own religion *the true one*. The inference from this is, that as all cannot be true, it is moſt probable that all are falſe. So much for the philoſophic candour, which, according to the Preface, breathes through the whole of this compoſition. Conſidered merely as a drama, whatever may be the Author's reputation in Germany, it is unworthy of notice.—We are ſorry to ſee the time,

* Vid. M. Review, Oct. 1781. Artic. IV.

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and the very respectable talents of Mr. Raspe employed to so little advantage, either to the Public, or himself.

MISCELLANEOUS.

Art. 31. *An Essay on Comedy.* By B. Walwyn. 8vo. 1s. 6d. Hookham. 1782.

After *a Dedication* to Edmund Burke, Esq; followed by *a Preface*, in which Mr. Walwyn bequeaths to the Public *his intention of producing a subsequent work on this part of the drama*, annexing an *Advertisement*, by way of codicil, in favour of a certain admirer of the Essayist, called *Philo-Drama*, Mr. Walwyn proceeds to open his essay with a definition of comedy; saying, that 'the reason of his thus attempting to define *what has appeared by the explications* OF THE GREATEST CRITICS INDEFINITE! is no other than to shew from whence the difficulty hath arisen; they considered that only '*a painting*, which was *the real reflection* of nature.' Aristotle, however, the greatest of the great critics, calls it neither *painting* nor *reflection*, but simply *an imitation*. Mr. Walwyn's definition is indeed *entirely new*. COMEDY, concludes he, is a '*reflecting painting*—in other words, a dramatic CAMERA!' The comedy, we suppose, of the Antipodes!—To this he subjoins, in a note, a definition of *Tragedy*, almost as curious. '*Tragedy*, says Mr. Walwyn, is A DRAMATIC MICROSCOPE, that enlarges the virtues and vices of human nature, in order to make the greater impression on the heart and mind of the observers.' Thus Tragedy is a mere *magnifying glass*; while Comedy, like Colman's Beggar's Opera in the Haymarket, turns all characters *topsy-turvy*. And here you have in two words the whole natural philosophy of the drama!

To the general ignorance of this acute definition, Mr. Walwyn attributes all the defects of Comedy; alternately sinking its natural dignity, by force of which the sock attempts to go *pari passu* with the buskin; or weakening its humour, when its exuberance overflows the shallow banks of common, narrow, criticism.

Mr. Walwyn then proceeds to examine *the component parts of Comedy*; which are, according to his enumeration, '*the plot, characters, manners, incidents, and unities!*

All other ancient and modern critics must yield the palm in these particular designations, as well as in the general definition of Comedy, to Mr. Walwyn. They have not only mentioned *the sentiments* and *dialogue* as component parts of the drama, but they have supposed *the incidents* to constitute *the plot*, and have uniformly spoken of *the characters*, and *the manners*, as one and the very same thing. Mr. Walwyn, however, scorns the common acceptation of the technical terms of criticism, and considers *the manners* not merely in the received sense, the *mores hominum* of Horace, but as the peculiar *style* and *manner* of the *Author*, as well as the *humours* of *the personages*, of Comedy; and, in an Essay on Comedy, selects, as the most eligible instances of vicious *mannerists*, no other dramatists than the *tragic* poets LEE and Rowe!

In the course of this essay, Mr. Walwyn makes some other curious discoveries, particularly, that criticism has said, *an under plot is indispensible*; that Ben Jonson's Every Man in his Humour was stolen from Shakespeare's Merry Wives of Windsor; that there is scarce *any perceptible*

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perceptible difference between Shallow and Downright; and that Garrick's Captain Flaſh is *far ſuperior* to Ben Jonſon's Bobadil!

After this imperfect analyſis of Mr. Walwyn's Eſſay, to which it is impoſſible to do entire juſtice, any more than to the learned controverſy between him and his friend and admirer, Philo-Drama, annexed to his Eſſay; after looking back with wonder on his *definitions* and *diſcoveries*, we doubt not but we ſhall leave the Public loſt, like ourſelves, in ſilent admiration, and remaining, like us, in ardent and anxious expectation of Mr. Walwyn's *ſubſequent work on this part of the drama!*

Art. 32. *Free Thoughts on our Militia Laws*, by Thomas Pennant, Eſq. Addreſſed to the Poor Inhabitants of North Wales. 8vo. 6d. White. 1782.

To explain, to the apprehenſions of the common people, ſuch laws as intimately affect them, is doing a kind office; but this paraphraſe of the Militia laws has a little acrimony in it, tending rather to ſtimulate that litigious ſpirit attributed to the people of Wales, than to inſtruct them in a quiet conformity to thoſe legal obligations, which are ſometimes thought to conſtitute one of their moſt valuable privileges.

Art. 33. *Conſiderations on the Tithe Bill*, for Commutation of Tithes, now depending in Parliament. Wherein the Arguments on both Sides of the Queſtion are candidly diſcuſſed, and a Plan ſuggeſted that may conciliate both Parties in the Debate. 4to. 1s. L. Davis. 1782.

Art. 34. *Obſervations on a general Commutation of Tithes*, for Land, or a Corn Rent, in a Letter addreſſed to the Lord High Chancellor of Great Britain, and the Lord Biſhop of St. David's. In which the principal Objections urged againſt Tithes are conſidered, and a Proof of the Inexpediency and Injuſtice of a general Commutation is attempted. By a Maſter of Arts of the Univerſity of Cambridge. 8vo. 1s. Cadell. 1782.

The two foregoing pamphlets being both on one ſubject, and aiming to prove the ill policy and probable injuſtice of ſubſtituting any compenſation for the aboliſhment of tithes, are claſſed together. The argument in each turns on the difficulty of ſettling a permanent equivalent for the actual tithe under all circumſtances; and the ill conſequences of converting the ſpiritual paſtor into a worldly-minded landholder and dealer. In a matter for parliamentary deciſion, all that needs to be ſaid is, that the farmer and his paſtor being, generally, equally tenacious of what they eſteem their right, it may prove a tender point to unſettle long eſtabliſhed uſages. If the uſage itſelf excites occaſional ill blood where harmony ought to prevail, a novelty impoſed on them will hardly mend their tempers.

Art. 35. *Otho and Rutha.* A dramatic Tale. By a Lady. 12mo. 2s. 6d. Bew.

'The Author's deſign (as we are informed by an Advertiſement) is to inculcate ſuch truths as are of eternal and eſſential importance to human life: 1. That its whole œconomy is ſuperintended and regulated by a wiſe and beneficent Providence, which renders its moſt gloomy viciſſitudes and adverſe occurrences ultimately productive of the higheſt felicity, not only to communities, but even to individuals:

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2. That every external advantage which man can either acquire or poſſeſs is laborious in its attainment, faithleſs in its pretences, and and unſatisfactory in its fruition: 3. That piety and virtue, improved and cultivated, conſtitute the ſupreme happineſs of an intelligent creature.'

The deſign is commendable; we wiſh the execution had been more worthy of it. But as juſtice to the Public is of more importance than complaiſance to a Lady, we are compelled, by the neceſſity of duty, to pronounce this work deficient in almoſt every requiſite of a *Dramatic Tale*. The language is diſguſtingly tumid; full of ſoleciſms and grammatical inaccuracies. The narrative is inſufferably tedious: and we are never more inclined to laugh, than when the Author is *violently* bent on making us weep!

Art. 36. *Geography for Youth*, or a plain and eaſy Introduction to the Science of Geography, for the Uſe of young Gentlemen and Ladies: Containing an accurate Deſcription of the ſeveral Parts of the known World. To which are added, Geographical Queſtions, and a Table of the Longitude and Latitude of the moſt remarkable Places in the terraqueous Globe. Illuſtrated by Eight Maps, on which are delineated the new Diſcoveries made by Commodore Byron, and the Captains Wallis, Carteret, and Cooke. 12mo. 3s. bound. Lowndes. 1782.

This little treatiſe, we think, may be uſefully employed by ſchoolmaſters or private tutors as a guide and aſſiſtant in the lectures they give to youth. Young perſons themſelves may alſo hereby attain ſome competent knowledge of the ſubject, though they will neceſſarily require the farther explications and remarks of a judicious inſtructor.

Art. 37. *The Siege of Aubigny*. An Hiſtorical Tale. Small 8vo. 2s. Hookham.

A little tale of female heroiſm, from the hiſtory of Henry IV. of France dreſſed up *à la mode de Paris*, for the tranſient amuſement of our young countrywomen, who love to read with rapidity; any one of whom would require three or four ſuch *tomes* as this, to fill up the gap between dinner and tea time.

Art. 38. *Queries to Lord Audley*. By Philip Thickneſſe, *Senior*, 8vo. Eight Pages. 1s. Davis in Picadilly. 1782.

In theſe queries, Mr. Thickneſſe, father to Lord Audley, ſets forth the extraordinary ill treatment he has received, through the cruel and unfeeling behaviour of his ſon, towards him. The particulars are here exhibited in a variety of ſuch inſtances as will not fail to ſhock the Reader's humanity.—It muſt, however, be remembered that we have here only one ſide of the queſtion.

LAW.

Art. 39. *Conſiderations on the Criminal Proceedings of this Country*; On the Danger of Convictions on circumſtantial Evidence; on the Caſe of Mr Donnellan, and on the alarming Conſequences of Prejudice in the Adminiſtration of Juſtice. To which are annexed, Caſes of innocent Perſons condemned and executed on circumſtantial Evidence; with Remarks. By a Barriſter of the Inner Temple. 8vo. 3s. 6d. Boards. Hooper, &c. 1781.

'As the law at preſent ſtands, the perſon who has the misfortune

to

to be accuſed of a capital crime, has by no means a chance for equal juſtice.' Such is the alarming poſition of this Writer, which he hath attempted to evince from the trial of Mr. Donnellan, and a long ſtring of caſes of many innocent perſons condemned and executed on circumſtantial evidence; and the reſult is indeed a mortifying reflection on the fallability of human judgment; but is no more a reflection on the criminal law of England, than a collection of inſtances where men have been occaſionally miſtaken upon the moſt important ſubjects, would be a fair argument againſt the admiſſion of reaſoning and philoſophy on any ſubject. The latter might indeed promote univerſal ſcepticiſm: and the pains this Writer has taken to ſhew, that in the ſtrongeſt apparent caſes of guilt, men have afterwards proved to be innocent, would naturally operate to ſuſpend all decision in criminal juſtice, till mathematical demonſtration can be had on ſubjects that are not the objects of mathematical evidence; but, *qui nimis probat, nihil probat.*

It will be ſaid that no man's life is ſafe, 'if circumſtantial evidence is to be admitted.' It may be anſwered, No man's life is ſafe even though poſitive proof be required, as long as the hardineſs of deliberate perjury may be allowed to affect it. Moſt of the caſes, which the Writer produces, are on direct and poſitive evidence of this ſort; which, as we have before obſerved, is leſs to be conſidered as a reflection on the laws of England, than on human wickedneſs. He appears to us to be little acquainted with the general nature of evidence, or he would have diſcovered, that a circumſtantial proof, ariſing from a number of independent facts, though apparently minute, and eſtabliſhed by circumſtances and by witneſſes unconnected with each other, is often a ſpecies of evidence ſo ſtrong and convincing, that a jury, bound to decide upon their oaths, can no more reſiſt its force, than a man, with his eyes open can avoid ſeeing an object that is preſented to him in the face of day.

This learned Barriſter has appropriated ſeventy-eight pages to the conſideration of Mr. Donnellan's caſe, and his reaſonings upon it, are ingenious and plauſible. We do not much admire this kind of *inquiſitio poſt mortem*. We think however he has made out one point; that if the full benefit of counſel were allowed to priſoners in all capital caſes (which he ſtrongly recommends), many a criminal might eſcape, who poſſibly deſerves hanging more than Mr. Donnellan.

POOR LAWS.

Art. 40. *Obſervations* on the Bills for amending and rendering more effectual the Laws relative to Houſes of Correction; for the better Relief and Employment of the Poor, and for amending and rendering more effectual the Laws relative to Rogues, Vagabonds, and Beggars; with a Table annexed, for the Direction of the ſeveral Officers and Perſons to adjuſt and paſs their Accounts, under the Direction of the Act, in the eaſieſt and moſt conciſe Manner. By T. Gilbert, Eſq. M. P. 8vo. 6d. Wilkie. 1782.

See the enſuing Article.

Art. 41. *A Few Words in Behalf of the Poor*; Being Remarks upon a Plan propoſed by Mr. Gilbert, for improving the Police of this Country. Alſo Remarks upon the Three Bills which are to be offered to Parliament reſpecting, 1. The Poor,——2. Houſes of

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Correction,——3. Vagrants. By H. Zouch, a Juſtice of the Peace. 4to, 6d. Robinſon.

While this important ſubject is under the deliberation of Parliament, it were to be wiſhed that magiſtrates and others who are led, by their duty and habits of life, to conſider it with attention, would communicate their obſervations upon the bills now depending. Mr. Zouch is of opinion, that the innovations propoſed by Mr. Gilbert in his celebrated Plan, are liable to much exception; and he has given his reaſons to the Public with a ſincerity that does him honour, though perhaps with a degree of harſhneſs, that borders upon cynical moroſeneſs.—Every gentleman who devotes his labours to the public good, is highly reſpectable in the eyes of the community; and has a right to the utmoſt candour and fairneſs of interpretation. We confeſs ourſelves highly pleaſed with the liberal conduct of Mr. Gilbert, in inviting the aſſiſtance and emendations of others. It appears that the Bills he has brought forward, are already in a ſtate of much greater maturity and improvement, than that in which they were originally offered to Parliament. The *Obſervations* mentioned on the other ſide, comprize an abſtract of the improved plan, and are introduced with the following Addreſs to the Reader.

'Having, the laſt year, publiſhed my thoughts upon theſe Three Bills, of the greateſt national importance, and having been encouraged by the favourable reception which that ſmall pamphlet found, in all parts of the kingdom, to proſecute the Plan, I accordingly preſented the Three Bills to the Houſe, which were afterwards read a firſt and ſecond Time, without the leaſt oppoſition. They have ſince alſo been very fully examined and diſcuſſed in Committees, attended by members from every part of the kingdom, from whoſe ſuggeſtions, alterations, and additions, now inſerted in ſeveral parts of the Bills, they have received conſiderable amendments.

'Every member who attended the Committee ſaw the infinite importance of the matter, and moſt generouſly offered his aſſiſtance to adapt the Bills to the circumſtances and ſituation of every part of this country. Whenever a difference of opinion aroſe in the committee, each member expreſſed his ſentiments with the utmoſt candour; and, after the general ſenſe of the committee was collected, the clauſe under conſideration was poſtponed, in order to have it amended, if the amendments were not very numerous; or, if they were, to have it withdrawn, and a new clauſe propoſed, which might better anſwer the purpoſes of the Public, and be moſt agreeable to the ſentiments and wiſhes of the committee. Theſe amendments, or new clauſes, when found neceſſary, were afterwards produced, examined, and approved by the committee, and received into the Bill.

'In this manner, and by theſe means, have the Three Bills gone through the committees, without a ſingle diviſion.

'They have ſince been reported to the Houſe, and ordered to be reprinted with the amendments.

'A larger number than uſual have been printed, in order to circulate them amongſt the magiſtrates, and others who may be diſpoſed to conſider them, and ſuggeſt any amendments which may be further neceſſary, before they paſs the Houſe of Commons.

'It

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'It is therefore propoſed to move the Houſe, as ſoon as poſſible after the adjournment for *Eaſter* holidays, to have the Bills recommitted, that the errors and defects which may be diſcovered (and of which, from my own more accurate obſervation, I acknowledge there were many) may be corrected; and that theſe Bills, upon which ſo much of the Peace, Order, and good Government in the Police of this country depends, may go as perfect to the Houſe of Lords as they can be made.'

RELIGIOUS.

Art. 42. *Sacred Hiſtory*, ſelected from the Scriptures, with Annotations and Reflections, ſuited to the Comprehenſion of young Minds: particularly calculated to facilitate the Study of the Holy Scriptures in Schools and Families, and to render this important Branch of Education eaſy to the Teacher, and pleaſing to the Pupil. Vol. I. From the Creation, to the numbering of the Iſraelites before their Departure from Mount Sinai. By Mrs. Trimmer, Author of An Eaſy Introduction to the Knowledge of Nature, &c. 12mo. 3 s. Dodſley, &c. 1782.

We had the pleaſure ſome time ago to recommend a former publication of this Author's in our Review for January, 1781. The preſent volume equally merits the attention of the Public. In the Dedication to the Queen (which is juſt, ſenſible, and polite), Mrs. T. informs Her Majeſty, that this Work was compoſed with a view to aſſiſt young minds in the acquiſition of religious knowledge, by removing the difficulties which prevent their attaining an early acquaintance with the Holy Scriptures: and that ſhe preſumes to hope her deſign will excuſe her, both to Her Majeſty, and the world, for the boldneſs of her undertaking, and the defects in the execution of it. In the Preface, ſhe obſerves that the objections that have been made by ſome of our beſt authors (Mr. Locke and Dr. Watts in their treatiſes on education) to the indiſcriminate uſe of the Scriptures, have great weight, for numberleſs paſſages both in the Old and New Teſtament, abound with incidents and doctrines much beyond the comprehenſion of young perſons; and there is reaſon to apprehend, that if the words of Scripture become familiar to their ears, without having proper ideas annexed to them, they will not afterwards be ſufficiently affected with that beautiful ſimplicity of language, and ſublimity of ſentiment, which ſo peculiarly diſtinguiſh the ſacred volume. But on the other hand, in this age, when it muſt be acknowledged there is too great an indifference for religion, it is particularly neceſſary to point out the ſtrait path of duty; and how can this be ſo effectually done, as by having recourſe to the word of God?

As we ſhall not attempt, by any extracts from this Work, to do juſtice to its merit, we leave our Readers therefore to judge for themſelves: and we believe they will not think their time loſt in peruſing it. They will, we doubt not, agree with us, that the deſign is good, and that the execution is ſuch as cannot fail of promoting rational religion, and virtue amongſt the riſing generation.

We muſt not take leave of this production without noticing the following paſſage in the Preface.

'I beg leave to obſerve, that it ſeems to me highly neceſſary, that a book

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a book professedly published for *schools*, should contain nothing contrary to the doctrines of the national religion.'—

This expression might lead us to suppose, that the Author condemns the principles of the reformation; but from what follows, it is plain he means nothing more than this,—that children should not be troubled with religious controversies.

Art. 43. *A Letter to the Rev. William Bell*, D D. Prebendary of St Peter's Westminster, on the subject of his late Publications upon the Authority, Nature, and Design of the Lord's Supper. By Lewis Bagot *, LL. D. Dean of Christ-Church. 8vo. 1 s. Rivington. 1781.

It was not to be expected that so plain and rational an account of the Lord's Supper, as that given by Dr. Bell in his late publications † on the subject, should pass uncensured by those whose inclination or interest attaches them to obscurity and mystery. That no immediate attempt has been made to subvert his doctrine, or confute his reasoning, may be justly imputed to the truth of his positions, and the force of his argument. The present is an attack upon the author, rather than upon his doctrine. The Prebendary of St. Peter's is accused of advancing principles 'inconsistent with the Public Doctrines and Service of the established Church.'

According to Dr. Bagot, to endeavour to undeceive the unlearned believer with respect to any mistake into which his Prayer Book may have led him, is 'to trifle with the consciences of men, and can only tend to weaken the influence of religious principle.' The unlearned who wants instruction on any religious subject ought to apply to the minister of his parish; 'and that minister, on such application ought to refer him,' not to the Bible, but 'to his catechism and to the church service, as most competent to determine his judgment.'

Such are the principles, and such is the spirit of this publication; and in our opinion, they are as inconsistent with those of protestantism, as any thing in Dr. Bell's Tract can be with the doctrines and services of the established church.

Near the close of his Letter, the Dean has insinuated a charge of disingenuity against Dr. Bell, because in his *Practical Enquiry*, p. 19. n. j. he has mentioned a passage in St. John's gospel, and another in St. Paul's first Epistle to the Corinthians, as having been falsely supposed to relate to the Lord's supper; for the proof of which he refers to the Appendix and notes of his *Attempt to ascertain, &c. the Nature* of that Institution; whereas in that larger work no notice at all is taken of the passage in St. John's gospel. Candour would have imputed this to inadvertence. The charge may be easily obviated whenever another edition of either of Dr. Bell's publications is called for. Surely, even Dr. Bagot himself cannot believe, that any part of the vi. chap. of St. John's gospel has a reference to the Lord's supper. In our opinion, it requires but a little more credulity to understand the expressions, as the Papists do, in their literal sense.

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* Promoted to a seat in the Episcopal Bench, since the publication of this Letter.

† See a large account of Dr. Bell's "Attempt to ascertain, &c." in our Review for December, 1780. p. 448.

Art.

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Art. 44. *An Authentic Narrative of the Life and Converſion of I. C. Leberecht*, a Jew, who died in the Faith of the Son of God, November 13th, 1776, at Koningſberg, in Pruſſia. To which is added, a remarkable Account of three Jewiſh Children of Berlin. Founded on Fact. 12mo. 3d. Wallis.

The Editor of this account profeſſes his hope that it may obviate what he terms, a raſh and unjuſt prejudice which has been formed, viz. 'That a Jew can never become a Chriſtian, and that all baptized Jews return to Judaiſm before their death.' The narrative may poſſibly be true; but it contains nothing that will greatly excite attention. It is however very happy when any perſon, who has been under miſtakes of an important kind, is convinced of his error, embraces truth, and acts under its influence.

Art. 45. *Evangelical Sermons.* By Thomas Adam, Rector of Wintringham, Lincolnſhire. 8vo. 6s. bound. Buckland. 1781.

The number of theſe Sermons is eleven: they are ſomewhat long, and ſeveral of them are divided into two parts. They are ſtiled, *Evangelical*, a term which certain writers are very fond of aſſuming, and confining to themſelves, but which muſt, nevertheleſs, belong to others who ſincerely endeavour to make divine revelation their ſtudy and guide.

Theſe Diſcourſes are in the calviniſtical ſtrain, of the declamatory kind, very warm and urgent, and appear to proceed from a heart fervently deſirous of doing good to mankind. We are informed, that the Author, being incapacitated through age and infirmities from appearing in the pulpit, is deſirous of contributing to the benefit of his fellow-creatures by ſuch means as are yet in his power.

Art. 46. *A New Tranſlation, with a Paraphraſe of ſome Parts of Eccleſiaſtes.* 12mo. 1d. Leiceſter, printed. Lowndes. 1781.

This, though indeed a little performance, deſerves ſome attention, eſpecially as it may be deſigned as a ſpecimen of a larger work. 'It was intended, we are told, to print only a few copies of this paper, to be given to the Tranſlator's particular friends; but on conſideration, that the more it is diſperſed, the better the ſentiments of the Public in general concerning it muſt be known, the Tranſlator has ordered a number to be printed, and ſold.' To give our Readers ſome view of this Tranſlation, we ſhall ſelect two or three verſes from the account of old age, or of ſickneſs and diſorders to which the human conſtitution is liable, in the twelfth chapter.

'V. 4. *When the gates of diſcourſe ſhall be kept ſhut becauſe the voice is low and deſtitute of grace, and ſounds like the voice of a little bird, and all reliſh for muſick ſhall be loſt.*

'V. 5. *Then hills in the way ſhall frighten, and waters terrify him, and he ſhall grow negligent of buſineſs, and feaſting ſhall be troubleſome to him, and the love of quiet ſhall grow on him, as the man draws towards his long home, and his friends come about him in the ſtreet with condolence.*

'V. 6. *Before the ſchemes of getting money are laid aſide, and the pleaſure of* [poſſeſſing] *gold be weakened, and inſtead of ſpringing hope, he ſhall have* [only] *a proſpect of diſſolution, and the wheel be rolled into the pit.*'

6 To

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To each of the verſes is added a kind of paraphraſe, but the Author does not furniſh his readers with particular criticiſms, or aſſign his reaſons for the ſeveral and great alterations which he makes in the text. We muſt leave this for the contemplation of Hebricians, and ſhall finiſh our article by adding the following paſſage from this *petit* publication. 'The Tranſlator conſiders the Hebrew text as it appears in our printed Bibles, merely as a tranſlation: the original text being the letters without vowel points, without pauſes, and even without any diviſion into words. He therefore thinks himſelf at liberty, whenever the context requires it, either to read with different points, or to divide the letters differently into words or ſentences. He ſuppoſes himſelf too at liberty to read ſome ſorts of words either with or without a *vaw*, with or without a *yod*. For all readers have ſeen and allowed the neceſſity of doing this in many inſtances, and therefore it may be neceſſary in others, which they are not aware of. He has too, now and then, taken the liberty of applying that common rule, *Literæ homogeneæ, ſive unius organi facile inter ſe permutantur*; where no application of it has been made before. And theſe are all the liberties he has preſumed to take, except he has in a ſingle inſtance ſuppoſed a word ſhould be read with an *Aleph epentheticum*, as is done in the preſent way of reading the text in many places.'

N. B. A ſecond, a much larger, part of this work is publiſhed; which we ſhall duly notice.

SERMONS.

I. *Grace without Enthuſiaſm.* Preached at All Saints, Colcheſter, on Trinity Sunday, 1781. By Nathaniel Forſter, D. D. Rector of the ſaid Pariſh, and Chaplain to the Counteſs Dowager of Northington. 8vo. 6d. Robinſon, &c.

The extravagant ideas that have been entertained by ancient and modern enthuſiaſts, reſpecting the influence and operation of the holy ſpirit on the human mind, are well known, and cannot but be ſincerely lamented by every ſober minded Chriſtian. It is the profeſſed deſign of Dr. Forſter, in this Diſcourſe, ſo to explain the doctrine as to guard againſt the abuſe of it, and to reconcile his explanation to the articles and liturgy of the Church of England.

'Now there is one obvious way' ſays he, 'in which the holy Spirit may very properly be ſaid to aſſiſt all Chriſtians, as well in the knowledge, as in the practice of their duty; and that without any infringement upon the freedom of our rational powers (for it is by the free exerciſe of theſe powers that ſuch aſſiſtance can alone be obtained), and this is, by that plain rule of life, which is laid before us in the Goſpel, and the powerful motives held out by the ſame Goſpel, to the obſervance of it. "All Scripture is given by inſpiration of God." When therefore we are taught, are converted, are comforted, by thoſe Scriptures, we may very properly be ſaid to be taught, to be converted, to be comforted, by God, the Author of them. When we are thus led into the paths of truth, of virtue, and happineſs, by the word of God, it is God himſelf who is our teacher, our leader, and our guide. He hath revealed his will to us, by the mouth of his inſpired Apoſtles and Prophets, which have been ſince the world began. He hath opened life and immortality to our view,

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as the great reward of all our labours, by the Gospel of his Son. He hath moreover given us reason and understanding (without which every other blessing would have been lost to us) to know his will, as thus revealed, and to weigh the force of those motives which are set before us in this revelation. All therefore that we know, all that we think, and all that we do, in consequence of these lights, whether from without or within us, whatever virtue, whatever praise there may be, in our own endeavours, and in our own improvements under them, is, in this view, ultimately and solely to be referred to God: is to be ascribed to his unbounded benevolence, thus plainly shewing us what is good, and what he requireth; and affording us the most powerful motives to persevere in that path of duty, which he hath prescribed.'

This is rational and judicious. By stopping here, Dr. Forster would, in our opinion, have much more effectually guarded his parishioners against 'enthusiastic delusions,' than by talking, as he afterwards does, of a communication, influence, and operation of the spirit, of which we have no *consciousness*, or *perception*; the effects of which cannot be distinguished from the natural suggestions of our own minds; from which 'no human being can ever say, that any thought, any word, any work of his, *immediately*, much less *exclusively*, proceeds;' and which no mortal can ever know, without a miracle, that he is favoured with. But perhaps the sentiments contained in the former paragraph, however consonant to reason or Scripture, might not have been so easily reconciled to the articles or liturgy of the church of England.

In a note, professedly designed for the 'philosophical reader', Dr. F. has suggested, that every moral and free agent being determined by motives, and the Almighty having the absolute direction of every motive in nature, a wide field is opened for the divine agency, and interposition, without the least infringement of human liberty. But he had previously asserted in the Discourse itself, that 'the strongest motives are no motives, to those whose hearts are insensible to their impression.' So that in order to give efficacy to motives, there must be some operation upon the mind itself; which, though according to the Doctor's supposition, we be not conscious of it, it will be difficult to prove entirely consistent with moral and free agency.

PREVIOUS TO THE GENERAL FAST, February 28, 1782.

I. *A Short Alarm before the Fast, in* 1782; and to be seriously considered after. By a Friend to his Country. 8vo. 1 s. Dilly.

A warm advocate for America, makes no scruple, in this little piece, to arraign the conduct of government in the most bitter language, and to load even royalty with opprobrium. Amidst the marks of degeneracy which appear with such aggravated colours on the face of our country, we may rank, as one of the most alarming, that *contempt of* legal *authority*, which this pamphlet is evidently calculated to promote amidst the lower ranks of people: it is one of the last symptoms of a falling state!

II. *A Faithful Picture of the Times*; being a Sermon for the Year 1782, addressed to the King, Nobility, Clergy, and Laity of this profligate and perishing Kingdom. By a Believer of the exploded

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and almoſt antiquated Doctrines of Chriſtianity. 12mo. 2d. Bladon.

A frightful *caricatura!*—not a *Faithful Picture:*——at leaſt it is overcharged, if not diſtorted.

FAST-DAY SERMONS.

III. A Sermon preached before Lords Spiritual and Temporal, in the Abbey Church of Weſtminſter, on the late Faſt. By Samuel, Lord Biſhop of Glouceſter. 4to. 1s. Cadell.

This is a very elegant and ſenſible Diſcourſe. The object of it is to prove that war cannot be the natural ſtate of man:—that one great cauſe of the Ruin of public communities, is the power of internal corruption; which corruption, ariſing from infidelity and an indifference to all religion, manifeſts itſelf in all the forms of vice and immorality; and that the only probable means of averting impending judgments, and recovering the peace and proſperity of this country, conſiſt in what ought to be the ruling principles of a FAST—humility, repentance, and reformation.

The following reflections, which ſeem principally levelled at the inſinuating and pernicious ſyſtem of education inculcated by Lord Cheſterfield, are as juſt as they are elegant. 'The time was, when a ſerious regard to the commands of God was thought to be the ſureſt foundation on which to erect the ſtructure of virtue; when impreſſing maxims of probity on the young and yielding mind was judged to be the beſt ſecurity from the dominion of inward paſſion, or the ſudden violence of outward temptation. But a ſervile reſpect to the will of a ſuperior, we are told, would deſtroy the merit of obedience; and infuſing early habits of ſelf-government, would cramp the efforts of natural genius. An eaſier diſcipline hath been invented, in which the ſevere and antiquated rules of morality are diſcarded, and other regulations introduced, better ſuited to the capricious delicacy of modern manners. In this ſchool of polite inſtruction, a prudent accomodation to the modes of thinking and acting, which prevail in faſhionable life, is inculcated as the great leſſon to be learnt by every aſpirant to worldly diſtinctions, the cardinal excellence which is to lead to certain honour and fortune. An obſequious and unmeaning civility, in which the affections have no concern, is taught to aſſume the air and uſurp the place of benevolence; and a ſtudied attention to exterior accompliſhments, ſerves as a decent veil to hide the hollowneſs and corruption of the heart.'

IV.—Before the Houſe of Commons. By Thomas Dampier, D. D. Prebendary of Durham. 4to. 1s. Payne.

A plain and practical Diſcourſe on Ezek. xviii. 30. "Repent and turn yourſelves from your iniquities, and ſo ſin ſhall not be your ruin."

V.—Preached in the Pariſh Church of Swinderby, in the County of Lincoln. By John Diſney, D. D. F. A. S. 8vo. 6d. Johnſon.

Spirited and free: perhaps it will be thought too much ſo for the occaſion: for the idea of a faſt implies modeſty and meekneſs. But the wound is deep and dangerous; and the Doctor thinks it his duty to probe it to the quick.

III.

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VI.—Preached at Fitz-Roy Chapel. By J. N. Puddicombe, Minister. 4to. 1 s. Johnson.

Another ſpirited declaimer!—but on the *other* ſide of the queſtion. Dr. Diſney harangues on the parent's cruelty to the child, and Mr. Puddicombe on the child's ingratitude to the parent. Much may be ſaid on both ſides!—and much may be ſaid againſt both!

VII.—At St. John's Clerkenwell. By the Rev. E. W. Whitaker, B A. Rector of that Pariſh. 4to. 1 s. Rivington.

A well-drawn parallel between the people of ancient Iſrael and modern Britain, both with reſpect to their privileges on the one hand, and their abuſe of them on the other. This Sermon breathes a ſpirit of piety and moderation. The Preacher avoids all political diſcuſſions; and very properly confines himſelf to what is of more general concern; and more becoming the duty of a Chriſtian miniſter on a day of faſting and humiliation.

*** *The Remainder of the Faſt Sermons in our next.*

CORRESPONDENCE.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

NOT doubting your readineſs to convey any literary information compatible with the plan of your work, I take the liberty to make an obſervation on a paſſage in your Review, for February laſt, page 85, quoted from Mr. Thomas Warton's ingenious Hiſtory of Engliſh Poetry. "There is an old madrigal ſet to muſick by William Bird, ſuppoſed to be written by Henry * when he fell in love with Ann Boleyn. It begins,

"The eagle's force ſubdues each birde that flies
What mortal can reſiſte the flaming fyre?
Dothe not the ſun dazzle the cleareſte eyes
And melt the eyce, and make the froſt retire?"

When I firſt read theſe verſes in the *Nugæ Antiquæ* they ſeemed to me too good to be written by a king; and I have ſince found that their real author was Thomas Churchyard, a poet of Queen Elizabeth's time, and one of the aſſiſtants in the *Mirror of Magiſtrates*. The lines in queſtion are part of a ſtanza in Churchyard's legend of Jane Shore, and may be found in Mrs. *Cooper's Muſes Library*, 8vo. 1741. p. 122.—Conſidering Mr. Warton's very extenſive acquaintance with old Engliſh poetry, it is ſtrange this circumſtance ſhould have eſcaped him. Royalty ſhould not have been deprived of this little ſprig of bays which former flattery, or preſent accident has given it,—but for the conſideration that every author dead, or living, ought to have the merit of his own works, be it what it may.

I am Gentlemen, Yours, &c.

April 8th, 1782.

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* The VIIIth.

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†‡† We acknowledge the receipt of a Letter relative to a late poſthumous publication, from a perſon who ſigns himſelf '*An Enemy to pious Frauds*;' and who charges the Editor of that work with having 'been guilty of a treſpaſs againſt fidelity, as an Editor, which nothing can excuſe.'

We rather wonder that our ingenious but anonymous Correſpondent ſhould not perceive the manifeſt impropriety of our publiſhing a charge of a very ſerious kind, on the teſtimony of an unknown perſon: nor indeed is it our buſineſs to make ourſelves parties in diſcuſſions of this kind, even on the beſt authority.

☞ A ſecond letter on the rot in ſheep, has been received from our obliging correſpondent *Mr. Roberts*. Another ingenious correſpondent, who ſigns himſelf *Philopatriæ*, has alſo favoured us with one on the ſame ſubject. We are ſorry that neither the nature nor the limits of our undertaking permit us to engage any further in this excurſive inquiry. From our general rule of admitting nothing has not relation either immediately or remotely to literature. We that deviated in the firſt inſtance, ſeduced merely by the importance of the ſubject, and by the hope of awakening the general attention to a matter of ſuch great national importance. As this effect is in ſome degree anſwered, we muſt here take leave of our correſpondents.—They will no doubt find ſome other vehicle of public intercourſe, to the nature of which their communications will be more ſuitable.—We *intended* to inſert theſe letters entire; but on re-peruſing them, we perceive that, beſides their being of a length that would encroach too much on our limits, as well as on the immediate object of our journal, they wear ſomewhat of a controverſial complexion, with an appearance of *perſonality* *, to which we can by no means afford admittance.

* This is leſs applicable to one of the letters than to the other.

*** Our Readers are requeſted to correct the following errata in the article of Milles's edition of Rowley's Poems, in our laſt Review, viz.

Page 207. l. 30. for 'unharmonious coincidence of words,' read *harmonious*.
— l. 34, for 'deciſive', r. *deluſive*.
— 201. towards the bottom, r. '*the* muniment room.'
— 214. l. 6. for 'authority,' r. *authenticity*.
— 216. near the bottom, for 'forms,' r. *terms*.
— 217, l. 16. for 'Embrice,' r. *Ewbrice*.

For ſome ſmaller miſtakes, we beg the Reader's indulgence, to which the hurry often attending periodical works gives them an eſpecial claim.

☞ We are obliged to poſtpone our concluſion of the review of Dean Milles's edition of Rowley; but it will certainly appear in the next Month's Review.

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THE

MONTHLY REVIEW,

For MAY, 1782.

ART. I. *Dean Milles's Edition of Rowley's Poems* CONCLUDED. See Review for March.

THERE are two points which may be regarded as the main hinges on which this controverſy turns. The firſt reſpects the genius and abilities of Chatterton: the ſecond, the æra of the ſuppoſed Rowley. The oppoſers of the authenticity of theſe Poems have, at the utmoſt, only an extraordinary, or, if it *muſt* be ſo called, an *improbable* circumſtance to ſtruggle with: but thoſe who defend it, have an abſolute impoſſibility to ſurmount.

We have already delivered our opinion reſpecting the ſingular genius and abilities of Chatterton; and in proportion to our acquaintance with the hiſtory and acknowledged productions of this extraordinary youth, ſo are we the more firmly convinced that he was fully equal to the impoſition of Rowley. The ſuppoſition might at firſt confound a careleſs and uninformed enquirer; and indeed there are few perſons who would not be ſtaggered to have ſuch a queſtion as the following propoſed to them on a ſudden, or without any previous acquaintance with the character of Chatterton:—"How was it poſſible for a low-bred boy, juſt emancipated from the rigorous bondage of a charity-ſchool, to have written poems which evidently bear the deep traces of antiquity, reflection, learning, and genius?" We grant the fact to be extraordinary to a very high degree. Let it even be called improbable. It was a circumſtance not likely to happen in the courſe of a century. But what then? The fact implies no abſurdity—no contradiction. It is at leaſt poſſible: and we think it one of thoſe very ſingular events that ſometimes occurs to amuſe and aſtoniſh mankind. Chatterton was himſelf

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ſelf a wonderful being; and can we be ſurpriſed that he ſhould project ſomething as extraordinary as himſelf? By his own confeſſion he wrote the firſt part of the Battle of Haſtings; the account, originally publiſhed in Farley's Briſtol Journal, reſpecting the ceremonies uſed at the opening of the bridge in the fifteenth century, was acknowledged by himſelf to be a fiction of his own: and we are aſſured by Mr. Rudhall, one of his confidential friends, that he blackened parchment, and imitated the old mode of writing, in order to give his MS. the appearance of antiquity. If the truth of his own acknowledgments be queſtioned, we have at leaſt ſtrong internal evidence to appeal to for their ſupport; and that ſupport is afforded very amply, not only to one poem, but to all; for the marks of impoſition are uniform and univerſal. If his confeſſion receives credit (and *why* ſhould it not?), it at leaſts affords a ſuſpicion, that he who was capable of a fraud (and a fraud too ſo very ingenious) in one caſe, was capable of varying the impoſition, and of deviſing fictions without number, in a line ſo congenial to the bent of his genius and the habit of his ſtudies. If he was more guarded in the language, ſentiments, and alluſions of the ſecond part of the Battle of Haſtings, than in the firſt, it only tends more forcibly to ſupport the ſuppoſition of impoſture. The imitations of Chevy Chace, in the firſt part, were ſo flagrant and palpable, that we apprehend they muſt have ſtruck Mr. Barret himſelf, to whom the poem was at firſt given. His ſuſpicions very probably made him ſo eager (as we find he was) to preſs for the original MS. When it could not be produced, the ſuſpicion of an impoſture was undoubtedly confirmed in Mr. Barret's mind, and very reaſonably. What was the iſſue of this tranſaction? Why, we are fairly informed by Mr. Barret himſelf, that Chatterton confeſſed the whole was a trick;—that the poem was his own; and that he wrote it at the ſolicitation of a friend! This confeſſion was very natural, on the ſuppoſition of Chatterton's having acted the part of an impoſtor; but in any other view, it is unnatural and improbable in the higheſt degree. If he *had* been in poſſeſſion of the original *MS.* what ſhould have hindered his producing it? and if he had at any time poſſeſſed it, what ſhould have tempted him to have deſtroyed it? If he wiſhed to give credit to his pretenſions, how could he better have effected his purpoſe than by ſhewing his originals? What (we aſk again) *could* have been his motive for deſtroying them, under the ſuppoſition of his having poſſeſſed them?—This queſtion was never anſwered; and we believe it out of the power of any advocate for Rowley to give any anſwer to it, that can afford the leaſt ſatisfaction to an impartial enquirer.

To return to Mr. Barret. When Chatterton confeſſed the impoſition in the firſt Battle of Haſtings, becauſe having been preſſed

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preſſed for the original MS. he was incapable of producing it, he promiſed to ſupply the defect, and, in ſome meaſure, to atone for his fraudulent attempt, by preſenting him with a poem on the ſame ſubject, that ſhould undoubtedly be original. The producing of ſuch an original was now abſolutely neceſſary to his credit; and it muſt have ſtruck him with double force, that if his firſt attempt was ſuſpected for want of evidence, the ſecond would be more ſtrongly ſuſpected on the ſame ground; eſpecially as he had engaged to furniſh *the* evidence which was requiſite to give credit to his pretenſions. The objection to the authenticity of the ſecond part of the Battle of Haſtings would have been, in every degree, more weighty than that which was urged againſt the firſt, if it was after all found deficient in evidence, ſo eaſy to have been produced, if it *could* have been produced at all;—for what ſo eaſy as the producing the MS. from which the tranſcript was profeſſed to have been taken?—We would aſk Mr. Barret the following queſtions:—What made him ſuſpect the authenticity of the firſt poem which Chatterton gave him? Did he believe Chatterton when he aſſured him that the poem was his own? If Chatterton only ſaid this to avoid all further enquiries reſpecting the MS., from whence it might be ſuppoſed to have been taken, did he ſuſpect that the MS. was in Chatterton's hand, or that he had deſtroyed it? If it was in his hand what motive could he have for refuſing to ſhew it, which might not have induced him to have kept other MSS. of the ſame *pretended* antiquity, concealed with the ſame care? If he had deſtroyed, or accidentally loſt this MS. would he not have been more careful to have preſerved the *other*, in order to have given Mr. Barret that ſatisfaction which was both expected and promiſed? When Chatterton produced the copy of the ſecond part of the Battle of Haſtings, did not Mr. Barret aſk, as in the former caſe, to ſee the original? If this requeſt was refuſed, what reaſon was given for the refuſal? If no MS. was produced, but Chatterton's pretended tranſcript, what could have induced Mr. Barret to give it that credit which he had denied to the former? Would he not naturally have ſaid,—"Young man, I am not to be deceived a ſecond time. You acknowledge yourſelf to have made an attempt on my credulity in a former inſtance. Do you imagine me to be ſo great a fool as not to be guarded againſt a ſecond attempt? My objection recurs with additional force. Produce the MS., nor pay ſo poor a compliment to my underſtanding as to ſuppoſe that I ſhall always be a dupe to your artifices."—Would not this have been the language of any man of ſenſe in Mr. Barret's ſituation? Was it not his? We wiſh he would inform us.

Theſe queſtions are not confined to the poems we have been ſpeaking of, but to all the reſt; and eſpecially to the Tragedy

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of Ælla.—The fact was, Chatterton confined his attempts at forging MSS. to ſmaller pieces; but in theſe he failed. How much more would he have failed in poems of any conſiderable length? The attempt was too daring even for his adventurous pen!

The Dean imagines that the *literature* diſcovered in thoſe Poems is deciſive againſt Chatterton. We are, on the contrary, fully perſuaded that the literature diſplayed in them eaſily fell within the compaſs of Chatterton's reading, and perfectly level to an underſtanding like his. But, after all, *what* is the literature of theſe Poems? It is common, familiar, and by no means ſo various or ſo recondite as ſome have pompouſly repreſented it, in order to prove that it was impoſſible to have been the acquiſition of a youth ſo uneducated as Chatterton. It is a taſk of no great difficulty to point out ſuch ſources of information, as he might eaſily have had recourſe to, for all the learning and knowledge which thoſe Poems exhibit. Common gloſſaries and dictionaries furniſhed him with moſt of the obſolete terms which he hath introduced; and common hiſtories, with moſt of the facts he hath alluded to. But of this we ſhall ſpeak more particularly in our review of Mr. Bryant's Obſervations.

Yet, although it was eaſy for Chatterton to copy antient *words*, it was, however, by no means ſo eaſy for him to copy antient *ſtile*. Here lies the main defect in the impoſition; and by *this*, and this *alone*, the controverſy may, we think, be fairly decided to the ſatisfaction of every perſon of taſte and judgment. The old words, thickly laid on, form an antique cruſt on the language, which, at firſt view, impoſes on the eye; but which, on examination, appears not to belong originally to it. It was put on, the better to cover the impoſition; but, like moſt impoſitions, it is overloaded with diſguiſe, and diſcovers itſelf by the very means which were deſigned to hide it. The words are of no uniform ſtandard, either as to age or country. They were taken from general gloſſaries; and they were choſen indiſcriminately for their *meaning*, without a due care to avoid an intermixture of terms, which were peculiar to a particular period or a particular province. The words are Saxon and Anglo-Saxon, and Scottiſh and Engliſh. We have provincial terms of the North and of the South; we have Chaucer and Pope, and Skelton and Gray; and that frequently within the ſhort compaſs of a ſingle verſe!

The *ſtile* of theſe Poems is modern; the verſification is of modern date; and the general ſtructure and form of the Poems, as well as a thouſand particular turns of expreſſion, ſentiment, and alluſion, are evidently modern. It is impoſſible that a poet, of the age of Edward IV., could have written in a language and manner totally unknown in that age. It was impoſſible for him

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him to have adopted ſuch modes of expreſſion as were the effect of habits which, at that time, had no exiſtence, and of which, perhaps, no perſon had the leaſt conception. This obſervation refers to ALL the poems uſhered into the world under the name of Rowley; and more particularly reſpects thoſe of the greateſt conſequence, ſuch as the Battle of Haſtings, and the Tragedy of Ælla.

An expreſſion here and there may, with great difficulty, be collected from antient poems, to ſhow how *poſſible* it was for the authors of them to ſlide into ſmoothneſs of verſification and refinement of ſentiment; but for one example to illuſtrate this inſtance, we can produce a thouſand to confront it. Aukward attempts at ſomething which looks like metre and rhyme; affected conceits of expreſſion; dull and trite reflections; or tedious and unadorned narratives, make up the general ſum of what was called poetry in the age in which Rowley is ſuppoſed to have written with the ſpirit of Dryden and the judgment of Pope! The Poems of Rowley are uniformly good. They are the productions not only of genius but of taſte;—a taſte which could not poſſibly have been acquired on a ſudden, or by any ſpontaneous efforts, or by a penetration or feeling which anticipated the improvements of a poliſhed age; but by an intimate acquaintance with the manners and ſentiments of the preſent times, and a diligent ſtudy of the beſt productions of our modern poets.

The above remark reſpects the *general caſt and complexion* (if we may ſo ſpeak) of the Poems; and we are ſurpriſed that it ſhould not be *felt* by every perſon that hath been converſant with the writings of the fifteenth century, whether in proſe or verſe. To this general poſition we may add a great variety of particular inſtances by way of illuſtration. We could demonſtrate evident traces of plagiariſm; ſuch traces as are deciſive proofs of imitation in a modern author; ſuch as no *antient* writer could poſſibly have ſtumbled on even by accident; but ſuch as it was next to impoſſible for a mere modern wholly to have avoided. Of theſe inſtances of imitation we had made a large catalogue; but we have been anticipated by two very ingenious writers, viz. the Author of the Remarks on the Poems of Rowley, publiſhed in the *Gentleman's Magazine*; and the Author of the Parallel Paſſages in the *St. James's Chronicle.* The imitations are ſo flagrant and ſo numerous, that it ſeems to be out of the power of prejudice itſelf to evade the inference which ariſes from them. For it is to be obſerved, that the imitations are not of a general and equivocal nature; they do not belong to thoſe indefinite claſſes under which may be ranged thoſe habits of thinking and ſpeaking which are too obvious and too common to be particular or appropriate: but theſe imitations *are* particular—they are ap-

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propriate,—they poſſeſs *that* which is diſcriminative; *a ſomething* which two perſons could not have hit upon without ſuch a variation in the form as would have placed a boundary of diſtinction between them. To give an example or two.

The Ballad of Chevy-Chace is frequently imitated (as we have already obſerved) in the firſt part of the Battle of Haſtings; and in the following lines the imitation is ſo palpable, that it muſt ſtrike the moſt careleſs eye.

Battle of Haſtings. Part I.

The grey-goose pynion that thereon was *ſett*
Eftſoons with ſmokynk crymſon *bloodde was wet.*

Chevy-Chace.

So right his ſhaft he *ſet*,
The grey-goose wing that was thereon
In his heart's *blood was wet.*

The learned Commentator is indeed aware of a ſimilarity between the two paſſages; but attempts to evade the force of the objection which ariſes from ſo ſtrong an appearance of imitation. We will grant all he ſays relating to the hiſtory of the *grey-goose wing*;—the uſe made of it in antient battles and in antient poems. But all this is nothing to the purpoſe. We ſtill adhere to our own poſition, that the ſimilarity between the two paſſages was not accidental and fortuitous; but, on the contrary, that the one was borrowed from the other: for it is not the *thing* expreſſed (which may be common enough), but it is the peculiarity of the *expreſſion* which clearly points out the imitation. *One* word may ſometimes be ſufficient to effect this. There may be *that* in its poſition and connection which will very clearly diſcover the paſſage which the writer thought of when he made uſe of it. The word *unaknell'd*, in the following line,

Their ſouls from corpſes *unaknell'd* depart.

was evidently borrowed from a wrong reading in Warburton's edition of Shakeſpeare. [Vide the celebrated ſpeech of the ghoſt in Hamlet,—"Unhouſell'd, unanointed, *unaknell'd*,"—inſtead of *unaneal'd*.] *Ouphant fairies*, and the *race of deſtiny*, in the Battle of Haſtings, are indebted for their name and employment to the deſcription of theſe imaginary beings in the Merry Wives of Windſor. Vide Warburton's edition, where the old reading, "*orphan* airs of fixed deſtiny" was firſt altered to *ouphen*. The Dean gravely infers, from the uſe of this word in Rowley, that Warburton's emendation was right. The inference we would draw from it is, that the poet borrowed from the critic; for as the word *ouphant* is not to be found in the old gloſſariſts, we cannot account for the uſe of it by a poet of the fifteenth century, but can clearly ſhew how Chatterton came by it.

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The expreſſion, "*ſleeve unravels*, was evidently borrowed from Shakeſpeare,—"*the ravell'd ſleeve* of care." There is ſomething ſo *peculiar* in this expreſſion, that it ought to have great weight in determining the poem to be modern; and, by the way, it is a ſtronger inſtance than hath yet been brought by the defenders of the authenticity of theſe poems, to prove that Chatterton did not always underſtand the terms he made uſe of. But this inſtance would have been fatal to their argument.

In the Battle of Haſtings we meet with an expreſſion ſtill more peculiar, viz. *Clouds of Carnage*. This is literally taken from one of Gray's Odes; and we believe an expreſſion ſo very uncommon, not to ſay bombaſt, would have fallen from no pen but his.

Scatters night's remains from out the ſky,

is a very ſtriking imitation of a line in Milton, viz.

Scatters the rear of darkneſs thin.

The following plagiariſm is really barefaced:

BATTLE *of* HASTINGS.

With thilk a force it did his body gore,
That in his tender guts it entered,
In verity, *a full cloth-yard or more.*

CHEVY-CHACE.

With ſuch a force and vehement might
He did his body gore.
The ſpear went thro' the other ſide
A large *cloth-yard* and *more.*

The Dean's learned remarks on the *cloth-yard*, have juſt as much to do with the controverſy, reſpecting the authenticity of the Poems of Rowley, as thoſe which he had before made on the *grey-gooſe wing*. He may be true in his premiſes, but he is certainly wrong in his concluſions. Two warriors might uſe ſpears and arrows of the ſame length, but doth it follow, that two poets would give the ſame literal deſcription of their force and execution? By no means; unleſs the one ſhould borrow from the other.

It is ſomewhat remarkable that the Dean, inſtead of quoting the above verſe from the old ballad in which the reſemblance is ſo ſingularly obvious at the very firſt ſight, produces another * in which the traces of imitation are ſcarcely apparent. We conſider this as an inſtance of great diſingenuity; and we cannot avoid thinking, that the Dean himſelf was conſcious, that if the two paſſages were viewed together, the reſemblance would be too glaring to credit his hypotheſis.

* Viz. "An arrow of a cloth-yard long
"Up to the head drew he."

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It would be an endleſs taſk to point out all the inſtances of weak and contradictory reaſoning which occur in this volume; and as endleſs to remark on the learned Editor's want of a refined and critical taſte. As endleſs alſo would it be to enumerate every imitation of the moderns in thoſe poems, and to point out the perpetual recurrence of modern epithets, language, and ſtyle, amidſt the rude garb of antiquity which hath been *forced* on them.

The Appendix to this voluminous Work conſiſts of what the Dean is pleaſed to call, *Additional Evidence*, to corroborate the authenticity of theſe Poems. This additional evidence chiefly ariſes from the teſtimony of a Mr. Thiſtlethwaite, who, it ſeems, was the intimate friend of young Chatterton. Of this Mr. Thiſtlethwaite we know nothing more than may be inferred from his letter; and as ſo much ſtreſs is laid on it by the Dean, to whom it was addreſſed, it is at leaſt candid to produce it.

" S I R,

" IN obedience to your requeſt, and my own promiſe, I ſit down to give you the beſt account in my power of the riſe, progreſs, and termination of my acquaintance with the late unfortunate Thomas Chatterton.

" In the ſummer of 1763, being then in the twelfth year of my age, I contracted an intimacy with one Thomas Phillips, who was ſome time uſher or aſſiſtant-maſter of an hoſpital, or charity-ſchool, founded for the education and maintenance of youth at Briſtol, by Edward Colſton, Eſq. Phillips, notwithſtanding the diſadvantage of a very confined education, poſſeſſed a taſte for hiſtory and poetry; of the latter the magazines, and other periodicals of that time, furniſhed no very contemptible ſpecimen.

" Towards the latter end of that year, by means of my intimacy with Phillips, I formed a connection with Chatterton, who was on the foundation of that ſchool, and about fourteen months younger than myſelf. The poetical attempts of Phillips had excited a kind of literary emulation amongſt the elder claſſes of the ſcholars; the love of fame animated their boſoms, and a variety of competitors appeared to diſpute the laurel with him. Their endeavours however, in general, did not meet with the ſucceſs which their zeal and aſſiduity deſerved; and Phillips ſtill, to the mortification of his opponents, came off victorious and unhurt.

" In all theſe trifling contentions, the fruits of which are now, and have been long ſince deſervedly and entirely forgotten, Chatterton appeared merely as an idle ſpectator, noways intereſted in the buſineſs of the drama, ſimply contenting himſelf with the ſports and paſtimes more immediately adapted to his age; he apparently poſſeſſed neither inclination, nor indeed ability, for literary purſuits; nor do I believe (notwithſtanding the evidence adduced to the contrary by the Author of Love and Madneſs) that he attempted the compoſition of a ſingle couplet during the firſt three years of my acquaintance with him.

" Going

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"Going down Horſe-ſtreet, near the ſchool, one day, during the ſummer of 1764, I accidentally met with Chatterton. Entering into converſation with him, the ſubject of which I do not now recollect, he informed me that he was in poſſeſſion of certain old MSS., which had been found depoſited in a cheſt in Redcliffe church, and that he had lent ſome or one of them to Phillips. Within a day or two after this I ſaw Phillips, and repeated to him the information I had received from Chatterton. Phillips produced a MS. on parchment or vellum, which, I am confident, was *Eleanore and Juga*, a kind of paſtoral eclogue, afterwards publiſhed in the Town and Country Magazine for May 1769. The parchment or vellum appeared to have been cloſely pared round the margin, for what purpoſe, or by what accident, I know not; but the words were evidently entire and unmutilated. As the writing was yellow and pale, manifeſtly (as I conceive) occaſioned by age, and conſequently difficult to decypher, Phillips had with his pen traced and gone over ſeveral of the lines (which, as far as my recollection ſerves, were written in the manner of proſe), labouring to attain the object of his purſuit, an inveſtigation of their meaning. I endeavoured to aſſiſt him; but, from an almoſt total ignorance of the characters, manners, language, and orthography of the age in which the lines were written, all our efforts were unprofitably exerted; and although we arrived at an explanation of, and connected many of, the words, ſtill the ſenſe was notoriouſly deficient. For my own part, having little or no taſte for ſuch ſtudies, I repined not at the diſappointment. Phillips, on the contrary, was to all appearance mortified; indeed much more ſo than at that time I thought the object deſerved; expreſſing his ſorrow at his want of ſucceſs, and repeatedly declaring his intention of reſuming the attempt at a future period. Whether he kept his word or not is a circumſtance I am entirely unacquainted with, nor do I conceive a determination thereof anyways material at preſent.

"In the year 1765, I was put apprentice to a ſtationer at Briſtol, at which period my acquaintance and correſpondence with Chatterton and Phillips ſeem to have undergone a temporary diſſolution; however, towards the latter end of 1767, or at the beginning of 1768, being ſent to the office of Mr. Lambert, an attorney then reſident at Briſtol, for ſome books which wanted binding, in the execution of that errand I found Chatterton, who was an articled clerk to Mr. Lambert, and who, as I collected from his own converſation, had been adventuring in the fields of Parnaſſus, having produced ſeveral trifles both in proſe and verſe, which had then lately made their appearance in the public prints.

"In the courſe of the years 1768 and 1769, wherein I frequently ſaw and converſed with Chatterton; the excentricity of his mind, and the verſatility of his diſpoſition, ſeem to have been ſingularly diſplayed. One day he might be found buſily employed in the ſtudy of heraldry and Engliſh antiquities, both of which are numbered amongſt the favourite of his purſuits; the next diſcovered him deeply engaged, confounded, and perplexed, amidſt the ſubtleties of metaphyſical diſquiſition, or loſt and bewildered in the abſtruſe labyrinth of mathematical reſearches; and theſe in an inſtant again neglected and thrown aſide, to make room for aſtronomy and muſic, of both which ſciences

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ſciences his knowledge was entirely confined to theory. Even phyſic was not without a charm to allure his imagination, and he would talk of Galen, Hippocrates, and Paracelſus, with all the confidence and familiarity of a modern empiric.

" To a genius ſo fickle and wavering, however comprehenſive the mind may be, no real or ſolid attainment could reaſonably be expected. True it is, that by not confining himſelf to one ſcience only, he contracted an acquaintance with many, but ſuch as, ſuperficial in itſelf, neither contributed to his intereſt nor his credit.

" During the year 1768, at divers viſits I made him, I found him employed in copying Rowley, from what I then conſidered, and do ſtill conſider, as authentic and undoubted originals. By the aſſiſtance he received from the gloſſary to Chaucer, he was enabled to read, with great facility, even the moſt difficult of them; and, unleſs my memory very much deceive me, I once ſaw him conſulting the *Etymologicon Linguæ Anglicanæ of* Skinner.

" Amongſt others, I perfectly remember to have read ſeveral ſtanzas copied from the *Deathe of Syr Charles Bawdin*; the original of which then lay before him. The beautiful ſimplicity, animation, and pathos, that ſo abundantly prevail through the courſe of that poem, made a laſting impreſſion on my memory: I am nevertheleſs of opinion, that the language, as I then ſaw it, was much more obſolete than it appears in the edition publiſhed by Mr. Tyrwhitt, probably occaſioned by certain interpolations of Chatterton; ignorantly made with an intention, as he thought, of improving them.

" Several pieces, which afterwards made their appearance in the Town and Country Magazine, notwithſtanding their more modern date, were written by him during this year 1768; particularly certain pretended tranſlations from the Saxon and antient Britiſh; very humble, and, in ſome inſtances, very unſucceſsful attempts at the manner and ſtile of Oſſian. Chatterton, whenever aſked for the originals of theſe pieces, heſitated not to confeſs, that they exiſted only in his own imagination, and were merely the offspring and invention of fancy; on the contrary, his declaration, whenever queſtioned as to authenticity of the poems attributed to Rowley, was invariably and uniformly in ſupport of their antiquity, and the reputation of their author Rowley; inſtantly ſacrificing thereby all the credit he might, without a poſſibility of detection, have taken to himſelf, by aſſuming a character to which he was conſcious he had no legal claim; a circumſtance which I am aſſured could not, in its effect, fail of operating upon a mind like his, prone to vanity, and eager of applauſe even to an extreme. With reſpect to the firſt poem of the Battle of Haſtings, it has been ſaid, that Chatterton himſelf acknowledged it to be a forgery of his own; but let any unprejudiced perſon, of common diſcernment, advert only for a moment to the ſituation in which Chatterton then ſtood, and the reaſon and neceſſity of ſuch a declaration will be apparent.

" The very contracted ſtate of his finances, aided by a vain deſire of appearing ſuperior to what his circumſtances afforded, induced him, from time to time, to diſpoſe of the poems in his poſſeſſion to thoſe from whoſe generoſity and patronage he expected to derive ſome conſiderable pecuniary advantages; I will not heſitate to aſſert, and

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and I speak from no less authority than Chatterton himself, that he was disappointed in this expectation, and thought himself not sufficiently rewarded by his Bristol patrons, in proportion to what he thought his communications deserved. From this circumstance, it is easy to account for the answer given to Mr. Barret, on his repeated solicitations for the original, viz. That he himself wrote that poem for a friend,—thinking, perhaps, that if he parted with the original poem, he might not be properly rewarded for the loss of it.

"That vanity, and an inordinate thirst after praise, eminently distinguished Chatterton, all who knew him will readily admit.—From a long and intimate acquaintance with him, I venture to assert, that, from the date of his first poetical attempt, until the final period of his departure from Bristol, he never wrote any piece, however trifling in its nature, and even unworthy of himself, but he first communicated it to every acquaintance he met, indiscriminately, as wishing to derive applause from productions which, I am assured, were he now living, he would be heartily ashamed of; from a full assurance of the truth of which proposition I conceive myself at liberty to draw the following inference: That, had Chatterton been the author of the poems imputed to Rowley, so far from secreting such a circumstance, he would have made it his first, his greatest pride; for to suppose him ignorant of the intrinsic beauty of those compositions, would be a most unpardonable presumption.

"Towards the spring of 1770, some differences having previously thereto arisen between Chatterton and his master Mr. Lambert, the former publicly expressed his intention of quitting his situation, and repairing to the metropolis, which, he flattered himself, would afford him a more enlarged field for the successful exercise and display of his abilities; accordingly, in April, he began making the necessary preparations for his journey: Anxious for his welfare, I interrogated him as to the object of his views and expectations, and what mode of life he intended to pursue on his arrival at London: The answer I received was a memorable one: "My first attempt, said he, shall be in the literary way; the promises I have received are sufficient to dispel doubt; but should I, contrary to my expectations, find myself deceived, I will, in that case, turn Methodist preacher—Credulity is as potent a deity as ever, and a new sect may easily be devised; but if that too should fail me, my last and final resource is a pistol."

"That spirit of literary Quixotism which he possessed, and which had the immediate ascendency over every other consideration, had been much encreased by correspondence with divers booksellers and printers, who, finding him of advantage to them in their publications, were by no means sparing of their praises and compliments, adding thereto the most liberal promises of assistance and employment, should he choose to make London the place of his residence.

"These were the hopes upon which he relied; this it was which induced him to quit the place of his nativity, and throw himself, for a precarious subsistence upon strangers. It is unnecessary to remark how far his expectations were answered. His unfortunatate and untimely exit deplorably shews the fallacy of his hopes, and the extreme deficiency of his knowledge of the world; who could for a moment idly suppose that the most distinguished talents, unpatronized, would

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would meet with ſucceſs, and lift him to that eminence which he flattered himſelf he merited.

"Thus, Sir, I have attempted, in a haſty and curſory manner, to preſent you with whatever comes within the limits of my own obſervation and knowledge relative to this extraordinary youth, in reſpect to whoſe memory I beg leave to make one further remark.

"It has been ſaid, that he was an unprincipled libertine, depraved in his mind, and profligate in his morals; whoſe abilities were proſtituted to ſerve the cauſe of vice; and whoſe leiſure hours were waſted in continued ſcenes of debauchery and obſcenity.

"Mr. Warton tells us, that he was '*an hireling in the trade of literature, unprincipled, and compelled to ſubſiſt by expedients.*' (*See his Emendations to the ſecond volume of the Hiſtory of Poetry.*) And another gentleman tells us, that *his death was of no great conſequence, ſince he could not long have eſcaped being hanged.* (*See Love and Madneſs, p.* 132.) Whether any or all of theſe epithets are meant as arguments to prove that Chatterton is the author of Rowley's Poems, abounding, as they do, with piety and morality, and the moſt refined ſentiment, I know not; but I cannot help obſerving, that ſuch expreſſions (unſupported, as they appear to be, by truth and reaſon) neither do credit to the heads or to the hearts of thoſe who ſo uncharitably beſtow them.

"I admit, that amongſt Chatterton's papers may be found many paſſages not only immoral, but bordering upon a libertiniſm groſs and unpardonable.—It is not my intention to attempt a vindication of thoſe paſſages, which, for the regard I bear his memory, I wiſh he had never written, but which I nevertheleſs believe to have originated rather from a warmth of imagination, aided by a vain affectation of ſingularity, than from any natural depravity, or from a heart vitiated by evil example.

"The opportunities which a long acquaintance with him afforded me, juſtify me in ſaying, that, whilſt he lived in Briſtol, he was not the debauched character repreſented. Temperate in his living, moderate in his pleaſures, and regular in his exerciſes; he was undeſerving of the aſperſion. What change London might have effected in him I know not; but from the ſtrain of his letters to his mother and ſiſter, and his conduct towards them after he quitted Briſtol, and alſo from the teſtimony of thoſe with whom he lodged, I have no doubt but the intemperances and irregularities laid to his charge did either not exiſt at all, or, at the worſt, are conſiderably aggravated beyond what candour can approve.

I am, Sir,
with the utmoſt reſpect,
4th April, 1781. your moſt humble ſervant,
JAS. THISTLETHWAITE."

What inferences our Readers may draw from this letter we would not take upon us to determine. Let every man judge for himſelf.

In the firſt part of this Article, we have freely given our opinion reſpecting the *other* teſtimonies adduced by the Dean in defence of his hypotheſis; and in the preſent caſe we take the liberty of obſerving,

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obſerving, that Mr. Thiſtlethwaite's letter, ſo far from altering, hath, on the contrary, confirmed our ſentiments with reſpect to the genius of this wonderful and enterprizing youth. We by no means allow the companions and play-mates of Chatterton to be the proper judges of his merit. We know the effect of familiarity: "Rowley was venerable; but what was *Tommy Chatterton?*" The influence of a prepoſſeſſion like this is very powerful; and perſons of more experience than Mr. Cary, and Mr. Smith, and Mr. Thiſtlethwaite, and more wiſdom too (we mean no offence to theſe gentlemen), might not eaſily get rid of ſo partial and ſo unfavourable an impreſſion.—There was a brilliance in Chatterton's genius that could not but be diſcerned by the dulleſt and moſt ignorant of his ſchool fellows. It is for their credit to acknowledge, that it was not loſt on them. It is even acknowledged by the Dean. But the vanity which pretends to have ſeen and felt the genius of Chatterton in its more obvious exertions, is unwilling to confeſs how much their ſagacity was baffled by its more ſecret and diſguiſed operations. And yet it was in theſe deep and hidden receſſes that this wonderful genius was proud to work. But becauſe all his intimates were not entruſted with his ſchemes, are we to ſuppoſe he planned and executed none? Their vanity would ſay—"Yes." But—Chatterton knew *them*—and knew HIMSELF.

The other part of the Appendix contains an anſwer to Mr. Tyrwhitt, who had attempted to prove the Poems of Rowley to be modern, by the miſapplication and miſconſtruction of a variety of antient words, as well as by the introduction of others totally unknown to the writers of the fifteenth century. We muſt acknowledge, that ſome of Mr. Tyrwhitt's objections are ſatisfactorily anſwered by the Dean. But there are others which, with all his ingenuity, he is unable to ſurmount. We ſhall not point out a variety of inſtances (Mr. Tyrwhitt will do this himſelf); but we cannot avoid remarking, that the Dean's account of the word *Calke*, uſed twice in the Poems of Rowley, is equally forced and unſatisfactory. We will give our Readers Mr. Tyrwhitt's remark, and the Dean's anſwer, in their own words.

"CALKE. (*Tragedy of Goodwin*, L. 25.) *Caſt.* Chatterton. CALKED. (*Eclogue* I. L. 49.) *caſt out, ejected.* Chatterton. [*N. B. Chatterton gives thoſe explanations of the word in his gloſſary.*] This word appears to have been formed upon a miſapprehenſion of the following article in Skinner: "Calked exp. Caſt. credo Caſt up." Chatterton did not attend to the difference between *caſting out* and *caſting up*; i. e. *caſting up Figures in calculation.* That the latter was Skinner's meaning may be collected from the next article. "Calked for Calculated; Chaucer in the Frankeleyne's Tale." It is probable too, I think, that in both articles

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articles Skinner refers by miſtake to a line of the *Frankelein's Tale*, which in common editions ſtands thus :—

" Ful ſubtelly he had *calked* all this."

Where *calked* is a mere miſprint for *calculated*, the reading of the MS. See the late edit. verſ. 11596."

To this judicious remark the Dean makes the following effort at ſomething which is at leaſt to bear the ſemblance of a reply. What it is let the Reader judge.

' CALKED, *caſt out, ejected.* This explanation of Chatterton ſeems to be taken from Speght's rendering it by the general word *caſt*. Had he conſulted Skinner, that author's remark could hardly have eſcaped him, " *Credo, caſt up.*" In the paſſage of Godwin, where this word occurs,—*Calke away the hours*, may be eaſily ſuppoſed a miſtake for *Caſte away the hours*. And if the paſſage [Ecl. I. v. 49.] *Calked from every joy*, will not bear the ſame interpretation, we may change it for the word *cachit*, uſed by Biſhop Douglas to ſignify *drive*, and which the *Prompt. Parv.* explains by *abigo*.'

This poor refuge of conjecture only demonſtrates how weak the cauſe is which the learned Dean hath undertaken to ſupport! As to the word in queſtion, it may be found in Bailey's Dictionary, in the double ſenſe of *caſting up* and *caſting out*. Chatterton choſe the latter ſenſe, when he ſaid, *calked from every joy*; and finding in Speght's gloſſary to Chaucer (a work he was known to have tranſcribed), that the word was explained by the general and equivocal term *caſt*, he, without farther ſcruple, adopted *one* of the ſenſes in which that term is uſed; and becauſe it would have been modern to ſay, *caſt the hours away*, he choſe to look as antient as poſſible, and ſo altered *caſt* to *calke!* Thus Chatterton's blunder (for an egregious one it is!) can be eaſily accounted for; but it would exceed the ſagacity of even a preſident of an antiquarian ſociety, to give a rational and ſatisfactory account of this, and ſimilar blunders, in a poet of the reign of Edward the Fourth.

ART. II. *Poems* by the Rev. Thomas Penroſe, late Rector of Beckington and Standerwick, Somerſetſhire. 8vo. 3s. ſewed. Walter. 1781.

AS we naturally feel a ſort of perſonal regard for thoſe writers who, in the exerciſe of our critical employment, have given us pleaſure, it cannot but be with regret, that we enter upon the melancholy office of attending the obſequies of departed genius in the poſthumous edition of their works.

This ingenious and amiable Author, whoſe poetical remains are now collected into a volume, ' was ſon of the Reverend Mr. Penroſe, Rector of Newbury, Berks; a man of high character

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and abilities, descended from an ancient Cornish family, beloved and respected by all who knew him; Mr. Penrose, jun. being intended for the Church, pursued his studies with success, at Christ Church, Oxon, until the summer of 1762, when his eager turn to the Naval and Military line overpowering his attachment to his real interest, he left his College, and embarked in the unfortunate expedition against Nova Colonia, in South America, under the command of Captain Macnamara. The issue was fatal.—The Clive (the largest vessel) was burnt—And though the Ambuscade escaped (on board of which Mr. Penrose, acting as Lieutenant of Marines, was wounded), yet the hardships which he afterwards sustained in a prize sloop, in which he was stationed, utterly ruined his constitution. Returning to England, with ample testimonials of his gallantry and good behaviour, he finished, at Hertford College, Oxon, his course of studies; and, having taken Orders, accepted the curacy of Newbury, the income of which, by the voluntary subscription of the inhabitants, was considerably augmented. After he had continued in that station about nine years, it seemed as if the clouds of disappointment, which had hitherto overshadowed his prospects, and tinctured his Poetical Essays with gloom, were clearing away; for he was then presented by a friend, who knew his worth, and honoured his abilities, to a living worth near 500l. per annum. It came however too late; for the state of Mr. Penrose's health was now such as left little hope, except in the assistance of the waters of Bristol. Thither he went, and there he died, in 1779, aged 36 years. In 1768, he married Miss Mary Slocock, of Newbury, by whom he had one child, Thomas, now on the foundation of Winton College.

'Mr. Penrose was respected for his extensive erudition, admired for his eloquence, and equally beloved and esteemed for his social qualities.—By the poor, towards whom he was liberal to his utmost ability, he was venerated to the highest degree. In oratory and composition his talents were great.—His pencil was ready as his pen, and on subjects of humour had uncommon merit. To his poetical abilities, the Public, by their reception of his * *Flights of Fancy*, &c. have given a favourable testimony. To sum up the whole, his figure and address were as pleasing as his mind was ornamented.'

Such was Mr. Penrose; to whose memory, says his Editor, Mr. J. P. Andrews, 'I pay this just and willing tribute, and to whom I consider it as an honour to be related.

Multis ille bonis flebilis occidit——
Nulli flebilior quam mihi.'

It is not to be expected, that in a collection of this kind every piece will be equally correct and finished, as it might have been had the Author lived to have superintended the publication himself: it nevertheless contains several pieces not unworthy of the same pen which produced that excellent Ode intitled, *Madness*, noticed with so much approbation in the volume of our Review, referred to in the note below, page 140. Of these not the least beautiful is *the Field of Battle:*

* See Review, Vol. LIII.

'I. Faintly

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I.

'Faintly bray'd the battle's roar
Distant down the hollow wind;
Panting terror fled before,
Wounds and death were left behind.

II.

The War-fiend curs'd the sunken day,
That check'd his fierce pursuit too soon;
While, scarcely lighting to the prey,
Low hung, and lour'd, the bloody moon.

III.

The Field, so late the hero's pride,
Was now with various carnage spread;
And floated with a crimson tide,
That drench'd the dying and the dead.

IV.

O'er the sad scene of drearieſt view,
Abandon'd all to horrors wild,
With frantic step *Maria* flew,
Maria, Sorrow's early child;

V.

By duty led, for every vein
Was warm'd by Hymen's pureſt flame:
With *Edgar* o'er the wintry main
She, lovely, faithful, wanderer, came.

VI.

For well she thought a friend so dear
In darkeſt hours might joy impart;
Her warrior, faint with toil, might chear,
Or soothe her bleeding warrior's smart.

VII.

Tho' look'd for long—in chill affright,
(The torrent burſting from her eye)
She heard the signal for the fight—
While her soul trembled in a sigh——

VIII.

She heard, and clasp'd him to her breaſt,
Yet scarce could urge th' inglorious stay;
His manly heart the charm confeſt—
Then broke the charm,—and ruſh'd away.

IX.

Too soon in few—but deadly words,
Some flying straggler breath'd to tell,
That, in the foremoſt ſtrife of swords,
The young, the gallant *Edgar* fell.

X.

She preſt to hear—she caught the tale—
At every sound her blood congeal'd;—
With terror bold—with terror pale,
She sprung to search the fatal field.

On

XI.

O'er the sad scene in dire amaze
She went—with courage not her own—
On many a corpse she cast her gaze—
And turn'd her ear to many a groan.

XII.

Drear anguish urged her to press
Full many a hand, as wild she mourn'd;—
—Of comfort glad, the drear caress
The damp, chill, dying hand return'd.

XIII.

Her ghastly hope was well nigh fled—
When late pale *Edgar*'s form she found,
Half-bury'd with the hostile dead,
And bor'd with many a grisly wound.

XIV.

She knew—she sunk—the night bird scream'd,
—The moon withdrew her troubled light,
And left the Fair,—tho' fall'n she seem'd—
To worse than death—and deepest night.'

To the Reader of sensibility it will be needless to point out the particular merit of the 10th, 11th, and 12th stanzas; especially of that exquisitely pathetic and natural thought contained in the last of them,

——the drear caress
The damp, chill, dying hand return'd—

a thought which would scarcely have suggested itself to any one who had not been actually an eye-witness of the affecting scenes subsequent to a military engagement; and who had not, probably, experienced from the hand of some expiring friend a return similar to what he has so feelingly described.

ART. III. *Miscellaneous Pieces in Verse and Prose.* Vol. III. By Theodosia. 12mo. 3 s. Cadell.

THE two former volumes were noticed with approbation in our Review, Vol. xxii. p. 321. The present, though a posthumous publication, was prepared for the press, and put into the hands of the Rev. Caleb Evans of Bristol, the Editor, some months before her decease.

The Lady, to whom the Public is indebted for these pious effusions (for they are chiefly devotional), was Mrs. Anne Steel, daughter to a dissenting minister, of respectable character, at Broughton in Hampshire. As her life, says her Editor, 'was for the most part a life of retirement in the peaceful village where she began and ended her days, it cannot be expected to furnish such a variety of incidents as arise in the history of those who have moved in circles of greater activity. The duties of friendship and religion occupied her time, and the pleasures of both

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constituted her delight. Her heart was, "apt to feel," too often to a degree too painful for her own felicity, but always with the most tender and generous sympathies for her friends. Yet, united with this exquisite sensibility, she possessed a native cheerfulness of disposition, which not even the uncommon and agonizing pains she endured in the latter part of her life could deprive her of. In every short interval of abated suffering, she would, in a variety of ways, as well as by her enlivening conversation, give pleasure to all around her. Her life was a life of unaffected humility, warm benevolence, sincere friendship, and genuine devotion. A life, which it is not easy truly to describe, or faithfully to imitate.'

And he afterwards adds, 'that as Theodosia was placed by Providence in a state of independence, and religiously devoted the profits arising from the sale of the former edition of her works to the purposes of benevolence; so the profits which may arise from this edition are appropriated, by her surviving relatives, to the use of The Bristol Education Society. An institution worthy of such patronage, and which thinks itself honoured in receiving it.'

They who are acquainted with this Lady's former productions, will know what is to be expected from the present; and the following short specimen will inform those who are not:

'On a Day of Prayer for Success in War.

'Lord, how shall wretched sinners dare
Look up to thy divine abode?
Or offer their imperfect prayer
Before a just a holy God?

Bright terrors guard thy awful seat,
And dazzling glories veil thy face!
Yet mercy calls us to thy feet,
Thy throne is still a throne of grace.

O may our souls thy grace adore,
May Jesus plead our humble claim;
While thy protection we implore,
In his prevailing, glorious name!

With all the boasted pomp of war
In vain we dare the hostile field:
In vain, unless the Lord be there;
Thy arm alone is Britain's shield.

Let past experience of thy care
Support our hope, our trust invite!
Again attend our humble prayer,
Again be mercy thy delight!

Our arms succeed, our councils guide,
Let thy right hand our cause maintain;
'Till war's destructive rage subside,
And peace resume her gentle reign.

O when

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O when ſhall time the period bring
When raging war ſhall waſte no more;
When peace ſhall ſtretch her balmy wing
From Europe's coaſt to India's ſhore?
When ſhall the goſpel's healing ray
(Kind ſource of amity divine!)
Spread o'er the world celeſtial day?
When ſhall the nations, Lord, be thine?'

ART. IV. *Almada Hill:* an Epiſtle from Liſbon. By William Julius Mickle. 4to. 2 s. 6 d. Bew. 1781.

NO form of compoſition, in poetry or proſe, admits of greater variety than the Epiſtolary; there being, indeed, few ſubjects, whether light or ſerious, that may not with propriety be diſcuſſed in it. But the epiſtolary form has advantages peculiar to itſelf: by placing the Reader in the ſituation of a particular friend, it creates, as it were, a kind of perſonal connexion between him and the Author, which in ſome degree has an influence in pre-engaging the attention; and, from its animated and dramatic nature, it is enabled to make a more forcible and laſting impreſſion on the mind, than could be expected from a compoſition merely narrative, or didactic. Of theſe advantages Mr. Mickle has not, perhaps, availed himſelf ſo much as he might have done. Excepting at the commencement of his poem, he ſeems in great meaſure to have loſt ſight of the friend to whom the Epiſtle is addreſſed: he is, indeed, twice afterwards adverted to, but, from the manner in which it is done, it ſeems as much with the view to fill up the meaſure of the verſe, as to awaken and direct the attention to any particularly ſtriking object. The writer of epiſtles, if he wiſhes to make them as intereſting as their nature will admit, ſhould loſe no opportunity of appealing, when it can judiciouſly be done, to the feelings and ſentiments of thoſe to whom he is ſuppoſed to be immediately addreſſing himſelf.

The Poet opens his Epiſtle with a well-drawn picture of a joyleſs winter's day in England, contraſted with the genial influence of a warmer clime:

> 'Yet ſtill regardful of my native ſhore,
> In every ſcene my roaming eyes explore,
> Whate'er its aſpect, ſtill, by memory brought,
> My fading country ruſhes on my thought.'

After hinting at what will probably be the cauſes of our political decay, he enters more immediately upon his ſubject.

The deſcriptive parts of this poem are, the Author tells us, ſtrictly local. In confirmation of this aſſertion, we may venture to produce the following landſcape, which has, what deſcriptive

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poetry is ſo frequently deficient in, every appearance of being truly characteriſtical and appropriate:

'Where high o'er Tago's flood Almada lowers,
Amid the ſolemn pomp of mouldering towers
Supinely ſeated, wide and far around
My eye delighted wanders.—Here the bound
Of fair Europa o'er the Ocean rears
Its weſtern edge; where dimly diſappears
The Atlantic wave, the ſlow deſcending day
Mild beaming pours ſerene the gentle ray
Of Luſitania's winter, ſilvering o'er
The tower-like ſummits of the mountain ſhore;
Dappling the lofty cliffs that coldly throw
Their ſable horrors o'er the vales below.
Far round the ſtately-ſhoulder'd river bends
Its giant arms, and ſea-like wide extends
Its midland bays, with fertile iſlands crown'd,
And lawns for Engliſh valour ſtill renown'd:
Given to Cornwallia's gallant ſons of yore,
Cornwallia's name the ſmiling paſtures bore;
And ſtill their Lord his Engliſh lineage boaſts
From Rolland, famous in the Croiſade Hoſts.
Where ſea-ward narrower rolls the ſhining tide
Through hills by hills emboſom'd on each ſide,
Monaſtic walls in every glen ariſe
In coldeſt white, fair gliſtening to the ſkies
Amid the brown-brow'd rocks; and, far as ſight,
Proud domes and villages array'd in white †
Climb o'er the ſteeps, and thro' the duſky green
Of olive groves, and orange bowers between,
Speckled with glowing red, unnumber'd gleam—
And Liſboa, towering o'er the lordly ſtream,
Her marble palaces and temples ſpreads
Wildly magnific o'er the loaded heads
Of bending hills, along whoſe high-piled baſe
The port capacious, in a moon'd embrace,
Throws her maſt-foreſt, waving on the gale
The vanes of every ſhore that hoiſts the ſail.'

After curſorily pointing out

What mighty deeds the lofty hills of Spain
Of old have witneſs'd———

he next notices the change of manners that hath prevailed, in conſequence of the ſubverſion of the Roman empire, by the irruption of the Goths and other northern tribes; and though the cauſes he aſſigns for that peculiar character, which has ſince marked each of the different diviſions of Europe, may not be hiſtorically true, yet the ideas he has ſtarted on this ſubject are at leaſt poetical and ingenious:

† The houſes in Portugal are generally whitened on the outſide, white being eſteemed as repulſive of the rays of the Sun.

'When

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'When Rome's wide empire, a luxurious prey,
Debaſed in falſe refinement nerveleſs lay,
The northern hords on Europe's various climes
Planted their ruling virtues and their crimes.
Cloiſter'd by Tyber's ſtream the ſlothful ſtaid,
To Seine and Loire the gay and friv'lous ſtray'd,
A ſordid groupe the Belgian marſhes pleaſed
And Saxony's wild foreſts Freedom ſeized,
There held her juries, poiſed the legal ſcales;—
And Spain's romantic hills and lonely dales
The penſive Lover ſought; and Spain became
The land of gallantry and amorous flame.
Hail, favour'd clime! whoſe lone retreats inſpire
The ſofteſt dreams of languiſhing deſire,
Affections trembling with a glow all holy,
Wildly ſublime, and ſweetly melancholy;
'Till rapt devotion to the Fair, refine
And bend each paſſion low at Honour's ſhrine.
So felt the iron Goth when here he brought
His worſhip of the Fair with valour fraught:
Soon as Iberia's mountains fixt his home,
He roſe a character unknown to Rome;
His manners wildly colour'd as the flowers
And flaunting plumage of Brazilian bowers:
New to the world as theſe, yet poliſh'd more
Than e'er the pupil of the Attic lore
Might proudly boaſt. On man's bold arm robuſt
The tender Fair reclines with fondeſt truſt:
With Nature's fineſt touch exulting glows
The manly breaſt which that fond aid beſtows:
That firſt of generous joys on man beſtow'd,
In Gothic Spain in all its fervour glow'd.
Then high burn'd honour; and the dread alarms
Of danger then aſſumed the deareſt charms.
What for the Fair was dared or ſuffered, bore
A ſaint-like merit, and was envied more;
'Till led by love-ſick Fancy's dazzled flight,
From Court to Court forth roam'd Adventure's Knight;
And tilts and tournaments, in mimic wars,
Supplied the triumphs and the honour'd ſcars
Of arduous battles for their country fought,
'Till the keen reliſh of the marvellous wrought
All wild and fever'd; and each peaceful ſhade,
With batter'd armour deckt, its Knight diſplay'd,
In ſoothing tranſport, liſtening to the ſtrain
Of dwarfs and giants, and of monſters ſlain;
Of ſpells all horror, and enchanters dire,
And the ſweet banquet of the amorous fire,
When Knights and Ladies chaſte, relieved from thrall,
Hold Love's high holiday in bower and hall.
'Twas thus, all pleaſing to the languid thought,
With magic power the tales of magic wrought;

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Till, by the Muſes armed, in all the ire
Of wit, reſiſtleſs as electric fire,
Forth rode La Mancha's Knight; and ſudden fled
Goblins and beauteous nymphs, and Pagans dread,
As the delirious dream of ſickneſs flies,
When health returning ſmiles from vernal ſkies.'

It is needleſs to point out the happy illuſtration of the romantic character he has been painting, contained in the following ſimile;

His manners wildly colour'd as the flowers
And flaunting plumage of Brazilian bowers.

There is (p. 19.) another beautiful ſimile on the ſame ſubject:

As through the pictured abbey-window gleams
The evening Sun with bold though fading beams,
So through the reverend ſhade of ancient days
Gleam thoſe bold deeds with dim yet golden rays.

The influence of chivalry in freeing Europe from the growing dominion of the Moors, is next adverted to:

'But turn we now from Chivalry diſeaſed,
To Chivalry when Honour's wreath ſhe ſeized
From Wiſdom's hand.—From Taurus' rugged ſteep,
And Caucaſus, far round with headlong ſweep,
As wolves wild howling from their famiſh'd den,
Ruſh'd the devouring bands of Sarazen:
Their ſavage genius, giant-like and blind,
Trampling with ſullen joy on human kind,
Aſſyria lay its own uncover'd grave,
And Gallia trembled to th' Atlantic wave:
In awful waſte the faireſt cities moan'd,
And human Liberty expiring groan'd
When Chivalry aroſe:—Her ardent eye
Sublime, that fondly mingled with the ſky,
Where patience watch'd, and ſtedfaſt purpoſe frown'd
Mixt with Devotion's fire, ſhe darted round,
Stern and indignant; on her glittering ſhield
The Croſs ſhe bore, and proudly to the field
High plum'd ſhe ruſh'd; by Honour's dazzling fired,
Conſcious of Heaven's own cauſe, and all inſpired
By holy vows, as on the frowning tower
The lightning vollies, on the creſted power
Of Sarazen ſhe wing'd her javelin's way,
And the wide-waſting giant proſtrate lay.'

Then drawing a compariſon between the preſent ſtate of thoſe parts of Europe that are ſtill under the yoke of the Turks, and of others from whence they have been driven, he thus very pertinently cloſes it:

—Aſk what Chriſtian Europe owes the high
And ardent ſoul of gallant Chivalry,
Aſk, and let Turkiſh Europe's groans reply!

The

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The naval glory of the Portugueſe, during the time they firſt eſtabliſhed themſelves in Aſia, and their ſubſequent degeneracy and decline, are next conſidered: and here, in every ſcene,

His fading country ruſhes on his thought.

But the parallel, according to Mr. Mickle, is not likely to hold univerſally; Portugal is ſo ſituated, that though ſhe may be occaſionally depreſſed, ſhe is ſure in time to emerge again into conſequence: not ſo his fading country——

When Albion falls, ſhe falls to riſe no more.

Were not Mr. Mickle's poetical character already aſcertained by his excellent tranſlation of the Portugueſe Homer *, the Reader might eaſily be enabled, from the ſpecimens we have given, to make a proper eſtimate of his abilities. His verſification is undoubtedly ſpirited and harmonious; but we think it would be more ſo, did he leſs frequently make a practice of running one verſe into another.

Has not the Poet violated the propriety of our language in the following line?

Great Albuquerk *renown'd* its generous pride.

And has he not alſo violated metaphorical propriety in

Iberia's fields with rich and genuine ore
Of ancient manners woo the traveller's eye?

To woo the eye with ore of ancient manners is certainly a moſt unuſual figure of ſpeech. Theſe, however, are blemiſhes too trivial to detract from the general merit of the poem.

It may be a pleaſing piece of intelligence to moſt Readers to acquaint, them that the Royal Academy of Liſbon, of which Mr. Mickle, who was preſent at the ceremony of its commencement, had the honour to be admitted a member, is under the preſidency of one of the moſt illuſtrious characters of the age, Prince Don John of Braganza, Duke of Lafoens. "His Grace, who has within theſe few years returned to his native country, was about twenty-two years abſent from it. During the late war, he was a volunteer in the army of the Empreſs Queen, in which he ſerved as Lieutenant General, and particularly diſtinguiſhed himſelf at the battle of Maxen, where the Pruſſians were defeated. After the peace, he not only viſited every court of Europe, moſt of whoſe languages he ſpeaks fluently, but alſo travelled to Turkey and Egypt, and even to Lapland. His Grace is no leſs diſtinguiſhed by his taſte for the Belles Lettres, than for his extenſive knowledge of Hiſtory and Science."

It is with ſingular complacency we look forward to the revolution ſuch a character as this is capable of producing in the

* For our account of the Tranſlation of the *Luſiad of Camoens*, ſee Review, Vols. LIV. and LV.——In our 59th volume, we likewiſe mentioned the 2d edition of that valuable work.

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manners of his countrymen: under ſuch patronage, and with ſuch an exalted example of imitation to ſtimulate and urge them on, the day may, poſſibly, be not far diſtant when even Portugal may rival the reſt of Europe in Arts, in Letters, and Humanity.

ART. V. *Georgics*. In a Series of Letters to a Friend. By William Halyburton, D.D. 8vo. 6s. ſewed. Edinburgh printed. Sold by Donaldſon in London. 1782.

FROM the title of this book, we were led to imagine it might poſſibly be formed upon a plan ſimilar to that of the Georgics of Virgil. We find we were miſtaken. Virgil's poem is merely didactic; this is of a ſublimer ſpecies: nothing leſs than epic honours will gratify the ambition of Dr. Halyburton. And, if an epic poem be rightly defined, "a fable related in verſe (and elevated proſe is nearly the ſame thing), to inſpire admiration, in repreſenting to us the action of an hero, favoured and aſſiſted by heaven, who executes ſome grand deſign, notwithſtanding all the obſtacles that oppoſe him," the Doctor's title is indiſputable. We will venture to pronounce this performance to be as unexceptionable in its conſtituent parts, as in its general conſtruction. The fable, the characters, the ſentiments, the language, the machinery, are all in their ſeveral kinds perfect and complete. The action, in obedience to a precept of Ariſtotle, is GREAT, ONE, and ENTIRE. It is no leſs than the producing from an eſtate, yielding at preſent only the paltry ſum of 3,700l. *per annum*, an annual revenue of upwards of 70,000l. excluſive of timber, ſufficient for the building an Armada; wool, as much as will lengthen all the fillibegs in the Highlands into breeches; and honey, as a ſubſtitute for ſugar, more than will compenſate for the loſs of the Weſt Indies. To the creative imagination of Homer, the Author has united the judgment of Virgil. He never deviates into any wanton or uſeleſs digreſſions: his epiſodes, ſuch as that of the chimney and the gun-barrel, the manufacturing of pea-chicks, the converſion of the Highlands into a rice-garden, &c. are all connected with his ſubject, ſubſervient to his principal deſign, and eſſentially neceſſary to the conduct of his fable. In the employment of his machinery he had no occaſion to advert to the Horatian precept,

Nec deus interſit, niſi dignus vindice Nodus
Inciderit.

Here is *dignus vindice Nodus* enough, with a witneſs, to authorize the appearance of all the divinities of the Pantheon. Aſſerting, therefore, the poet's charter of *quidlibet audendi*, the Author introduces Minerva, or the genius of Scotland (for the ſcene

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ſcene lies in that country), aſſuming the perſon of Dr. Halyburton, and conducting the hero of this epico-didactic romance through variety of adventures and enchantments, to his Fairy palace on the banks of Fairbrook. And here, Reader, ſhall you be introduced to the hero and his conductor:

'Sir, I know not where you could paſs ſix or eight weeks of the ſummer ſo agreeably as on your own improved eſtate. To mark the increaſing fertility of the fields, the growth of hedges and trees in progreſſion from the laſt to the firſt plantation, your numerous handy-works on Fairbrook and its banks, and above all, a multiplying race of happy men, muſt give great delight.

'One quaternion will ſuffice for head-quarters. Forage for a dozen horſes will not be felt. By ſhifting from one quaternion to another, you obtain a minute detail of the œconomy of the whole.

'As you approach, the ſmiling babes are liſping your name; the herds, the flocks exult, while trees in freſher foliage, and paſtures and corns in deepening verdure, hail the coming preſence.

'Hoſpitality, character, gratitude call on you, to make every thing agreeable to your ſummer ſociety. From them your people catch a complacent urbanity of manners. Even neighbouring ſquires, diveſted of ſullen ferocity, learn to reliſh the joys of poliſhed life.

'Aſs milk can be had by ſubſtituting ſhe-aſſes for goats in any one quaternion. The whole waters of ſouth, and half thoſe of ſouth-eaſt quaternion, in confluence at Millville triangle, enable you to have baths of all ſorts. Let the building be elegant, though ſmall. Our climate and clothing render bathing of little uſe to the healthful. Greeks, Romans and Hebrews, under an elevated ſun, were clothed in frowzy woollen. Collected in his imperatorial purple, the mighty Julius met the fate of dire ambition, without a ſhirt to his back.

'A tower of 100 yards on the top of your ſugar-loaf mount would be highly ornamental, and would give a commanding view of ſea and land, and terminating mountains. The materials are at hand. In making the aſcent, where ſpades, pickaxes and ſledges fail, recourſe can be had to vinegar, fire, and gunpowder. The whole expence is below your notice.

'I have ſaid nothing of dry rice, nor of Spaniſh, Sicilian and Smyrna ſpring-wheats, nor of the Siberian wheat, nor of the new potatoes, nor of the new graſſes from America and elſewhere, becauſe their utility is not as yet ſufficiently aſcertained.

'It were proper you planted one-third of your wheat-land, with that bearded ſort called by bakers rivets and cones. Though the mixture embrowns, it gives a taſteful juicineſs to bread.

'Your wheat will weigh not leſs than 64 lib. the buſhel, which gives 56 lib. flour, which makes of ſtandard bread 69½ lib. The quarter then gives bread 556 lib. The annual bread of a man at 1½ lib. daily, in a leap year, amounts only to 549 lib. Your oats give 33 lib. meal the buſhel. Along with one pint ſkimmed milk a labourer's breakfaſt is 1 half pound oatmeal made into pottage. His annual oatmeal then is 183 lib. or five buſhels, 18 lib. His ſmall beer is 1d. a-day, and his ſtrong for 60 holidays, whereof Sundays make 52, is 5s. *per annum*. His fleſh is 9d. and fiſh 3d. a-week. Tuſk is better than cod-fiſh for winter, and will not coſt more

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more than 14s. the quintal. His butter is 12 ounces, and cheese one lib. a-week. His rice eight ounces, and honey two. Barley eight, and peaſe four ounces, and eggs one dozen a-week. The Goodman's large garden gives pot-herbs, greens and roots.'

Then follows the labourer's annual bill of fare. A few pages more conduct us to the laſt chapter; which we ſhall give as a farther ſpecimen:

'By the ſimple rule of doing one thing at once, Mynheer Jan de Wittz did more buſineſs than any one man in Europe, and found ſpare time beſides for diſplaying thoſe gentlemanly accompliſhments he ſo liberally poſſeſſed.

'Amidſt your Columella's regular multiplicity of affairs, his buſineſs direct is with the ſix firſt Goodmen, the mill-maſter, hog-maſter, gardener, bee-maſter, and maſter-foreſter.

'Among your ſervants, let the ſcale of preferment reach from the youngeſt plowboy to the ſenior firſt Goodman. Thus you will produce and encourage merit.

'Goodmen's deputies are picked from the inferior ſervants. Deputies in courſe ſucceed Goodmen. Of the ſix firſt Goodmen you can have a gradation of 75, 85, 95, 105, 115, and 125l. a-year.

'For the ſame reaſon why millers want poultry, your threſhers are unmarried.

'Your feſtivals are four, according to the ſeaſons. Their utility is ſelf-apparent. This or ſome ſuch may be the order.

'The quaternions, and ſo forth, being put under the care of married women, in the morning the people, in their beſt array, rendezvous on the ſchool-green.

'You take your ſtation on horſeback in front of the inn, and the proceſſion begins.

'Preceded by a band of muſic, march the Goodmen's deputies, with ſheep-hooks in their hands. They are led by a maſter-ſhepherd elected by themſelves, who has a ſilver ſheep-hook, with which he ſalutes as with a ſpontoon.

'Next come 96 milk-maids, followed by 24 boys on poneys, followed by 24 dairy-miſtreſſes on palfreys. The dairy-miſtreſſes ſalute with the right-hand.

'They are followed by 18 Goodmen on horſeback, one of them bearing a ſtandard with rural ſymbolical devices. Next comes Columella, ſingle, followed at proper diſtance by the ſix firſt Goodmen. All theſe ſalute with the hat.

'Next come 92 threſhers, then 70 plowmen, then 48 cowherds, then 24 hogherds, then 48 feeders, followed by 120 lads and boys. Follows the bee-maſter at the head of beemen, gardeners and foreſters, followed by the maſter-gardener and maſter-foreſter. The maſters ſalute with the hat. Next comes the mill-maſter on horſeback, leading your ſervants of Millville, whoſe rear is brought up by the hog-maſter on horſeback. The maſters ſalute.

'Next comes a band of muſic. Then the ſchoolmaſter who ſalutes, and is followed by his ſcholars, followed by the uſhers, who ſalute: then the other inhabitants of Millville, and the whole of Pariſh-town properly diſpoſed, who all ſalute.

The

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'The weather permitting, the proceſſion is ſucceeded by a concert on the mill-pond. The people then diſperſe to their homes, and after a plentiful good dinner, paſs the reſt of the day in dancing and innocent revelry. In the evenings of winter and ſpring feaſts, fireworks are played off from the Tower. The article of 406 l. 13 s. annual liberalities will pay your whole expences of theſe, and four other holidays, *viz.* new year, your birth-day, and two parochial wedding-days.

'Proportioned to your eſtate unimproved, the peaſantry of all England fall ſhort of 3,600,000 ſouls. Proportioned to the ſame improved, they would be 10,800,000,

'From the encouragement given to marriage, your annual births will not be fewer than 120, or the $22\frac{1}{2}$ part of the whole. From the ſound good food, and the cleanly well-aired dwellings, your burials will not exceed 70. Your annual ſupernumeraries then are 50.

'This extended to all England, the annual increaſe were 200,000. In time of the hotteſt war, here were recruits for a navy and army of half a million of natives. In times of peace, after recruiting both, after recruiting the overgrown devouring metropolis, and ſupplying the demands of trading navigation, there would remain a numerous accretion to colonies.

'Before I conclude, let me be indulged with a retroſpective glance at the quantity of human food annually produced on your eſtate; it being underſtood beforehand.

1mo, That each article be valued at the price it is worth to a full-grown man, whoſe liberal annual fare is equal to 10 l. 10 s.; while that of each perſon taken in groſs is 7 l. or two-thirds of the above ſum.

2do, That honey and fruit be left out of the account, as few landholders can be ſuppoſed poſſeſſed of your advantageous ſituation for ſuch culture.

'*3tio,* That ſuperabundance can be bartered for deficiency, and for what you plant not. Thus you ſuperabound in wheat and pork, are deficient in barley and oats, and plant neither hops nor peaſe.

'*Annual Product of human Food on the Eſtate of Pariſhtown, the Apiary and Garden excluſive.*

Wheat, 7224 quarters, at 30 s.	£. 10,836	0	0
Barley, 5670 quarters, at 16 s. 8 d.	4725	0	0
Oats, $7087\frac{1}{2}$ quarters, at 13 s. 4 d.	4725	0	0
Potatoes, 86,400 buſhels, at 1 s.	4320	0	0
Poultry at 2 d. *per* lib. only,	3801	8	0
Eggs at 3 d. *per* dozen,	1737	9	0
7800 hogs, at 35 s. only,	13,650	0	0
6240 pigs, at 1 s. 6 d. only,	468	0	0
484 cows, at 25 l.	12,100	0	0
366 ditto, at 21 l.	7686	0	0
Trouts, at 1 d. *per* lib. only,	1000	0	0
Beef, reared, at 3 d. *per* lib.	3600	0	0
Ditto, ſtall-fed, ——— increaſed,	3840	0	0
Ditto, graſs-fed, on two farms,	360	0	0
Carried over,	£. 71,849	17	0

Brought

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Brought over	£. 71,849	17	0
3120 lambs, at 12 s. 6 d.	1950	0	0
Milk of ewes,	1058	0	0
864 wedders, at 25 s.	1080	0	0
480 old ewes,	480	0	0
Goats, say only,	360	0	0
Roots of Foreſtwick only,	600	11	4
	£. 78,377	8	4
To be ſubtracted,	8125	8	4
Balance,	£. 70,252	0	0

which is equal to the annual fare of 10,036 people in groſs.

To be ſubtracted.

Corn to 4950 hogs at 11 s.	£. 2722	10	0
Ditto to 396 rooſts at 50 s.	990	0	0
Ditto to trouts,	434	3	4
Potatoes to 396 ſows, 91¼ buſhels,	1806	15	0
Ditto to 396 rooſts,	1806	15	0
Meat to 80 dogs, at 1 l. *per diem*,	365	5	0
	£. 8125	8	4

'It follows, that the arable of all England, brought to ſuch height of cultivation, would liberally feed above forty millions of inhabitants.

'Thus, Sir, in compliance with your deſire, have I given you my unreſerved opinion. Inſtead of a ſharper among ſharpers, I have delineated a patriarch loving and beloved, bleſſing and bleſſed by a great family. If ought I have written prove beneficial to yourſelf and my cotemporaries, I have my reward.'

More laſt words. Our Author has added *a Poetical Dialogue* between AGRICULTURE and COMMERCE. It is a diſpute for precedence, and is carried on with humour.

ART. VI. *Looſe Hints upon Education, chiefly concerning the Culture of the Heart.* 8vo. 5s. Bell, Edinburgh; Murray, London, 1781.

WE have ſo often been entertained by the ingenious writings of the reſpectable Author of this work, Lord Kaims, that it is with much regret we announce a publication from his pen, in which we diſcover little of that keen penetration, and vigorous conception, which we always expect in his productions. The obſervations are, in general, too obvious to be intereſting; the examples are for the moſt part trivial; there is a negligence in the ſtyle, ſcarcely to be pardoned in the Author of *Elements of Criticiſm*; and the work is encumbered with a collection of tales and verſes, in the ſelection of which the Editor has exerted but a ſmall portion of his wonted judgment and taſte. From a writer of ſuch reputation, we are apprehenſive it will hardly be admitted as a ſufficient apology, that the

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Author only professes to write *Loose Hints*, upon Education. The subject was so important, and, after all that has been written upon it, is so far from being exhausted, that it deserved, and required this eminent Writer's *well-digested thoughts*.

The following remarks, respecting the improvement of the active virtues, are a favourable specimen of the piece:

'With regard to active virtues, there is a beauty in candour and plain dealing, which procures good-will and affection even above many virtues that make a more splendid figure. Nature prompts to this virtue; for no person ever recurred to dissimulation but to hide some wrong. Candour is indeed a great sweetener in society; for without it there can be no friendship nor mutual confidence. Marischal de Turenne, when he commanded in Germany, was offered a considerable sum, by a neutral city, to march another way. "I cannot accept, said the Marischal, because I do not intend to take the road to your city." This single stroke of character, was sufficient to endear that great man, even to the enemies of his country: such candour is scarce consistent with any vice. As children are naturally candid, it is an easy and pleasant task to keep them so. If their confidence be gained by kindly treatment, they will never think of dissembling.

'*2d*, In the foregoing section it was observed, that the way to invigorate compassion in a child, is to show it objects in distress. You may now add instruction to sight. Make your children sensible that none are secure against misfortunes, and that neither birth, health, nor riches afford protection. Give them instances of the vicissitudes of fortune, of men in high life reduced like Haman to bitter misery. Cicero, talking of Cæsar in one of his pleadings, paints in lively colours his martial atchievements, overcoming seasons as well as enemies; but mentions with more satisfaction, the generous protection he gave to an old friend, who, by an unforeseen event, had fallen not only into misery but into disgrace. "Conquest, says he, makes a man immortal; and who would not exert every power to become immortal! Acts of private friendship can have no motive but goodness of heart. And considering Cæsar, at the top of human grandeur, continuing attentive, like a private person, to the necessities of the unhappy, I esteem him a greater man than in the midst of his victories."

"*3d*, There cannot be a more instructive lesson to young persons, than that happiness depends not on pomp and grandeur, nor on other external circumstances. The seat of happiness is in the heart: one contented with his lot cannot be unhappy. Augustus, after prevailing over his rivals, governed during 40 years a mighty empire. His immense power, however, could not protect him from affliction. It did not prevent him from exclaiming against Varus, for the loss of his German legions; nor from beating his head against the wall, and filling his palace with lamentations. What availed his conquests, when his intimate friends plotted against his life? His grandeur did not prevent the misconduct of some of his relations, nor the death of all. He himself, the last of his family, was misled by his wife to name a monster for his successor. Such was the miserable fate of that

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that maſter of the world; though pronounced the happieſt of men by thoſe who can pierce no deeper than the ſurface.

'*4th*, Taſte is one of our faculties that is the ſloweſt in its progreſs toward maturity; and yet may receive ſome improvement, during the courſe of domeſtic education. Compare with your pupils two poems on the ſame ſubject, or two paſſages. Take the lead in pointing out beauties and blemiſhes, in the ſimpleſt manner. After ſome time, let them take the lead under your correction. You cannot have a better book for that exerciſe than the *Spectator*. A pleaſing vein of genteel humour runs through every one of Addiſon's Papers, which like the ſweet flavour of a hyacinth, conſtantly cheers, and never overpowers. Steele's Papers, on the contrary, are little better than traſh: there is ſcarce a thought or ſentiment that is worthy to be transferred into a common-place book. My pupil reads a few Papers daily, without a ſingle obſervation on my part. After ſome time, I remark to him the difference of compoſition; which, in the courſe of reading, becomes more and more apparent. The laſt ſtep is to put him on diſtinguiſhing the two authors. He at firſt makes an aukward figure; but I know from trial, that he may be brought to diſtinguiſh ſo readily, as ſometimes to name the author from the very firſt period. "Foh! ſays he, that is Steele, we'll have no more of him."

'*5th*, During infancy, authority ſhould be abſolute without relaxation. But let the parents or governor watch the firſt dawn of reaſon, which ought to be laid hold of for giving exerciſe to the judment of their pupil. They may begin with preſenting two ſimple things, and bidding him chooſe for himſelf. Let them proceed ſlowly to things leſs ſimple. After ſome exerciſe of this kind, it is time to demand a reaſon for his choice. If he be at a loſs, a reaſon may be ſuggeſted ſo ſlyly, as to make him think it his own, which will raiſe a deſire to find out reaſons. Exerciſe is not more ſalutary to the body than to the mind. When he wants to have any thing done, let him firſt try what he can do himſelf. A ſavage having none to apply to for advice or direction, is reduced to judge for himſelf at every turn: he makes not a ſingle ſtep, without thinking before-hand what is to follow; by which means, a young ſavage is commonly endued with more penetration, than an Oxford or Cambridge ſcholar. In point of education, I hold it better for a young man to err ſometimes on his own judgment, than to follow implicitly the more mature judgment of his preceptor. A boy who is never permitted to think for himſelf till he is fifteen, will probably continue a boy for life.'

This book is dedicated to the Queen, in a ſtrain of good ſenſe, and manly freedom, which does great credit to the underſtanding and heart of the Writer.

ART.

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ART. VII. *Observations on the Scottish Dialect.* By John Sinclair, Esq; M. P. 8vo. 4s. Boards. Cadell. 1782.

MR. Sinclair's design is laudable. He professeth to remove the disagreeable distinction which a different dialect hath produced between nations united under the same government, and connected by similar customs and laws. It will, however, be at once obvious, that this must be imperfectly done, unless the pronunciation and tone be changed as well as the words. The latter can only be acquired by habit and attention, for no rules can teach it; and for the former, our neighbours have a very respectable assistant in Mr. Sheridan.

The present performance may, we imagine, be very useful for the purposes intended: and we have little doubt but that it will be favourably received by those who think the English language an object worthy their attainment. It would be uncandid to object, that the execution is hitherto incomplete, since the Author fairly allows it, and politely requests assistance for a future edition. We wish it were in our power to supply his deficiencies; but such details would be very unentertaining to the greater part of our Readers. He will however allow us to suggest to him, that the perusal of his work hath led us to suspect, that he hath been chiefly conversant with the inhabitants of the northern and eastern coasts of Scotland; for an inhabitant of Edinburgh would, we are convinced, have afforded him much of the assistance he wanted. It is not, perhaps, universally known, that the English language doth not degenerate in exact proportion of the distance from the capital. It is very indifferent in Yorkshire; it is worse in Northumberland; and still more corrupt in the Lothians; but it amends in Invernesshire; it is very tolerable in Aberdeen, and not materially worse in Bamff and Caithness. In the northern counties of Scotland, the Gaelic, or Erse (a branch of the old Celtic root), is the language commonly spoken by the people. The English (which is derived from the Gothic) was originally introduced by people of distinction, who became polished in their language and manners from their intercourse and connection with this country; hence it is comparatively pure in those places where the ancient language of Scotland chiefly abounds.

It hath been frequently observed, that the provincial dialects are the real remains of the old English: and approach the nearest to the Saxon original. This work affords, in many instances, a striking proof of it; for where the words are not influenced by the ancient connection between the Scotch and the French, we have been credibly informed, that they frequently resemble the language of a very distant county in England [Devonshire]. Shakespeare also, who often disfigured his lan-

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guage by the dialect of his native county, often uses words which are now thought peculiar to Scotland; and we have reason to think, that some of his plays would be better understood by an untutored inhabitant of Edinburgh, than of London. A Scotchman would at once perceive the precise point of distinction in the expression of Miranda in the Tempest—"He's *gentle* and not fearful."—"Enterprizes of great *pith* and moment," is a phrase perfectly familiar to him. It would be endless to point out similar instances.

As we have expressed our approbation of the attempt and execution in general, it is equally our duty to point out some defects and mistakes, which it will be easy for the Author to rectify in a future edition.

We would first suggest to him, that the arrangement is sometimes too complicated; and at other times too deficient. The different phrases peculiar to Scotland often depend on the *force* of a single word; so that the labour of the learner would be much facilitated, if they were reduced into the alphabet *under that* word. Again; as it is often troublesome to trace the words from verbs to participles, and sometimes to adjectives, we would recommend it to the Author, to unite many of those alphabets; and this should the rather be done, because a variety of words, at first used professionally, become at last entirely colloquial. We thought he had omitted the phrase, 'condescend on'—which is sometimes used in conversation, and often in the pulpit: we looked for it under the colloquial verbs without effect; and at last unexpectedly found it among the law-phrases. As *Englishmen* we must inform our Author, that 'grates' have the same denomination, whether moveable or not: that 'flum' is probably a contraction of 'flummery'—a word expressive of the little solidity of flattering speeches, and used in the same sense in many counties of England. We would not presume to contend with Mr. Sinclair in his own language; but we would wish to ask him, whether *hantle* doth not generally signify a *large quantity*. We have reason to imagine, that 'laigh,' when applied to a house, means somewhat besides 'low.' It implies, generally, that you enter into it on a level with the street. 'Whins' are also a species of *stone*, as well as 'furze;' and it is of this stone that Salisbury Craigs, near Edinburgh, are composed; from whence it was brought to pave the streets of London.

Mr. Sinclair attributes the elegant pastoral of the 'Gentle Shepherd' to Allan Ramsay. It is surely superior to the other productions of that poet. We have heard that it was composed by a gentleman of a most elevated character and rank in the Court of Session. We shall be obliged to any of our Readers for information on this head.

ART.

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ART. VIII. *On the Longitude:* In a Letter, to the Honourable the Commissioners of that Board; containing, Remarks on the Accounts given of a Clock at Manheim, and that of a Pocket Chronometer at Greenwich; both made by Mr. John Arnold. 4to. 2s. 6d. Robinson. 1781.

THAT we may introduce the Author of this publication to our Readers in a manner which cannot, we apprehend, be disagreeable to himself, we shall transcribe the two following paragraphs from p. 53 of his work. Speaking of the last act which was made for giving a public reward for improving the methods, already in practice, for finding the longitude at sea, he says, 'At the time of enacting this act, they were so sensible of having been *fairly bilked* out of the first reward, that they were determined to reserve a power to themselves of *bilking* every future competitor for the second. This cannot fail of discouraging good artists, who have but small interest, and few trumpeters to sound their praise, and proclaim their discoveries. Such obstacles thrown in the way of Dr. Hook, the father of mechanical inventions, and of MR. HUTCHINSON, *the prince of philosophers*, though of an unhappy talent for writing, have deprived the world of two valuable machines in this way, which had been examined and approved of, by persons well qualified, and publicly appointed for that purpose.'

'It is still further to be lamented, that this act cast even difficulties in the way of astronomers, who attempt to find the longitude by perfecting the lunar theory: as it is not specified, whether the next preceding, or subsequent, or any other period of the moon's nodes, an interval of eighteen years and an half, is to be chosen for the trial of his theory. Another insuperable impediment lies also in his road; his theory and tables are to be confined entirely to the principles of gravitation laid down by Sir Isaac Newton, *though they never existed in the universe.*'

These two paragraphs will bring our Readers, who, no doubt, are philosophers of one sort or other, perfectly acquainted with the Author. All that we fear is, they will be immediately split into parties, and will form different opinions concerning the truth or falsehood of his assertions, for he deals in little else, as we produce them, one by one, for their consideration: one class believing, without hesitation, every word he says, while another will be very cautious how they credit any of them. Let us observe how the two sects and our Author jog on together.

The Author, p. 4, says, "The ingenious Mr. Harrison has, so fortunately for himself, obtained the first reward of 20,000 l. when his machine was attended with only a temporary success, and has ever since been so far from answering the purpose, so

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much wanted and desired in navigation, that it is now totally laid aside.' Very true! [shaking their heads] say the *Mosaic philosophers:* this is all sound reasoning. It is a direct falsehood, say the other party:—The best watch that has ever yet been tried at sea, and of the going of which any authentic account has been handed to the Public, was not only made on Mr. Harrison's principles, as indeed every watch must that performs well, but exactly according to his mode of construction also; and during more than seven years which it has been at sea in two voyages, from the latter of which it is but lately returned, the manner wherein it has performed has been the admiration of every one who is acquainted with it: See *Observations made in the Course of a Voyage towards the South Pole and round the World*, published by order of the Board of Longitude. The account of the going of this watch in its latter voyage, together with the going of a watch made by *Mr. Kendall*, according to another mode of construction, is preparing for the press by order of the same Board.

Again, p. 5, 'The Public must still bear in memory, says our Author, to what degree *Dr. Maskelyne* exerted his prejudice against the performance of *Mr. Harrison*'s time-keepers, even those not under his immediate examination, to make way for the lunar method of determining the longitude, by observations on the distances of the sun and stars from the moon.' Bravo! cries the *Prince of Philosophers*. Trim them, *Billy!* Down! down to the bottomless pit with those who pay no regard to truth, says *Gravitation:* Dr. Maskelyne never exerted his *prejudice*, if you please, against any of Mr. Harrison's time-keepers but one, and that *was immediately under his examination*. So far from it, that he exerted all his influence at the Board to procure another to be made exactly according to Mr. Harrison's model, by another artist; and it is this watch which has performed so well.

Our Author goes on, 'He [Dr. Maskelyne] engaged himself to render it [the lunar method] practicable; which he has accomplished to great perfection, by the assistance of the honourable Commissioners of the Board of Longitude, in publishing a Nautical Ephemeris. The management of this affords the Doctor a very handsome recompence for his trouble and assiduity, since his scheme failed in point, certainty, and accuracy, required by Parliament to entitle him to become a competitor with *Mr. Harrison* for the reward.' Right again, says *Revealed Philosophy*. Brother! thou speakest by inspiration! Agreed, say the Newtonians; but, we apprehend, it is by the inspiration of an evil spirit: for although we have no doubt that Dr. Maskelyne feels himself amply rewarded both for what he has done, and is still doing, for his country in this respect,

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his reward is literally, as this Author expreſſes it—*by managing the publication of the Nautical Almanac*; and therefore, the ſpirit, if a good one, would, we apprehend, have taken care to add, "without any pecuniary reward whatſoever."

In this manner, we have reaſon to think, Readers might go wrangling on through every page of this extraordinary publication; but as we imagine one part, at leaſt, of our Readers have before them a ſufficient ſpecimen of the hiſtorical abilities and integrity of this Author, we ſhall cloſe our examination of him in this reſpect with drawing the ſubſtance of what we have quoted above into one point. *Dr. Maſkelyne*, we find, has brought the lunar method of determining the longitude to *great perfection*; it is, notwithſtanding, ſo far ſhort of *Mr. Harriſon's* method, both in point of certainty and accuracy, that the Doctor could not be a competitor with *Mr. Harriſon* for the reward; and yet *Mr. Harriſon's* is ſo defective as to be 'attended with only a temporary ſucceſs; and has ever ſince been ſo far from anſwering the purpoſes, ſo much wanted and deſired in navigation, that it is now totally laid aſide !!!'

We will now proceed to examine our Author's ſkill in the arts of clock and watch-making. But before we begin, it may not be improper to acquaint our Readers, that the principal deſign of this pamphlet ſeems to be the demolition of Mr. Arnold's reputation in theſe two branches of mechanics; and that the rage which is vented on every one elſe is only ſubordinate to this grand point. What Mr. A. may have done to lay bare the *red right* arm of this Herculean opponent, is beſt known to themſelves: the Preface to the Tranſlation of *C. Mayer's* Account of the going of one of *Mr. Arnold's* Clocks is the oſtenſible cauſe. It is true, that Preface, as we have elſewhere obſerved, is written with a ſufficient degree of oſtentation and ill-nature, as well as want of knowledge of the ſubject it relates to; but there is no reaſon for ſuppoſing that it was written by Mr. Arnold; and if it were, it glances at no perſon for whom the Author of the pamphlet before us ſeems to have the leaſt reſpect; and, conſequently, we cannot help ſuppoſing, that the ſore is deeper than it appears to be. But let us proceed to the examination.

Page 11, 'He [the Preface-writer], ſays this Author, proceeds on a wrong ſuppoſition, in taking for granted, that this compound pendulum, made in the uſual way, compenſated only for the expanſion and contraction of the middle rod, ſuſtaining the ball, without any conſideration had to the ball itſelf, which is by no means the caſe; and he ſeems not to know, that they are firſt put together as nearly as theory will direct, and then adjuſted all together, practically or by trial, as Mr. Cumming has ſhewn; which leaves it immaterial what part of the ball is

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fixed to the rod: whether at bottom, middle, top, or any other part of it, ſo long as they act in conjunction, though neither of them would be true when ſeparate, which is never required; yet this unneceſſary article is all *Mr. Arnold*'s contrivance can boaſt of; and whoever turns to Fig. 7, 8, 9, and 12, in Plate 23, and what is ſaid of them in the French work here referred to *, cannot help being convinced of it: nor can the 12th Fig. and the 1ſt in Plate 28, with the account of them, leave any one at a loſs for this mode of either ſuſpending the ball, or compoſing a pendulum with only five rods, as it is there exactly delineated. And the 8th Figure in the 23d Plate is, I preſume, capable of being improved to go with a ſingle rod and a ſolid ball, much preferable to Mr. Ellicot's, where the centre of the ball is cut out; or that where the thermometer is ſuſpended at reſt while the whole pendulum is in motion; the ſimple wooden pendulum; the compound pendulum, with the ball divided into two parts; the gridiron pendulum with a ſolid ball; or any other I have ſeen.

'Our ingenious countryman, *Mr. Shelton*, has been long before-hand with both Meſſrs. *Berthoud* and *Arnold*, in conſidering this caſe of ſuſpending the ball; and by the help of the very geometrical problem, which the latter obtained a ſolution to from *Dr. Maſkelyne*, and others, he effected the ſame thing, in a better manner than either, by means of a pin and ſeveral pin-holes through both the rod and ball, and then adjuſted them together, as Mr. *Ellicot* has directed for his †; which at once corrected every error either in the rods or ball; hereby he avoided many inconveniencies which muſt attend the loſs of a centre, or a diviſion of the ball, as in Mr. Arnold's way, ſo highly eſteemed by the author and tranſlator, as a new, advantageous, and ſurpriſing diſcovery.'

What is here ſaid relative to the gridiron pendulum, as it is uſually called, ſhews, that this Author is but little acquainted with the nature of it; for it is utterly impoſſible to adjuſt it *accurately* in the manner he deſcribes. It is true, it has not been uſual to adjuſt it in any other manner than that here ſpoken of; but it is as true, that this method can never adjuſt it *abſolutely*; becauſe the rods which compoſe the gridiron are, on account of their ſlender form, ſo much more ſuſceptible of heat and cold than the ball is. Moreover, the ball will, on account of its maſſiveneſs, retain any certain degree of heat which it may have received, much longer than the rods will. On theſe two accounts, it is poſſible, that the ball may be expanding, while the heat of the rods is decreaſing; and, conſequently, if

* Eſſai ſur l'Horlogerie, par M. Perdinand Berthoud.

† Philoſophical Tranſactions, Vol. xlvii. p. 488.

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any proviſion is made in the adjuſtment of the rods for correcting the expanſion of the ball, both may be acting at one time, ſo as to ſhorten the diſtance between the points of ſuſpenſion and oſcillation. That the irregularities which ariſe from this cauſe in the going of clocks are confined within very narrow limits is obvious, from the performance of many clocks which have gridiron pendulums, with the ball ſupported at the bottom; but that ſome errors muſt ariſe from ſuch a mode of ſupporting it is as obvious to every one who is capable of entering into the merits of the ſubject; and *Mr. Arnold* certainly merited commendation, rather than cenſure, for attempting to remove them. If *Mr Shelton*, as our Author aſſerts, had effected the ſame thing long before, by means of a pin, and ſeveral pin-holes, which paſſed through both the rod and ball, he deſerved in that, as he did in many other reſpects, great praiſe alſo: but granting that he had done this, Mr. Arnold's muſt be allowed to be a more ſcientific, as well as a more mechanical method of doing it than Mr. Shelton's was; becauſe after Mr. Shelton had thus pinned the ball to the rod, the pendulum could not be altered to bring the clock to go mean, or ſydereal time, if it happened not to be pinned right at firſt, which is a thouſand to one it would not. On this ſcore, therefore, *Mr. Arnold* deſerved praiſe, even if he had heard what *Mr. Shelton* had done before him; which it is probable he had not, any more than ourſelves. Indeed, we rather ſuſpect that our Author is miſtaken in this point, and that he has confounded a device which *Mr. Shelton* (after *Mr. Graham*) uſed for adjuſting the rods of his pendulums one to another *, as we have never taken notice of any ſuch thing in any of Mr. Shelton's clocks, though we are acquainted with many of them. If we are wrong in this reſpect, we ſhall be glad to be ſet right by a reference to ſome clock of *Mr. Shelton*'s making, where this contrivance is put in execution.

If we underſtand our Author right, he ſuppoſes, that the biſection of the ball is neceſſary to the mode which Mr. Arnold has adopted of ſupporting it in his pendulums, or to the conſtruction of them with five bars only, in which he is entirely miſtaken; for it has no relation to either. Indeed, neither he nor *Mr. Mayer*, if we may judge from the manner in which

* What we allude to here is this: In many gridiron pendulums the lower part of the middle rod, which paſſes down through the ball, is compoſed of three flat bars; two of braſs and the other, which is in the middle, of ſteel, with ſeveral pin-holes through them; ſo that by putting a pin through one or the other of theſe holes, a greater or leſs part of the braſs bars comes into action; and, of courſe, a greater or leſs degree of expanſion will be given to the pendulum downwards.

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they expreſs themſelves, ſeem to have any diſtinct idea of its uſe, which appears to be neither more nor leſs than to expoſe that part of the pendulum-rod, which is within the ball, to the firſt, and moſt minute, alterations in the heat of the atmoſphere, and by that means render it equally ſuſceptible with the rods of the gridiron. The aſſertion, that a pendulum with a ſingle rod and ſolid ball may be made to go better than either Mr. Arnold's, Mr. Ellicot's, or the gridiron pendulum, requires no comment.

Before we quit the ſubject of pendulums, we cannot help obſerving, that both the Author of the Preface to the tranſlation of *Mayer*'s Letter and this Writer, notwithſtanding one of them has taken upon him to attack, and the other to defend it, are equally unacquainted with the meaning of *Mr. Cumming*, when he ſays, that "Though, in theory, five bars only are neceſſary conſtructing a gridiron, nine are requiſite in practice," as they themſelves muſt have ſeen, if they had read four lines farther; for he adds, "in order that the bar to which the pendulum is immediately ſuſpended may be equally ſupported on each ſide, to prevent ſuch tremulous motion, or bending of the rods, as might otherwiſe take place." It is here evident, that Mr. C. had no reſpect to any thing but the conſtruction of the gridiron pendulum as it was originally made by its truly ingenious inventor, and his declaration, that "Nine bars are neceſſary in practice," relates to that mode of conſtruction, and not to any other method of conſtructing it, either with five bars of braſs and ſteel, when thoſe bars are all of them made longer than uſual; nor when the bars which expand upwards are made of any other ſubſtance (as zinck), which expands more than braſs does with the ſame degree of heat. The former of theſe modes, it is well known, has been adopted by *M. Berthoud*; and, if we are not miſtaken, the latter of them by Mr. Arnold. We are, however, far from being convinced that any conſiderable advantages will be derived from either of them; for *M. Berthoud*'s bars muſt deſcend into the ball, in which caſe the action of heat and cold will not be ſo regular as it is in the common form; and in the latter, the zinck bars muſt be made thicker than the ſteel ones, to compenſate for the brittleneſs of the matter, and, of courſe, may not feel ſmall changes, nor indeed any change in the ſtate of the air, ſo ſoon as the ſteel ones will. But let experience decide in this matter.

'Either *ignorance*,' or *partial prejudice*,' ſays our Author, 'muſt have influenced both *Dr. Maſkelyne* and *Mr. Arnold* in applying rubies to the pallets and pivot holes of the ſwing wheel to the clock at Greenwich, on the principle of *Mr. Graham*'s eſcapement, in preference to thoſe made by *Mr. Cumming*; where each pallet has its own arbor, with an horizontal arm and a ſmall

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a ſmall weight upon it, moveable at pleaſure; theſe arms, and their reſpective weights, always falling alternately from the ſame height, communicate the maintaining power to the pendulum at each deſcent, with all the uniformity of gravity itſelf. Here no variation of weight to the clock, no different denſity of the air, no friction or candying of the oil upon the pivots, and teeth of the wheels, even had it the tenacity of treacle itſelf, through the whole train, and upon the pallets themſelves, no expanſion and contraction of the arbors, pivots, leaves, and teeth, can have the leaſt influence on the going of the clock, when properly executed; whereas all theſe impediments muſt neceſſarily take place in every clock on Mr. Graham's eſcapement, even were the pallets made of diamonds inſtead of rubies.'

What a curious paragraph is this! We make no remarks on the abuſive terms with which it ſets out, nor on the confuſed and obſcure manner in which he has expreſſed himſelf throughout, becauſe they are common almoſt to every paragraph in the pamphlet; but the extravagance of his aſſertions muſt not be paſſed over. He aſſerts, that no different denſities of the air can affect the going of a clock with Mr. Cumming's eſcapement: but if he had known in what manner the motion of pendulums is affected by different denſities of the atmoſphere, he muſt have ſeen that his pendulum is more liable to be affected by this cauſe than others are; for it is liable to the ſame action on the ball and rods that they are; and, what is worſe, the motion of the ſmall weights which communicate the maintaining power to it is liable to be affected alſo, on which account theſe balls will *not* 'communicate the maintaining power with all the uniformity of gravity itſelf.' But there is another, and a much greater cauſe than this, why theſe balls do not 'communicate the maintaining power to the pendulum with all the uniformity of gravity itſelf,' which is this: notwithſtanding the effects of that oil, which is applied to the train, does not affect the going of clocks which have Mr. Cumming's eſcapement; the oil which is put to the pivots on which the balls move, that communicate the maintaining power, does, by preventing theſe balls from deſcending ſo freely when the oil is foul, as they do when it is clean and fluid; and, of courſe, ſo much power is not communicated to the pendulum in the former caſe as in the latter. Moreover, the tenacity of the oil which is applied to the arms of the pendulum, where the balls act (and oil muſt be uſed there), will prevent the balls from quitting the arms at all times with the ſame freedom; and we are not clear that the tenacity may not be great enough in this part to ſtop the clock; the effect of it may, undoubtedly, be very great: much greater, probably, than all the oil that is applied to Mr. Graham's whole train and pallets alſo. If our Author attempts to evade this argument by a

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direct denial of the fact, let him tell us, why Mr. Cumming's clocks have never yet gone so well as Mr. Graham's. As to the 'expansion and contraction of the arbors, pivots, leaves, and teeth,' it is well known, that they can have no influence on the going of any clock, 'when properly executed,' as every artist knows, notwithstanding this Author's confident assertion to the contrary.

So much for our Author's knowledge in clock-making; and it might be shewn, from many parts of his pamphlet, that he is not better acquainted with the principles on which watches are made: but we find ourselves running this article to a greater length than it merits, and shall therefore only take notice of one assertion on this head, which is as follows: P. 14, he says, 'I readily grant, the escapement, the mode of applying a thermometer, and that of a cylindrical spiral spring to the verge or balance, are new, at least to me; and all wherein it differs from a common watch. But I believe it will puzzle Mr. Arnold, and every artist in the world, to shew from what principle, or assign any reason why these should perform better than a common watch, when the fuzee is as well adjusted to the main-spring, and a thermometer added to it.'

We are no professed artists, and yet we have vanity enough to think we can see some reasons why this construction should perform better than the common one. By applying the thermometer in the balance, where it acts with the greatest advantage, it has the less to do; and as its action is here the least, the irregularities of that action will be least also: besides it acts there in the most free and simple manner that is possible for it to act in, and with much more steadiness than it does when applied in the usual way, where it keeps wriggling to and from by the action of the spring upon it. We do not profess to be acquainted with the construction of Mr. Arnold's escapement, farther than that it is of the kind which watch-makers call the *escapement of free vibrations*; and our Author's description of it has not contributed, in the least, to increase our knowledge in this respect—indeed we acknowledge ourselves so dull as not to understand a line of it; and all the comfort we have is, that two of the first watch-makers in London are exactly in the same predicament: we shall therefore only remark, that much has been said both for and against this kind of escapement by men of the first character in this branch of mechanics, and that we believe, experience alone can determine on which side the advantage lies; but with respect to the form of the balance-spring which Mr. Arnold applies to his watches, we have no doubt but that it contributes greatly towards rendering the longer and shorter vibrations of the balance isochronous. For as this spring acts every where, that is in every part of it, at the same distance from

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from the verge, it is evident it muſt be every where of the ſame ſtrength, to coil, or unbend itſelf in every part alike, as it ought to do; it is therefore much eaſier to execute than the ſpiral ſpring, which muſt taper continually towards that end which is fixed to the verge, in ſuch a manner as will allow the ſeveral coils of it to have an equal degree of action. If this is not the caſe, and experience has ſhewn, that it is totally impoſſible to make it ſo, at leaſt generally, the pivots of the verge will be urged, by the unequal actions of the ſpring, more forcibly againſt the ſides, of the holes in one part of the vibration than they will in another; and, of courſe, the times in which thoſe parts of each vibration are performed where the friction is greateſt, will be different from what they would have been if no ſuch extraordinary friction had taken place. And when it happens, as it generally will, near the extremity of the vibrations, it is evident, that the ſhort vibrations will be performed in more or leſs time than the long ones will: if the greateſt friction ſhould take place near the point of reſt, it is ſtill evident, that the ſhorter vibrations will be performed in ſhorter or longer time than the long ones will; and theſe irregularities Mr. Arnold's ſpring appears to us well calculated to correct.

Let us now inquire, whether our Author be more ſkilful in the ſcience of calculation, than he is in the arts of clock and watch-making: or, if more ſkilful, whether his integrity be greater here than in hiſtory. He ſets out with objecting to the method of taking the mean of a great number of daily compariſons of a watch's actual rates of going, in order to determine the rate which it ought to keep in future. And, to illuſtrate his objections to this mode of proceeding, tells us a long ſtory of a cock and a bull travelling from London to York; which, as far as we can diſcern, anſwers no other purpoſe but that of filling up ſeveral pages of his book; for it has no relation to the point in queſtion. In taking the mean of ſeveral days actual rates of the watch's going, we have no view towards determining the time which would be ſhewn by the watch at any aſſignable inſtant within the limits of that time which is taken up in determining its rate of going; but to aſſign, without *material* error, the time which will be ſhewn by it at ſome future, diſtant point of time; *ſuppoſing the watch continues to go in the ſame manner it did during the interval which was employed in obſerving it:* and that this is the beſt, indeed the only, method that can be made uſe of, is obvious to common ſenſe; nor has this Author attempted, as far as we can ſee, to point out any other. But to convince, even the moſt ſuperficial Reader of this Author's want of knowledge in the ſubject he has taken upon him to decide on, or his want of integrity, for it may be either, we need only quote a paſſage from p. 26, where he ſays, 'If any perſon can

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ſtill want conviction of the impropriety and error ariſing from taking ſuch mean rates of the chronometer's going, let him turn to the beginning of this account [Going of Mr. Arnold's watch at Greenwich], where Mr. Arnold has put down the mean rates for each month; according to which it loſt no more than 7″,64 in the period of 13 months; whereas, according to the daily rate, as clocks ſhould always be reckoned, he has put it down at no leſs than 3′ 56″,74 for twelve months, about 34 times more than reckoning by the mean in each month—a plain evidence of the truth of ſuch mean rates for periods longer than 24 hours.'

Mr. Arnold has put down, at the beginning of his account, the mean *daily* rate at which his watch went for each of the 13 months that it was at the Obſervatory at Greenwich. Theſe twelve mean *daily* rates our Author has collected into one ſum, and finds that they make only 7″,64; which, he wiſhes to inſinuate, is the whole quantity the watch ought to have loſt in the 12 months to which they belong, according to theſe rates. But who does not ſee, that the mean *daily* rate for each month ought to have been multiplied by the number of days in that month, and the ſeveral products collected into one ſum, to give the total loſs of the watch in the 12 months, according to theſe rates. And if this be done, the actual loſs of the watch at the end of each month, and its loſs according to theſe rates, when ſtated correctly, for Mr. Arnold, or his computer, has committed ſeveral errors in deducing them, will ſtands as follows:

Month.	Mean daily Rate.	Loſs by the mean daily Rate.	Actual Loſs of the Watch.
	″	′ ″	′ ″
March -	— 1,37	0 39,73	0 39,84
April -	— 1,89	1 36,43	1 36,44
May -	— 1,34	2 17,97	2 18,07
June - -	— 1,47	3 2,07	3 2,40
July -	— 0,32	3 11,68	3 12,22
Auguſt -	— 0,55	3 28,73	3 29,23
September	+ 0,44	3 15,53	3 15,91
October	+ 0,38	3 3,75	3 4,01
November	+ 0,04	3 2,55	3 2,62
December	— 0,50	3 17,75	3 18,15
January	— 0,61	3 39,45	3 39,29
February	— 0,60	3 56,85	3 56,74

This Table, without a ſneer, is 'a plain evidence of the truth of ſuch mean rates for longer periods than 24 hours.' It is,

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is, indeed, abſolutely impoſſible they ſhould be otherwiſe, in this caſe, as every one muſt ſee who will, and who knows that twice two make four, and that, in conſequence, there muſt be two twos in four: and all that our Author has been able to ſay againſt mean rates holds true only when the compariſons are made at very diſtant times, or when the daily irregularities of the machine are ſo great as to merit conſideration; neither of which has any thing to do in the caſe we are ſpeaking of; that is, in the compariſons of the chronometer at Greenwich, where they were made every day, and where the greateſt difference between any two daily rates, in the ſpace of 13 months, does not amount to 7 ſec. In the compariſons of the clock at Manheim, by *M. Mayer*, the caſe is very different; although our Author cannot, or will not ſee it. What muſt we think of the man who, from this palpable, this glaring miſtake of his own, has taken upon him to apply to another ſome of the moſt ſevere expreſſions that the Engliſh language can with any degree of decency admit of?

We ſhall make but one remark more on this extraordinary publication. P. 31, the Author ſays, 'Kepler, Dr. Hooke, and others, have given hints of an inequality in the daily motion of the earth upon her axis; and not only ſuſpected it to be performed in leſs time about her perihelion, than that of her aphelion; but even, that equal parts, any where taken in the ſame revolution, were deſcribed in unequal times: and the true phyſical cauſe of her motion eaſily leads to both theſe irregularities as neceſſary conſequences.'—'Indeed,' adds he, 'the inequalities of motion, in equal parts of the ſame revolution, is, I believe, ſo minute in the earth, that it will ever ſurpaſs all the art of man in the conſtruction of inſtruments, and all his ſkill in the uſe of them, to diſcover it. But my own obſervations have long convinced me, that the other inequality of the earth's rotation, at her perihelion and aphelion, may be aſcertained; and I am ſurpriſed that the diligence and accuracy of Dr. Maſkelyne never directed his attention towards diſcovering it: for, were this a proper place, I would undertake to deduce a ſufficient proof of the fact from his own obſervations *, as alſo from thoſe given to the Public by Mr. Ludlam †, Dr. Woolaſton ‡, &c.; and that the quantity of this equation for the earth will prove to be about four ſeconds of time.'

It is much to be regretted, that our Author has not told us what 'the true phyſical cauſe of the earth's motion' is; or that

* See the Account of the Going of Mr. Harriſon's Watch. Alſo Aſtronomical Obſervations made at Greenwich.

† Obſervations made at St. John's College, Cambridge.

‡ Phil. Tranſact. Vol. LXI, LXIII, and LXIV.

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he has not given us 'his own obſervations' that convinced him of the inequality of its motion round its axis; as, unfortunately, according to our conception of the matter, none of the obſervations which he has quoted prove any ſuch thing. Mr. Ludlam's clock, the firſt he mentions, gained at the rate of 6 tenths of a ſecond a day at the time of the perihelion in Dec. 1767, and at the rate of eight-tenths of a ſecond at the time of the aphelion in June 1768, which inſtead of 4″ gives but a variation of 2-10ths for the equation in queſtion, which is a leſs quantity than any clock which has yet been made can be truſted for. Mr. Woolaſton's clock, it is true, went faſter by about 8″ at the aphelion in June 1772, than it did at the time of the perihelion in December 1771; and about 4″ faſter in the aphelion of June 1773, than it did at the perihelion in the December preceding: but the man who attempts to erect caſtles in the air, is not wilder than he who would build an hypotheſis of this nature on the going of a clock, with a pendulum rod of wood, which is ſubject to warp, and to be influenced by every change which happens in the moiſture or dryneſs of the atmoſphere; and where the ſubſtance of the rod is ſo heterogeneous that no two rods, perhaps, that have yet been made, obſerve the ſame law in their variations. Mr. Woolaſton's pendulum is itſelf a remarkable proof that theſe rods are not to be depended on; its variation one year being double what it was in the year before. With reſpect to Dr. Maſkelyne's obſervations, from which our Author aſſerts, that a proof of this inequality may be drawn; and for which he refers us to The Account of the Going of Mr. Harriſon's Watch, and to his Obſervations, publiſhed by the Royal Society; it may be obſerved, that the pendulum was altered between the time of the aphelion in June 1766, and the perihelion in December afterwards, namely, in the beginning of Auguſt, and therefore nothing can be inferred from thence: if any thing could be derived from it, it would be, that the clock went faſteſt about the middle of September, and ſloweſt about the middle of February; that is, nearly at thoſe two times when the true motion of the earth agreed with the mean motion, which is directly contrary to this gentleman's hypotheſis. It appears, moreover, to us, that nothing can be drawn with certainty from his Obſervations, publiſhed by the Royal Society, either for or againſt this doctrine before the time of the perihelion in December 1771, on account of the frequent alterations which were made in the clock and pendulum; but the going of this moſt excellent clock ſince that time, is an irrefragable proof of the falſehood of this whimſical hypotheſis: and for the ſatisfaction of the curious in theſe matters, we have been at the pains to make out the following ſhort abſtract of it:

At

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At the time of the Perihelion, Dec. 30th, 1771, the Clock gained		0.10
——— Aphelion, June 30th, 1772, ———	loſt	0,33
——— Perihelion, Dec. 30th, 1772, ———	loſt	0,43
——— Aphelion, June 30th, 1773, ———	loſt	0,72
——— Perihelion, Dec. 30th, 1773, ———	loſt	0,25
——— Aphelion, June 30th, 1774, ———	loſt	0,75
——— Perihelion, Dec. 30th, 1774, ———	loſt	1,08

Dat Deus immiti cornua curta bovi.

ART. IX. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London.* Vol. LXXI. For the Year 1781. Part I. 4to. 7s. 6d. ſewed. Davis.

PAPERS *relating to* NATURAL HISTORY.

Article 1. *Natural Hiſtory and Deſcription of the* Tyger-Cat, *of the* Cape of Good Hope: By John Reinhold Forſter, LL.D. F.R. and A.S.

THE firſt deſcription of this curious animal, which could be of any uſe to a natural hiſtorian, was given by Mr. Pennant, in his Synopſis of Quadrupeds. When Dr. Forſter and his ſon touched the ſecond time at the Cape of Good Hope, in the year 1775, an animal of this ſpecies was offered to him for purchaſe. He here deſcribes it; and his deſcription is accompanied by a very accurate drawing of the animal, taken by his ſon.

Article 4. *An Account of the* Harmattan, *a ſingular* African *Wind:* By Matthew Dobſon, M.D. F.R.S.

This wind, which blows periodically, on the coaſt of Guinea, from the interior parts of Africa towards the Atlantic Ocean, is poſſeſſed of very peculiar qualities; the moſt remarkable of which are, that, whereas a *fog*, or *haze*, always accompanies it, ſo that the rays of the ſun can ſcarce pierce through it, except about noon; yet *extreme dryneſs* is one of its moſt diſtinguiſhable properties. The graſs withers when it blows, and becomes dry like hay; ſo that the natives take this opportunity of ſetting fire to the graſs and young trees, eſpecially near their roads; not only to keep thoſe roads open to travellers, but to deſtroy the ſhelter which long graſs, and thickets of young trees, would afford to ſkulking parties of their enemies. The branches of various trees droop, the leaves become flaccid; and, if this wind continues to blow for ten or twelve days, are ſo parched as to be eaſily rubbed to duſt between the fingers. The pannels of doors and of wainſcot ſplit; and the joints of a well-laid floor of ſeaſoned wood open ſufficiently to admit a man's finger between them; but become as cloſe as before on the ceaſing of the Harmattan.

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The parching effects of this wind are ſenſibly felt on the parts of the body expoſed to it. The eyes, noſtrils, lips, and palate, become dry; and in the ſpace of ſix or ſeven days the ſcarf-ſkin peels off from the face, hands, and other parts. The ſweat excited by exerciſe on thoſe parts which are covered is peculiarly acrid, and taſtes like volatile ſpirits of hartſhorn diluted with water. Salt of tartar expoſed even to the night-air, inſtead of running *per deliquium*, not only remains dry; but if moiſtened ſo as to run upon a tile, very ſoon becomes dry. From ſome experiments made by Mr. Norris, Dr. Dobſon calculates, that if this wind blew the whole year, the annual evaporation would amount to more than 133 inches. He had found that the annual evaporation at Liverpool amounted to only 36 inches.

This wind, which is ſo pernicious to vegetable life, is remarkably ſalubrious. It ſtops the progreſs of putrid diſorders; and thoſe labouring under fevers or fluxes, and ſinking under evacuations, are almoſt certain of a ſpeedy recovery, when a Harmattan comes on. The ingenious Dr. Lind gives this wind a very different character; but the baneful effects which have been imputed to it are by Dr. Dobſon aſcribed to the offenſive vapours, raiſed by the heat of the ſun from the periodical rains, which fall in this country during the months of March and April.

Article 6. *An Account of the Turkey:* By Thomas Pennant, Eſq; F.R.S.

In his claſſical deſcription of this bird, the ingenious Author maintains, that it was unknown to the Ancients; and that it is not a native of Europe, Aſia, or Africa, but was imported hither from America. A drawing accompanies this Article, repreſenting the very extraordinary appearance of a ſharp and crooked claw, exactly reſembling that of a rapacious bird, which grew out of the thigh of a turkey, bred in the Author's poultry yard, and which was killed a few years ago for the table.

Article 9. *An Account of the* Ganges *and* Burrampooter *Rivers:* By James Rennel, Eſq; F.R.S.

This Article not only contains many curious obſervations reſpecting theſe two immenſe rivers; but likewiſe ſeveral others which are well adapted to throw light on various circumſtances relating to rivers in general; ſuch as the inflections or ſinuoſities of their currents; the formation of new iſlands; the deſtruction of others; the gradual, but in ſome caſes quick, changes of their beds; their overflowings, and many other curious particulars.

Extenſive iſlands are formed in the channels of the *Ganges*, during an interval of time far ſhort of that of a man's life; ſo that the whole proceſs is completed in a period that falls within the compaſs of his obſervation. The changes of the beds in ſome

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ſome of the rivers that flow into the *Ganges*, have been particularly attended to and marked by the Author. During eleven years of his reſidence in Bengal, the outlet or head of the Jellinghy river was at length gradually removed three quarters of a mile farther down: and by two ſurveys of a part of the adjacent bank of the *Ganges*, taken about the diſtance of nine years from each other, it appeared that the breadth of an Engliſh mile and a half had been taken away. A mile, however, in ten or twelve years is the uſual rate of incroachment, in places where the current ſtrikes with the greateſt force; that is, where two adjoining reaches approach neareſt to a right angle.

'There are not wanting inſtances, the Author obſerves, of a total change of courſe, in ſome of the Bengal rivers. The *Coſa* river, equal to the Rhine, once ran by *Purneah*, and joined the *Ganges* oppoſite Rajemal. Its junction is now *forty-five* miles higher up. *Gour*, the ancient capital of Bengal, ſtood on the banks of the Ganges.'—The Author ſhould have informed the European reader, unacquainted with the topography of the country, how far this ancient capital is *now* diſtant from the banks of that river.

Our geography, with reſpect to the *Burrampooter* river, has till lately been very defective. As a capital river, it was unknown in Europe till the year 1765. On tracing it in that year, the Author was ſurpriſed at finding it rather larger than the *Ganges*; and that its courſe, previous to its entering Bengal, was from the Eaſt, although all the former accounts repreſented it as from the North. It meets the Ganges about 40 miles from the ſea; and almoſt perfectly reſembles it during a courſe of 400 miles through Bengal. Even during the laſt 60 miles before its junction with that river, it forms a body of water which is regularly from four to five miles wide; and which might paſs for an arm of the ſea, were it not for its freſhneſs.

By means of theſe *twin ſiſters*, as theſe two rivers are called by the Author, on account of the contiguity of their ſprings (though they afterwards proceed in oppoſite directions), an inland navigation is carried on, which gives conſtant employment to 30,000 boatmen; by whom all the ſalt, and a large proportion of the food conſumed by ten millions of people, are conveyed within the kingdom of Bengal, and its dependencies; together with commercial exports and imports, probably to the amount of two millions ſterling *per annum*. The *Ganges* alone, the leſſer river of the two, receives, in its courſe through the plains, eleven rivers, ſome of which are equal to the Rhine, and none ſmaller than the Thames. In the annual inundation of this immenſe river, the country is overflowed to the extent of more than 100 miles in width; nothing appearing but villages and trees, excepting very rarely the top of an elevated ſpot, the artificial

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artificial mound of some deserted village, appearing like an island. The rise of the water is, on an average, about 31 feet.

Article 11. *Some Account of the* Termites, *which are found in* Africa, *and other hot Climates:* By Mr. Henry Smeathman, of Clement's Inn.

The whole compass of Natural History, fruitful and extensive as it is, does not perhaps furnish such wonderful instances of sagacity, power, and domestic œconomy, in the brute creation, as are exhibited in this very curious account of the *Termes* of Linnæus, or the *White Ant*, as it has been called by the generality of travellers. The works, in particular, constructed by these insects surpass those of the bees, wasps, beavers, and other animals, as much at least as those of the most polished European nations excel those of the least cultivated savages. And, even with regard to man, his greatest works, the boasted Pyramids, fall comparatively far short, even in size alone, of the structures raised by these insects. The *labourers* among them employed in this service are not a quarter of an inch in length; but the structures which they erect rise to 10 or 12 feet and upwards above the surface of the earth. Supposing the height of a man to be six feet, the Author calculates that the buildings of these insects may be considered, relatively to their size and that of man, as being raised to near five times the height of the greatest of the Egyptian pyramids; that is, corresponding with considerably more than half a mile. We may add, that, with respect to the interior construction, and the various members and dispositions of the parts of the building, they appear greatly to exceed that or any other work of human construction.

The most striking parts of these structures are—the royal apartments, the nurseries, magazines of provisions, arched chambers and galleries, with their various communications; the ranges of Gothic shaped arches, projected, and not formed by mere excavation, some of which are two or three feet high, but which diminish rapidly, like the arches of ailes in perspectives; the various roads, sloping staircases, and bridges, consisting of one vast arch, and constructed to shorten the distance between the several parts of the building, which would otherwise communicate only by winding passages. These astonishing structures are the works of an insect only a quarter of an inch long, and twenty-five of which weigh only one grain.—But these and many other curious instances of the great sagacity and powers of these insects cannot be understood, without viewing the plates in which their feeble frames, and comparatively stupendous works are delineated.

The œconomy of these industrious insects appears to have been very attentively observed by the ingenious Author, as well as their buildings. There are three distinct ranks, or orders, among

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among them, conſtituting a well-regulated community. Theſe are, firſt, the *labourers*, or working inſects; next, the *ſoldiers*, or fighting order, who do no kind of labour, and are about twice as long as the former, and equal in bulk to about fifteen of them; and laſtly, the winged or perfect inſects, who may be called the *Nobility* or *Gentry* of the ſtate; for they neither labour nor fight, being ſcarcely capable even of ſelf-defence.—'Theſe only are capable of being elected *Kings* or *Queens*; and nature has ſo ordered it, that they emigrate within a few weeks after they are elevated to this ſtate, and either eſtabliſh new kingdoms, or periſh within a day or two.'

This laſt mentioned order differs ſo much from the other two, that they have not hitherto been ſuppoſed to belong to the ſame community. In fact, they are not to be diſcovered in the neſt, till juſt before the commencement of the rainy ſeaſon; when they undergo the laſt change, which is preparative to the formation of new colonies. They are equal in bulk to two *ſoldiers*, and about thirty *labourers*; and are furniſhed with four wings, with which they are deſtined to roam about for a few hours; at the end of which time, they loſe their wings, and become the prey of innumerable birds, reptiles, and inſects: while probably not a pair out of many millions of this unhappy race get into a place of ſafety, fulfil the firſt law of nature, and lay the foundation of a new community. In this ſtate many fall into the neighbouring waters, and are eat with avidity by the Africans. The Author found them delicate, nouriſhing, and wholeſome; without ſauce or other help from cookery, than merely roaſting them in the manner of coffee.

The few fortunate pairs, who happen to ſurvive this annual maſſacre and deſtruction, are repreſented by the Author as being caſually found by ſome of the *labourers*, that are continually running about on the ſurface of the ground; and are *elected** Kings and Queens of new ſtates. Thoſe who are not ſo elected and preſerved, certainly periſh; and moſt probably in the courſe of the following day. By theſe induſtrious creatures the King and Queen elect are immediately protected from their innumerable enemies, by incloſing them in a chamber of clay; where the buſineſs of propagation ſoon commences. Their '*voluntary ſubjects*' then buſy themſelves in conſtructing wooden nurſeries, or apartments entirely compoſed of wooden materials, ſeemingly joined together with gums. Into theſe they afterwards carry

* A ſimilar *election*, though in a different ſtage of exiſtence, takes place among the bees, according to M. Schirach's ingenious hypotheſis, ſeemingly founded on incontrovertible experiments; the juſtice of which, however, has of late been denied. See *M. Review*, Vol. XLVIII. Appendix to June 1773, pag. 562.

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the eggs produced from the *Queen*; lodging them there as fast as they can obtain them from her. The Author even furnishes us with plausible reasons to believe, that they here form a kind of garden for the cultivation of a species of microscopical mushroom; which Mr. *Konig* (in an Essay on the East Indian *Termites*, read before the Society of Naturalists of Berlin) conjectures to be the food of the young insects.—But perhaps the most wonderful, and at the same time best authenticated, part of the history of these singular insects is that which relates to the *Queen*, or Mother of the Community, in her pregnant state.

After impregnation, a very extraordinary change begins to take place in her person, or rather in her *abdomen* only. It gradually increases in bulk, and at length becomes of such an enormous size as to exceed the bulk of the rest of her body 1500 or 2000 times. She becomes 1000 times heavier than her consort; and exceeds 20,000 or 30,000 times the bulk of one of the *labourers*. In this state, the *matrix* has a constant peristaltic or undulating motion; the consequence of which is (as the Author has counted them) the protrusion of 80,000 eggs in twenty-four hours.

These eggs, says the Author, 'are instantly taken from her body by her attendants (of whom there always are, in the royal chamber and the galleries adjacent, a sufficient number in waiting) and carried to the nurseries—which are sometimes four or five feet distant in a straight line.—Here, after they are hatched, the young are attended, and provided with every thing necessary, until they are able to shift for themselves, and take their share of the labours of the community.'

Many curious and striking particulars are related of the great devastations committed by this powerful community; who construct roads, or rather covered ways, diverging in all directions from the nest, and leading to every object of plunder within their reach. Though the mischiefs they commit are very great, such is the œconomy of nature, that it is probably counterbalanced by the good produced by them; in quickly destroying dead trees, and other substances, which, as the Author observes, would, by a tedious decay, serve only to encumber the face of the earth. Such is their alacrity and dispatch in this office, that the total destruction of deserted towns is so effectually accomplished, that in two or three years a thick wood fills the space; and not the least vestige of a house is to be discovered.

From the many singular accounts here given of the *police* of these insects, we shall select and abridge only one; respecting the different functions of the *labourers* and *soldiers*, or the *civil* and *military* establishments in this community, on an attempt to examine their nest or city.

On

On making a breach in any part of the structure with a hoe or pick-axe, a *soldier* immediately appears, and walks about the breach; as if to see whether the enemy is gone, or to examine whence the attack proceeds. In a short time he is followed by two or three others, and soon afterwards by a numerous body, who rush out as fast as the breach will permit them; their numbers increasing, as long as any one continues to batter the building. During this time they are in the most violent bustle and agitation; while some of them are employed in beating with their forceps upon the building, so as to make a noise that may be heard at three or four feet distance. On ceasing to disturb them, the soldiers retire, and are succeeded by the *labourers*, who hasten in various directions towards the breach; each with a burden of mortar in his mouth, ready tempered. Though there are millions of them, they never stop or embarrass each other; and a wall gradually arises that fills up the chasm. A soldier attends every six hundred or thousand of the labourers, seemingly as a director of the works; for he never touches the the mortar, either to lift or carry it. One in particular places himself close to the wall which they are repairing, and frequently makes the noise above mentioned; which is constantly answered by a loud hiss from all the labourers within the dome: and at every such signal, they evidently redouble their pace, and work as fast again.

The work being completed, a renewal of the attack constantly produces the same effects. The soldiers again rush out, and then retreat, and are followed by the labourers, loaded with mortar, and as active and diligent as before.—'Thus,' says the Author, 'the pleasure of seeing them come out to fight or to work alternately may be obtained, as often as curiosity excites, or time permits: and it will certainly be found, that the one order never attempts to fight, or the other to work, let the emergency be ever so great.'—The obstinacy of the soldiers is remarkable.—'They fight to the very last, disputing every inch of ground so well as often to drive away the Negroes, who are without shoes, and make white people bleed plentifully through their stockings.'

Such is the strength of the buildings erected by these puny insects, that when they have been raised to little more than half their height, it is always the practice of the wild bulls to stand as centinels upon them, while the rest of the herd is ruminating below. When at their full height of 10 or 12 feet, they are used by the Europeans as places to look out from, over the top of the grass, which here grows to the height of 13 feet upon an average. The Author has stood with four men, on the top of one of these buildings, in order to get a view of any vessel that might come in sight.

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Article 12. *An Account of several Earthquakes felt in Wales:* By Thomas Pennant, Esq; F.R.S.

From this very short account we shall only extract an observation of the Author's. He lives 'near a mineral country, in a situation between lead mines and coal mines; in a sort of neutral tract, about a mile distant from the first, and half a mile from the last.' In the earthquakes which he has felt, he could not discover, on the strictest inquiry, that either the neighbouring miners or colliers were ever sensible of the shock under ground: nor have they ever perceived, when the shocks in question have happened, any falls of the loose and shattery *strata*, in which the last especially work; yet, at the same time, the earthquakes have had violence sufficient to terrify the inhabitants of the surface.

The Author draws no conclusions from this circumstance; but were the observation found to be general, it would, in our opinion, tend to strenghten the hypothesis, that earthquakes are occasioned by the *electric matter*. It passes, it may be said, freely through the earth, a good conductor of that fluid; and then only produces a concussion when it arrives at its surface, and enters into the air, an imperfect conductor.

CHEMISTRY.

Article 2. *Experiments and Observations on the specific Gravities and attractive Powers of various saline Substances:* By Richard Kirwan, Esq; F.R.S.

In this ingenious paper—which however may perhaps in some parts be thought too learned, and consequently be obscure to many, who nevertheless cultivate philosophical chemistry not unsuccessfully—the Author, from a series of experiments, and calculations founded upon them, endeavours to ascertain the various degrees of force of chemical attraction; and to determine the proportion of the constituent parts of the principal neutral salts, together with the specific gravity of their respective acids, in their purest state, or considered as perfectly free from water. To understand the principles from which his conclusions are deduced, it is absolutely necessary to peruse, and indeed study very attentively, the article itself. As the subject is of a complex nature, we shall only extract some of the results; without undertaking to explain the means by which the Author obtained them.

He first attempts to discover the exact quantity of pure acid, and consequently of water, contained in spirit of salt of any given specific gravity, and in the other acid liquors. He afterwards determines the proportions of acid, alcali, and water, contained in various neutral salts. The results, with respect to compounds formed with the three mineral acids, are—that in 100 grains of perfectly dry *digestive salt* there are contained 28 grains

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grains of acid, 6.55 of water, and 65.4 of fixed alcali. In the same quantity of dry *nitre*, there are contained 28.48 grains of acid, 5.2 of water, and 66.32 of fixed alcali. In 100 grains of *vitriolated tartar*, he finds 28.51 grains of acid, 4.82 of water, and 66.67 of alcali.

Some of the inferences deducible from the Author's experiments are,—that a given quantity of the three mineral, and probably of all pure acids, is qualified to neutralize or saturate one and the same quantity of fixed vegetable alcali: so that, 100 parts, for instance, of pure or caustic alcali, that is, from which its fixed air has been expelled, would be saturated by 42.4 parts of *acid*, considered generally; and that it seems therefore that alcalis have a certain determinate capacity of uniting themselves to a given weight of *any* pure acid indiscriminately: this weight being about 2.35 of the weight of the alcali;—that we may discover the quantity of real or pure acid in the more complex acid substances, such as the *sedative salt*, and the various vegetable and animal acids, by knowing the quantity of *ol.* or *sal tartar.* necessary to saturate them;—and that, *vice versa*, the quantity of real acid in any neutral compound, being known, that of the alcali, by which it has been neutralized, may easily be ascertained.

From the Author's experiments and calculations, Fixed air, or the *Mephitic Acid*, as it has been called, appears, in its *fixed* state, or when combined with calcareous earths in particular, to be the *heaviest* of all acids, or even of all bodies yet known: gold, and platina excepted.

The Article is terminated by some observations on fixed vegetable alcali; from which we learn, that 100 grains of this substance contain about 6.7 grains of an earth which, according to M. Bergman, is siliceous. When this alcali is caustic, or freed from its fixed air, this earth passes the filtre with it; so that it seems to be held in solution, as in the *liquor silicum*. The Author found too, that 100 grains of dry vegetable fixed alcali contained, at a medium, about 21 grains of fixed air.

Mathematical *and* Astronomical Papers.

Article 5. *Essay on a new Method of employing the Screw:* By Mr. William Hunter, Surgeon.

This paper contains an account of an ingenious method of applying the screw to astronomical, and various other purposes, on a plan somewhat similar to *Nonius*'s division of the circle. This method however cannot be rendered intelligible, without an inspection of the plate accompanying the article. Its principal uses are, the raising great weights a little way from the ground; and the answering the purposes of a micrometer.

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Article 10. *Astronomical Observations on the Rotation of the Planets round their Axes, made with a View to determine, whether the Earth's diurnal Motion is perfectly equable:* By Mr. William Herschel of Bath.

It is very difficult, as the ingenious Author of this paper observes, to find a proper standard by which we may measure the earth's diurnal rotation round its axis, or ascertain whether it be perfectly equable, or not; because that very motion is used as the standard by which we measure all the other motions. It should seem, however, that if there were any very material periodical irregularity in this motion, the great perfection to which our artists have brought our present time-pieces must have enabled us to discover it: and yet the Author asks, whether any clock, though ever so accurate, would have detected the aberration of the fixed stars; which, he ventures to affirm, would for ever have remained a secret to us, if it had not been found out by other methods than time-keepers.

The Author endeavoured to ascertain this matter, by observations made on the diurnal rotation of some of the other planets; particularly of Jupiter and Mars, as exhibited by the motion of their spots: but he found that Jupiter was not a planet fit for this purpose; as the results were very various at different times: so as to indicate that the spots are probably *congeries* of large black clouds or vapours, impelled by equatorial winds, possibly give them an unequal motion.

Mr. Herschel had better success in his observations on the spots of the planet Mars. The most striking particulars of his observations given in this Article are illustrated by two plates, representing the *phases* both of Jupiter and Mars; as observed through a *Newtonian reflector* of *twenty feet*, with a power of 300, and two other reflectors of ten and seven feet.—The improvements which, as we have been informed, have been lately made in that instrument, by the very ingenious Author of this paper, greatly excite the attention and astonishment of the philosophical world.

Under this class we should notice Article 7, containing a short account of a *Nebula* in *Coma Berenices*, by Edward Pigot, Esq; and Article 8, in which the same gentleman gives the determination of the places of three double stars, supposed not to have been observed before. The last Article of this class is a very short extract of a letter from the Right Hon. Philip Earl Stanhope, F. R. S.; containing some observations on the roots of adfected equations.

MISCELLANEOUS ARTICLES.

Article 3. contains a curious though short account, by Owen Salusbury Brereton, Esq; of the many singular and terrible effects of a violent storm of lightning, at Eastbourn in Sussex, in the

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the houſe of James Adair, Eſq; particularly on the perſon of that gentleman, as well as of his coachman and footman, who were both ſtruck dead; and of his butler, who felt only a violent preſſure on his ſkull and back; though his hat and wig were driven to ſome diſtance, and a teleſcope which he held in his hand was forced in pieces from him. A young lady and her maid too were driven to a diſtant part of the room, and rendered inſenſible for ſome time, but not hurt; though the poſts of a bed which the lady had juſt left were all ſhivered to pieces, the bell wires deſtroyed, and the chimney thrown down on the roof.

Mr. Adair's right arm, right ſide, and thigh, were miſerably ſcorched, and the fleſh torn; and one of his toes ſplit almoſt to the bone; but though the foot of the ſtocking and the ſhoe were torn in ſeveral places between the toe end of the ſhoe and a broad ſilver buckle, which he had on at the time; the latter was not in the leaſt degree injured, or even marked, but remained buckled as before. At the time of the ſtroke, he was thrown on his back; in which poſture, with both his legs upright in the air, he remained fixed for a long time: ſenſible of his ſituation, but unable to open his eyes, or ſpeak; and without having the leaſt power of motion in any of his limbs for a conſiderable time afterwards. The coachman's body was found totally black, but without a wound. The footman however had a very large wound in his ſide, which penetrated near his heart; and yet very little, if any, blood came from it.

The only remaining papers are Article 14, containing an extract of two Meteorological journals of the weather, obſerved at *Nain* in 57° N. latitude, and at *Okak*, in 57° 20′; both on the coaſt of *Labradore*; by M. de la Trobe:—and the Meteorological Journal of the Royal Society for the year 1780. The mean of the Obſervations of the *Variation* of the Magnetic needle, in June, was 22 degrees 41 minutes. The *Dipping needle* varied at the ſame time from 72° 3′ to 72° 32′.

An early account ſhall be given of the Second Part of this volume, juſt publiſhed.

FOREIGN LITERATURE.

ART. X. *Hiſtoire de l'Art de l'Antiquité*, &c. The Hiſtory of the Fine Arts among the Ancients: By M. Winkelmann. Tranſlated from the German by M. Huber. In three Volumes Quarto. 2l. 12s. 6d. ſewed. Leipſic. 1781.

TO thoſe who cultivate, or intereſt themſelves in, the fine arts, the preſent elegant publication cannot fail of being acceptable. It is a new tranſlation, from the German, but with very material corrections, improvements, and additions, of a

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work which the deceaſed Author publiſhed at Dreſden, in an imperfect ſtate, about eighteen years ago, in one volume in quarto. In its preſent form, it may indeed be conſidered as a new work. It is not a biographical hiſtory of artiſts, or a mere chronological narrative of the revolutions which the arts of painting, ſculpture, &c. have undergone; but a kind of *ſyſtematical treatiſe* of the arts themſelves, though treated in an *hiſtorical* manner; and in which the learned Author traces their origin, progreſs, and decline, in different ages, and among different people: developing the principles of the reſpective arts, and at the ſame time illuſtrating and confirming his obſervations by continual references to ancient and modern writers; and to the various ſtatues, paintings, medals, and other valuable monuments of antiquity, which have come down to us.

The principal object of the laſt fatal journey which the Author undertook, and in which, on his return to Italy, he was aſſaſſinated, ſeems to have been to make the proper arrangements for publiſhing a French edition of the preſent work. The German manuſcript, intended for his future tranſlation, was found among his effects at the time of his death; and being carried to Vienna, was not till eight years afterwards, or in 1776, there publiſhed; but with numerous imperfections, ſeveral of which are noticed by the preſent Tranſlator and Editor; who has undertaken the taſk, and ſacrificed, as he ſays, much of his time, as well as fortune, through zeal and a love of the fine arts; added to an ardent deſire to enable foreigners to read a work which does ſo much honour to Germany, his native country.

In the firſt volume, the Author treats in particular of the origin and progreſs of *Art* (including under this general title the arts of painting, ſculpture, modelling, &c.) among the Egyptians and Etruſcans. In the ſecond, Greece furniſhes the nobleſt materials, or ſubjects of his inquiries. Theſe are continued through a part of the third volume, and down to the death of *Auguſtus Cæſar*; and the work is terminated by the ſubſequent hiſtory of *Art* among the Romans.

A ſatisfactory account of the life and writings of Winkelmann is prefixed to the firſt volume, principally compiled from his own private letters to his moſt intimate friends and patrons in Germany. We might extract many curious circumſtances from this part of the work; and particularly thoſe which exhibit, in the moſt natural colours, that irreſiſtible paſſion for literature, and particularly for antiquities, which, in the early part of his life, made this ſon of a poor German ſhoemaker in the Marche of Brandenburgh diſcontented with his ſituation in his own country, and reſtleſs till he had viſited Italy, and particularly Rome; where he at length procured a reſpectable eſtabliſhment; and where, in one of his firſt letters, written from thence to one of his

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his friends, he expreſſes his rapture at meeting with all the treaſures of antiquity—the ſupreme goddeſs of his idolatry—collected together. The never-fading beauties of Rome did not cloy this genuine antiquary after long poſſeſſion. In a letter written only four months before his death, he diſplays with enthuſiaſm the happineſs of his ſituation at the villa of the Cardinal Albinoni, viewing the ſea with the more luxury, becauſe ſeated under the portico of the ancient *Temple of Fortune.*——A few of the more intereſting particulars, ſelected from this account of his life, cannot fail of giving entertainment to our Readers in general.

It is well known, that travellers of diſtinction were glad to avail themſelves of the Abbé Winkelmann's extenſive knowledge of the antiquities of Rome, and courted his aſſiſtance. In ſome of his letters to his intimate friends, he frankly gives his opinion of their characters; and relates the impreſſions they made on him. From motives of delicacy, we ſhall ſuppreſs the names of ſome of our Britiſh travellers who fell under the Abbé's obſervation; and on the other hand we ſhall take a pleaſure in naming others. It would be ridiculous, and perhaps to little purpoſe, to ſuppreſs the name, or rather *title*, of the firſt of this group.

'I have *led*,' ſays he, 'through Rome, ſome weeks paſt, an Engliſh Lord, my Lord Baltimore, whoſe character I have learned on this occaſion. We ſpent a *quarter of an hour* in our viſit to the *Villa Borgheſe*. He is weary of every thing, and has found nothing that ſuits his taſte at Rome, except the church of St. Peter's, and the *Appollo* of *Belvedere*.'

'This Lord,' ſays he elſewhere, 'is an original that merits a deſcription. He imagines that he has too much underſtanding; and that God would have done well in giving him a ſmaller ſhare of intelligence.—He is one of thoſe uneaſy Engliſhmen, who have loſt all taſte, both phyſical and moral. He is about forty years of age, and came hither in company with a young and handſome Engliſhwoman; but he now wants a fellow traveller of our ſex, whom he will not eaſily find here. He is going to Conſtantinople, merely becauſe he does not know how to diſpoſe of himſelf. This man became at length ſo inſupportable to me, that I frankly declared my mind to him. I no longer viſit him, though he preſſes me ſtrongly to accompany him to Naples. He has an annual revenue of 30,000 l. ſterling, which he knows not how to enjoy.—Laſt year we had here the Duke of ***, one of the ſame ſtamp.'

'I have been obliged,' he ſays in another letter, 'to defer my journey to Naples; having been entreated by ſome Engliſh Lords, the Duke of ***, my Lord *** his brother, and my Lord ***, to be their conductor at Rome, and to attend each

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each of them ſeparately. I undertook this matter, much more with the view of obliging Cardinal Albinoni, than from my own inclination; but I got rid of this engagement in a few days—not having met with the leaſt taſte, or a ſenſe of *the beautiful*, in any of theſe gentlemen. The firſt of them, as motionleſs as a log in his chariot, did not exhibit the leaſt ſymptom of life, while I was diſplaying before him the beauty of the *antique*, in the moſt choſen terms, and under the moſt ſublime imagery. Accordingly, I have made a vow never to be ſo complaiſant for the future; and to beſtow my attention on thoſe only whom I I think worthy of it.'

To ſhew that the Abbé was not influenced by any prejudices which he might entertain againſt the Engliſh in particular, his biographer tranſcribes part of one of his letters, in which he ſpeaks with the greateſt eſteem of two other travellers of the ſame country.

'I devote two hours, every week, to two gentlemen of great merit and learning. Theſe are Mr. (Sir William) Hamilton, Miniſter plenipotentiary from the court of London to that of Naples, and My Lord Stormont, the Engliſh Ambaſſador at the court of Vienna. This Lord is one of the moſt learned men that I know: he is even well verſed in the Greek language. He had married a Counteſs de Bunau, whoſe death had very ſenſibly affected him. His regrets for the loſs of her, and the melancholy occaſioned by it, brought him hither. Accordingly, the dark vapours which clouded his mind have been diſſipated in this happy climate, by the contemplation of a thouſand objects of curioſity.'

In other letters, he relates his intercourſe with the Prince of *Anhalt Deſſau*, and the Prince of *Brunſwic*. Speaking of the former, in a letter to his friend, Franke, he ſays—'The Prince of *Anhalt*—is a *ſage*, born for the happineſs and delight of his ſubjects. The firſt time that I ſaw him, he entered my chamber at night, with a walking ſtick in his hand, and without any attendant.—I am *De Deſſau*, my dear Winkelmann, ſaid he; I am come to Rome for information, and I have need of you. He remained with me till midnight; and I have ſhed tears of joy, on felicitating my country on its having produced ſuch a character.'

In a letter written to the ſame friend, not much more than a year before his death, ſpeaking of the Prince of Brunſwic, he ſays—'I have for this fortnight paſt conſtantly attended the *Achilles of Brunſwic*, the hereditary Prince.—He has received here all the public honours due to his rank and perſonal qualities. I can boaſt of having been on the moſt familiar footing with him. He one day expreſſed a deſire to run with me; and we have ſometimes exerciſed ourſelves in this way, with a view of

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of tiring ourſelves; and have ſometimes ſo well ſucceeded, as to take away our appetites for our dinners. I have taken every opportunity of ſpeaking certain truths to theſe *ſpoiled children* of fortune. One thing which I have frequently repeated to them is, that I ſincerely returned thanks to Providence, for my not having been born in a rank ſo elevated. It is certain, that true content is not their lot. How often have I not told this amiable Prince, that I was poſſeſſed of more reſources for happineſs than himſelf! An intimate connection with the great is the beſt ſchool of content for people of our rank.'

It will immediately appear, however, that the poor Abbé, in his lower rank of life, was doomed ſoon to experience that diſcontent which he here ſo feelingly imputes to thoſe who move in the more elevated ſituations: though poſſibly the ſubſequent extraordinary change in the ſtate of his own mind might proceed only from phyſical cauſes, or ſome corporeal derangement. The moſt affecting part of theſe Memoirs of his life is perhaps that which preſents the Abbé himſelf in this uncomfortable, indeed horrible ſituation; eſpecially as it was the pre-diſpoſing or diſtant cauſe of his untimely death.

After a reſidence of about 12 or 13 years at Rome, the Abbé projected a viſit to his native country, in which he promiſed himſelf much pleaſure; for he announced his intentions to his German friends in a manner which expreſſed the higheſt ſatisfaction. He was accompanied by M. Cavaceppi, a celebrated Roman ſculptor; who has given a particular account of the ſingular alteration in his humour, and particularly the unaccountable depreſſion of ſpirits, which ſuddenly ſeized his companion ſoon after they had ſet off on their journey. As they were advancing in their paſſage through the Alps, at the foot of the mountains, he ſuddenly changed countenance; and M. Cavaceppi firſt perceived this change in the mind of his fellow-traveller. The view of the mountains offended him, and he exclaimed, 'See, my friend, what a horrible aſpect they preſent, and what frightful heights!' Soon afterwards, on entering the German territory, the appearance of the houſes gave him equal offence.—'What miſerable architecture,' he cried, 'have we here! See how the roofs of the houſes terminate in angles!' He expreſſed with vehemence his diſguſt at what he ſaw; and paid not the leaſt attention to the repreſentations of his friend, who reminded him of the grand and ſublime aſpect of the mountains; and of the convenience reſulting from the pyramidal form of the roofs, in a climate where ſnow falls in great quantities. He repreſented to him how little this delicacy became a philoſopher like him; and endeavoured to rouſe and enliven him by quoting ſome epigrams of *Catullus* againſt ill-humour and caprice: but in vain. The Abbé anſwered that he ſhould be miſerable,

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ſerable, if he proceeded further; and tried to perſuade him to return with him to Italy. In their rout to Munich, the conſtant anſwer which he gave to all M. Cavaceppi's railleries, intreaties, remonſtrances, and reproofs, was '*Torniamo a Roma*, let us return to Rome.' His conduct in this reſpect bordered almoſt on inſanity: he owned that he was in the wrong; but ſaid, that he felt a violent impulſe to return to Italy, which he could not poſſibly reſiſt: and all that his friend could extort from him, was his conſent to proceed as far as Vienna.

The Abbé every where met with the honours due to his merit: but theſe diſtinctions were not capable of diſſipating the dark vapours which clouded his intellect; and he every where followed me, ſays M. Cavaceppi, like a criminal. At Ratiſbon, adds M. C., he reſolved to leave me; and I affected to be extremely offended with him on this account. The Abbé was himſelf fully ſenſible of the diſordered ſtate of his mind; as appears from a letter here given, which he wrote to M. de Stoſch; in which he informs him of his reſolution of returning to Rome by the way of Trieſte. This rout he unfortunately took.

He left Vienna loaded with civilities, and various preſents. Not far from Trieſte, where he deſigned to embark for Ancona, in his way to Rome, he unfortunately met with a perſon, a native of Piſtoia, in Tuſcany, whoſe name was François Archangeli, who had been cook to the Count of Cataldo at Vienna. He had been condemned to death for various crimes; but had lately obtained a pardon, and his liberty.

To this convict, Winkelmann, ignorant of his character, in the ſimplicity of his heart, confided all his ſecrets; and particularly ſhewed him the gold medals with which he had been preſented at the court of Vienna, together with a purſe well filled. This villain had affected a great love of the arts, and an extreme attachment to the Abbé's perſon. When they arrived at Trieſte, the Abbé, not chooſing to viſit any perſon in the town, ſtaid at home; amuſing himſelf in reading, writing letters of thanks to the friends he had left at Vienna, and making ſome additions to the preſent work. He diverted himſelf too in chatting with a child at the inn; of whom he had become fond, on account of his agreeable prattle. During this time, Archangeli appeared to buſy himſelf much in his affairs; and particularly in looking out for a veſſel to carry the Abbé to Ancona.

On the 8th of June 1768, as we learn from our Biographer, about two in the afternoon, Winkelmann was ſitting at a table, writing particular directions to the future editor of this work; particularly with reſpect to the impreſſion. He had written two words of the fourth paragraph, when Archangeli enters and interrupts him; telling him, with much ſeeming concern, that he was obliged to leave him immediately; in order to ſet off for the State

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State of Venice. After he had taken a tender farewell of him, Archangeli, as if he had ſuddenly recollected himſelf, begs of him to ſhew him once more his medals, the better to imprint them on his memory. The poor Abbé, in haſte to give him this ſatisfaction, riſes, goes to his trunk, and kneels down, in order to open it. The villain ſteals behind him, and drawing out of his pocket a cord with a running knot, throws it over his head, in order to ſtrangle him; but the cord having been ſtopped at his chin, he could not accompliſh his deſign. The Abbé now rouſed from his lethargy, ſeizes and keeps a ſtrong hold of the cord; though the aſſaſſin wounds his fingers repeatedly with a knife which he had provided. At length he throws himſelf upon him, and plunges the knife five times into his belly. He would have diſpatched him inſtantly on the ſpot, had not the child, of whom the Abbé was ſo fond, at that inſtant rapped at the door, in order to be let in. On this alarm, the villain immediately fled, without ſtopping to ſeize the medals which had tempted him to commit this horrid crime. The unfortunate Winkelmann received immediate aſſiſtance; but his wounds were found to be mortal. He forgives his murderer, receives the ſacraments, dictates his laſt will with the greateſt preſence of mind, and dies in ſeven hours. The aſſaſſin was ſeized, and brought to Trieſte; where he received the reward of his crimes.

The murderer afterwards confeſſed that he had fully intended to have aſſaſſinated the Abbé the day before; but that juſt as he was on the point of executing this reſolution, the good Abbé had invited him with ſo much benignity to partake of his breakfaſt, that his heart failed him, and he found it out of his power to proceed in his horrid purpoſe.

Though the Abbé publiſhed many other works, replete with erudition and ſound criticiſm, and which have greatly contributed to inſpire a true taſte for the objects of antiquity; this is doubtleſs his capital performance. It is indeed an *Unique* in its kind, and contains every thing eſſential to the ſtudy of antiquities. We ſhall only at preſent add, that, in this enlarged and improved edition, the beginning and end of each of the numerous chapters into which the work is divided, are ornamented with engravings which repreſent ſome capital remains of antiquity. We hope ſoon to have an opportunity of giving our Readers a few ſpecimens of the work itſelf.

MONTHLY

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MONTHLY CATALOGUE

For MAY, 1782.

POLITICAL.

Art. 11. *Ways and Means:* or a Sale of the L***s S******* and T******], by R***] P*******n; premising the Resolution which sanctified so irregular a Measure, and exhibiting the Merits Price, and Destination of the several Lots, with the Names of the Purchasers. 4to. 3s. Kearsly. 1782.

IT has, of late, been fashionable wit to sketch out the characters, or allusions to the characters, of eminent persons, by apt quotations of applicable passages, from the works of celebrated authors, ancient and modern. In the piece before us, such characteristics are attempted in the high flown language of a *tonish* auctioneer: Lord North being the *Christie* of the occasion.

SPECIMENS.

'*The Earl of* ----------*.

'A man of gallantry, a *quondam* Minister of *integrity*; and, to sum up his perfections, a lot of incomparable *virtù*. Old, yet not decrepid; a debauchee, yet warm as beauty could wish to fancy him; without a penny in his pocket, yet careless, and exulting as the deity who guards him from the skirmishes of unequal love, and secures him from the destined hazards of impeachment. At the n—y board, or at a catch club, absolute and unrivalled. In his senatorial, or his domestic capacity, inimitably wonderful; in his house, great, in Mother ———'s, greater: In address, incomparable; in undress, ravishing! A hundred thousand guineas!

'The Town of H———. £800.'

'*The Earl of* -------||.

'A Prelate rather amiable than exalted, rather idolized than learned. Yet in the schools of literature few have excelled him, in the united grandeur of personal and hereditary honours, no one equals him. Sage morality, mysterious science, and polished erudition, have joined in forming for his brow a triple wreath of genuine excellence. Wit and vivacity mark him for their own, and social philanthropy enriches him with every testimony of partial kindness. Ten thousand pounds for this inestimable purchase.

'The Primate of I———d. £30,000.'

In this manner the noble auctioneer goes through the whole list of the *Upper House*; and he shews himself to be equally dextrous and adroit at handling the white-wash and the blacking-brush. The money accruing from the sale, a prodigious sum! is to be appropriated to government service. Possibly this is intended as a stroke of ridicule on certain new plans of public œconomy. An advertisement from the publisher, in the news-papers, gives the honour of this production to the ingenious author of *Kilkhampton-Abbey*.

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* Sandwich. || Bristol.

Arti

Art. 12. *Political Obſervations on the Population of Countries.* 8vo. 1s. Elmſly. 1782.

An extract or two from theſe Obſervations will ſufficiently inform the reader of the general principle that is maintained through the whole; which not being extremely clear in itſelf, to our apprehenſions, we muſt alſo confeſs that no endeavours of the Author have been able to free it from obſcurity.

'It has been obſerved, that where commons have been incloſed, the ſame tract of land which was before interſperſed with cottages, each of which contained a family, has afterwards been thrown into one large farm with only one houſe upon it. The ſame has alſo been obſerved where the ſmall farms, into which the country was formerly divided, are united and lett to one tenant. I ſhall not contend for the juſtice or injuſtice of theſe obſervations; for whether the numbers of the people have been diminiſhed or encreaſed, the cultivation of the land has been undoubtedly improved, and its produce augmented; and therefore the diminution of inhabitants, if it has taken place, is far from being an evil. On the contrary, the conſumption being decreaſed with the numbers of the conſumers, and the produce increaſed by the improvements of arts and induſtry, the ſuperfluity which remains to be employed againſt the enemies of the ſtate is greater *.'

'Inſtead therefore of complaining of a diminution of inhabitants, ſuppoſing ſuch a diminution has happened, we ought rather to rejoice that we have been relieved from a burdenſome ſuperfluity, and to wiſh the diminution more rapid, ſince a change of circumſtances has rendered us unable to find employment for thoſe we have. If every perſon maintained by parochial taxes were to emigrate, I believe there is no one will deny that the parliamentary taxes would be leſs burdenſome, of courſe the public more capable of great exertions. This decreaſe of population would of itſelf ceaſe, as ſoon as it ceaſed to be beneficial. As trade recovered, and the demand for labour increaſed, the natural love of gain would ſupply us with inhabitants as faſt as we could profitably employ them; for population, if not confined by artificial obſtructions, will preſerve as exact a level by the attractive power of private intereſt, as water does by the attractive power of the earth. There may be local affluxes and influxes of the one as well as the other; but both will return to their natural equilibrium, as ſoon as the contingent or periodical cauſes of variation are removed ‖.'

Thoſe who apprehend, and join in theſe remarks, will doubtleſs wiſh to ſee the whole; and may be more fortunate than we have been in the ſatisfaction it may afford them.

Art. 13. *Lucubrations during a ſhort Receſs.* By —— ——, Eſq; Member of Parliament for the County of ——. 8vo. 1s. 6d. Debrett.

Theſe lucubrations are not conceived and penned ſo as to diſcredit the character intimated in the title-page. The object of the pamphlet is a reformation of the parliamentary repreſentation of the people; which the Author, in common with other ſpeculatiſts, propoſes to

* P. 7. ‖ P. 45.

effect

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effect by taking away an hundred Members from the moſt inconſiderable boroughs, either wholly or in part, and transferring them to the counties; the collective body of the Houſe of Commons ſtill remaining the ſame in number. To obviate the objection of injuſtice in depriving men of their franchiſes, he recommends purchaſing, or giving to boroughs ſome compenſation for, the rights ſo withdrawn; but there appears no great reaſon for ſuch an expenditure, upon a little reflection. The right of ſending members to parliament in corporate bodies, has, from the inſtances our Author produces, been always of a fluctuating nature; and the cauſe is obvious, land being permanent, but popular aſſociations variable; ſince the change of circumſtances that dictated former alterations may juſtify new regulations, eſpecially ſuch as do not operate to diminiſh the aggregate repreſentative body. If the freeholders of Gatton, and the freeholders of Old Sarum, ſhould complain of the loſs of their Members, with how much more juſtice may the inhabitants of Mancheſter, Sheffield, and Birmingham (all of whom, by the bye, are totally overlooked by our Author, who transfers ninety-five Members from the trading to the landed intereſt*), complain that they have no active participation in the political conſtitution? If corporations acquired voices in the legiſlative body on commercial conſiderations, thoſe conſiderations ought to govern them, and attend to the alterations they undergo: of courſe, a new claim from a populous, flouriſhing town, has every conſtitutional advantage over the weak, venal voice of an expiring borough, ſunk into private property! The grand council of the nation is the only tribunal competent to correct the irregularities time may have occaſioned in parliamentary repreſentation; and if a decayed borough is declared, by the repreſentatives of the whole body of the people, to have loſt its conſtitutional claim to ſend burgeſſes into parliament, what is the purchaſe of an extinct right? Are a *few* ignorant, needy wretches to be indemnified for being deprived of powers they abuſe? Is the Public to allow them compenſation for the loſs of their ſeptennial bribes? Or is the feudal Lord of ſuch baſe vaſſals to have the ſeptennial ſale of his borough made up to him from the public purſe? Theſe are proper queſtions; and an unqualified negative is the only proper anſwer. It is to be hoped, it is to be expected, that no nobleman or gentleman who forms a part of the preſent Miniſtry, or who now joins to ſupport the adminiſtration of his country, will ever be found to traffic away *his* boroughs, but rather to emancipate them by a formal ſurrender of all undue political influence over them? But what would the country be the better for ſuch virtuous ſelf-denial? Thoſe boroughs would only make the better bargains for themſelves as principals, than they now do in ſubordination to their barons! The good of the country, therefore, calls loudly for the extinction of ſuch pernicious privileges, as ſap the vitals of our conſtitution.

The author conſiders the reformation ſo warmly urged by ſome popular gentlemen, of ſhortening the duration of parliaments; but to this expedient he ſtates ſuch objections, as we confeſs appear to be ſufficiently cogent: but we cannot enlarge.

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* He adds two to London, two to Weſtminſter, and one to Southwark.

Art.

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Art. 14. *Subſtance of the Charge of Miſmanagement in his Majeſty's Naval Affairs,* in the Year 1780, compared with authentic Papers laid before the Houſe, on Mr. Fox's Motion, in the Month of February, 1782. To which is added, a complete Liſt of the Diviſion. 8vo. 1s. Stockdale.

All that this pamphlet contains, except perhaps the liſts of the diviſion, has already appeared in the news-papers, and is now obſolete, from an alteration of circumſtances; and it is ardently to be hoped we may be able to congratulate ourſelves, that all our executive departments are under new managers: eſpecially as the preſent managers are thoſe who ſo ſtrenuouſly pointed out, and remonſtrated againſt, the miſconduct of their predeceſſors.

Art. 15. *An Eſſay on the Nature of a Loan*; being an Introduction to the Knowledge of Public Accounts. 8vo. 6d. Debrett. 1782.

A ſhort gloſſary of the terms *Loan, Intereſt, Commiſſion, Inſurance, Annuity, Three per Cents. Four per Cents. Premium, Bonds, and Diſcount*; which are almoſt all the noun ſubſtantives uſed in the peculiar language of the Stock Exchange; with an application of them to the two laſt loans as leſſons of bad funding; in like manner as grammarians ſometimes inſtruct their ſcholars by leſſons of bad language. The author's intention is to qualify all who are deſirous to rummage the odds and ends in the miniſterial budget, which is opened once a year to patch up the old ſtate kettle, whereas two holes ſometimes burſt out in the ſtoppage of one. If this tract is well received, he promiſes a larger work, to which this is to be conſidered as an introduction.

Art. 16. *The Preſent Hour.* 8vo. 1s. Debrett. 1782.

The deſcriber of the preſent hour promiſes us much from the *incorruptible integrity* of the preſent cabinet: And in ſober truth, if they poſſeſs it not in the fulleſt extent, after ſuch abundant profeſſions; —but we will not anticipate diſappointments; for if the leaſt value is ſet upon good fame, no men ſurely ever gave ſtronger verbal ſecurity for the rectitude of their intentions! New brooms are ſaid, by good houſewives, to ſweep clean; and our new miniſters having long laboured to get brooms into their hands, it is certainly now to be expected, that not a cobweb will be overlooked in any of the apartments, or departments, of the ſtate.

Art. 17. *Conſiderations on the Attorney General's Propoſition for a Bill for the Eſtabliſhment of Peace with America.* By an old Member of Parliament. 8vo. 1s. 6d. Debrett. 1782.

This writer has an averſion to lawyer-politicians, and to the offer of peace being made by parliament: the former, he ſays, all declare that to be legal which Miniſters deem expedient, or are ready to draw up a bill to make it legal: as to the latter, he thinks it the duty of the King's ſervants to offer peace; but a degradation of the country for the offer to come from parliament. Beſide, now parliamentary proceedings are made public, the deſign and the meaſure are known to the enemy before the execution is attempted; which is therefore rendered abortive. His wiſhes for a thorough change of the Miniſtry are now fulfilled.

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Art. 18. *A Candid Eſtimate of the Miniſter's Abilities.* 8vo. 6d. Stockdale. 1782.

Lord North weighed in the balance, and found wanting. This tract was publiſhed juſt before the late political Revolution. The reſult of the author's methodical inveſtigation is thus compreſſed, in a few lines, by way of concluding paragraph:

'I muſt aſſert, that his Lordſhip's heart is better than his head; that he is to be eſteemed as a good man, though he cannot be admired as a great one. His ambition is greater than his abilities, and too ſtrong for his reaſon. His eloquence is the gift of nature; he poſſeſſes no other requiſites to the perfect character, nor will ever poſſeſs them. Culture will never remedy inherent barrenneſs. Other qualifications he has, leſs ſplendid indeed, but more uſeful. The moderate and agreeable virtues which inſure the happineſs and honour of domeſtic life, which are exact without rigour, and aſſumed without oſtentation, are thoſe which embelliſh and dignify his conduct. To the poſt in which he now ſtands he is unequal; that beſt ſtation of humanity which connects eaſe with dignity, and virtue with letters, no man could fill better; and when he retires, or when he is driven from public eminence, he may perhaps acknowledge the utility of theſe remarks, and confeſs that the language of truth was once ſpoken by the writer of a pamphlet.

AFFAIRS OF IRELAND.

Art. 19. *The Claims of Ireland*, and the *Reſolutions of the Volunteers, vindicated*; on the Principles of Selden, Sidney, Locke, &c. &c. &c. By Leonard Mac Nally, Eſq; 8vo. 1s. 6d. Johnſon.

A ſpirited comment on the *Reſolutions*. The author argues in ſupport of *the claims* on, what he apprehends to be, conſtitutional principles; and we think it will not be an eaſy matter for any opponent, on the ſame ground, to invalidate his reaſonings, or concluſions.

AMERICA.

Art. 20. *The Declaration* and *Addreſs* of his Majeſty's ſuffering Loyaliſts, to the People of America. 4to. 1s. 6d. Becket. 1782.

Many readers, on our ſide the Atlantic, will, perhaps, conſider this *Manifeſto* as the laſt effort of expiring Loyalty in North America. It does not appear who is the author, or who are the authors, or ſubſcribers to it; but it comes to us as the ultimate *reſolve* of MANY in all the provinces, never to ſubmit to the uſurped dominion of the *Congreſs*; who are here ſtigmatiſed as a ſet of tyrants, whoſe government is not leſs *intolerable* than *illegal*. The editor tells us, in his preface, that this tract hath had a very extenſive circulation through the Colonies, notwithſtanding the endeavours of Congreſs to ſuppreſs it.

If the number of *determined* Loyaliſts be as great as this Addreſs ſets forth, and if they perſevere in their declared reſolutions, a formidable oppoſition to the new republican government may be maintained, even though Great Britain ſhould relinquiſh the war, and leave our deſerted adherents to *protect* themſelves.

There is great vehemence and bitterneſs of reſentment expreſſed in this pamphlet; but it contains ſuch a repreſentation of the ſtate of

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public affairs in that country, as may prove acceptable to various readers *at home*. Thoſe readers, however, will judge for themſelves what credit they ought to afford to *anonymous* repreſentations.

After all, perhaps, this Declaration may be conſidered only as a *manœuvre*, which has originated at New York†. But this is offered merely as a random conjecture, in which we may be utterly miſtaken.

Art. 21. *Conſolatory Thoughts* on American Independence; ſhewing the great Advantages that will ariſe from it to the Manufactures, the Agriculture, and Commercial Intereſt of Britain and Ireland. Publiſhed for the Benefit of the Orphan Hoſpital at Edinburgh. By a Merchant. 8vo. 1s. Edinburgh printed by Donaldſon. 1782.

This well-meaning writer, on the proſpect of the eſtabliſhment of independence in the American provinces, conſoles us with a repreſentation of the advantages that will be derived from a general freedom of trade to all the American ports; in which he coincides with thoſe writers who think that this ſhould be the baſis of a general pacification.

Art. 22. *Two Memorials*, not originally intended for Publication, now publiſhed; with an Explanatory Preface. By Governor Pownall. 8vo. 1s. 6d. Dodſley. 1782.

The Governor has, in theſe Memorials, ſubmitted to his Majeſty's conſideration, 'on the grounds of fact, firſt, how the ſovereignty (over America) exiſted in efficiency, prior to the revolt: ſecondly, on what ground it muſt now ſtand, as the ſtate of our negotiations have placed it: and thirdly, having in his ſecond memorial, by a detailed ſtate of the ſervice, ſhewn how it ſtands committed, in conſequence of the events of the war; cannot perceive that he exceeds the bounds of duty, which a faithful ſubject owes to his king and country, when he recommended, in his ſecond memorial, the withdrawing the troops from a ſubordinate conteſt in North America, which muſt be decided by other events elſewhere; or that he offends againſt the ſtricteſt bonds of his allegiance, when he recommends the treating with the Americans as with free ſtates, for a truce in terms of *uti poſſedetis*, as preliminary to a general congreſs of Europe; while, ſaving the honour of the crown, he removes the ſtumbling block which lies *in limine*, and recommends what may be made practicable: Nor that he could incur the imputation of betraying the crown, if he was a Miniſter, and ſhould adviſe, in caſe the ſovereignty can neither be preſerved by arms, nor re-eſtabliſhed by treaty, not a ſurrender or a ceſſion, but a withdrawing from the diſmantled ruins of a fortreſs, no longer defenſible or tenable.' In theſe memorials the Governor offered his ſervices to undertake the negociation of an indefinite truce, as a preliminary to a treaty of peace. But the memorials containing matter of adminiſtration, they were communicated to his Majeſty's Miniſters, prior to the offer of them to the King himſelf. Some of them, however, not agreeing to the meaſure of opening any ſuch negociation with the perſons referred to, as being authoriſed by the

† It is dated January 8, 1782; but no *place* mentioned.

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Americans to treat for a peace, the memorials were delivered back and never presented; and to this rejection we owe the publication of them.

EAST-INDIES.

Art. 23. *A Letter to Edmund Burke, Esq*; on the latter Part of the late Report of the Select Committee on the State of Justice in Bengal. With some curious Particulars and original Anecdotes concerning the Forgery committed by Maha Rajah Nundcomar Bahadar, on the Proof of which he lost his Life. Together with some Remarks on the Conduct of the Majority of the Civil Government at that Time in Fort William, Bengal, proper and necessary to be perused and duly weighed by every Member of both Houses of Parliament, before they proceed to determine on the evidence given up in the First Report of the Select Committee of the House of Commons. 8vo. 2s. 6d. No bookseller's name.*

Art. 24. *A Second Letter to the Right Honourable Edmund Burke*, Esq; on the Subject of the Evidence referred to in the Second Report of the Select Committee of the House of Commons, appointed to inquire into the State of Justice in the provinces of Bengal, Bahar, and Orissa. With a complete Refutation of every Paragraph in the Letter of Mr. Philip Francis to the Court of Directors of the East India Company, copied from No. 7 of the Appendix to the said Report. 8vo. 1s. 6d. Whitaker.

This writer warmly supports the character of Governor Hastings against the accusations of Mr. Francis; and for any thing we know to the contrary, every word he writes may be strictly true; but this we will venture to add, that had he been more temperate in his language, and superior to the use of sarcastic asperities, Mr. Hastings would have been under greater obligations to his advocate.

NAVAL AFFAIRS.

Art. 25. *Letters addressed to the Admiralty*, on the Naval and Commercial Interests of this Kingdom. By Lieutenant Tomlinson. Recommended to the most serious Attention of the Legislature. 8vo. 1s. Debrett. 1782.

From these letters we find that Lieutenant Tomlinson having, from ill health, sufficient opportunity for study, was for some time at a loss on what subject he should employ his thoughts, that might be of service to the nation, and of advantage to himself. At length he recollected the speedy decay of ships of war; and therefore studied the seasoning of ship timber. Accordingly he has written an essay on this subject, which he confidently asserts will teach how to make ships last three times as long as those seasoned in the common methods; that he can build them so fast, that all the maritime powers of Europe shall not be able to keep pace with us in the increase of their fleets; that from the direct answer to a simple question, he can tell the worst part of any ship without ever seeing her; that he has a certain method of procuring able seamen to man our ships; and that after a peace he knows how to employ twenty thousand seamen under the direction of the Admiralty, to the satisfaction of the men, and to the advantage of the nation.

* *Whitaker* is in the advertisements.

He

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He apprized the Admiralty of these discoveries in as strong terms as if he had *already* stout ships to produce, more than twice the age of any in the navy; with hints of expecting some advantage from the communication of his essay. He was referred to the navy board, who invited him to shew his papers; this, however, he declined; but has continued for three years to send Lord Sandwich, Lord Mulgrave, Lord Hillsborough, and Mr. Stephens, occasional letters, as newspaper intelligence inspired him, without having any farther notice taken of his correspondence.

It might appear cruel to treat a man ludicrously who has laboured so long under neglect; but though he may be credited with meaning the welfare of his country as the first consideration, and his private advantage only in subordination to that grand object; yet as the publication of these letters is a direct appeal to the public against our marine ministers, we cannot avoid hinting, that there is something throughout, both the matter and stile of all his addresses, that seems to counteract the assurances he so liberally makes of the value and certainty of his discoveries.

Art. 26. *An Essay on the Duty and Qualifications of a Sea Officer.* Written originally, Anno 1760, for the Use of two young Officers. By the Rev. James Ramsay, Chaplain in his Majesty's Navy. The third Edition improved. 8vo. 1s. 6d. Robinson. 1780.

The first edition of this very useful compendium was published in the Year 1765†, when, as we are now informed, the profits of the impression were appropriated by the benevolent author to the Magdalen and British Lying-in hospitals; as that of the second and third editions are, to the Maritime School, or in case of its failure, to the Marine Society. Thus, while our author dedicates his time in a twofold capacity to the service of the navy, he demonstrates his sincerity by his disinterestedness; and if the performance, which is now corrected and enlarged, is attended to in proportion to its merit, our officers will gain many practical hints not unworthy the notice of the most experienced, and the secondary views of the writer will be suitably answered.

WOOLLEN TRADE.

Art. 27. *An Inquiry into the Nature and Qualities of English Wools*, and the Variations of Breed in Sheep: with some short Remarks on the Dean of Gloucester's Pamphlet on coarse Wools; and Proposals for relieving the Wool Growers by a Mode which will not prejudice the Manufacturers. By a Gentleman Farmer. 8vo. 1s. Evans. Pater Noster Row. 1782.

According to this intelligent writer, there are but two distinctions of sheep, in which we are envied by foreigners; these are first, the sheep of Suffolk, Norfolk, Northamptonshire, Devonshire, and particularly Herefordshire; all more or less remarkable for the fineness of their fleeces; secondly, those of Warwickshire and Lincolnshire, which are not peculiar in the fineness of their Wool, but in the quantity they yield, and in the length of the staple. He argues, that these are not different in species from the other sheep in the island, but derive their peculiar qualities from the pasture on which they feed; so

† See Rev. vol. XXXIII. p. 88.

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that a breed of heavy fleeced Lincolnſhire ſheep, conveyed to the mountains of Wales, would ſoon degenerate to the ſtandard of the native mountaineers there. In the fine ſorts, he obſerves, there is little danger of rivalſhip on the continent, Spain excepted; but in the coarſe kinds, our only ſuperiority is in the quantity of the produce. The preference given abroad to Britiſh woollen goods, he attributes to the ſuperiority of our workmanſhip. To this we are not a little indebted for our reputation in the finer articles, but alſo in the various kinds of coarſe ſtuffs, the exportation of which is the moſt conſiderable part of our woollen trade. Hence he does not apprehend ſo much evil in a temporary allowance of exporting coarſe wool, to relieve the grower as ſome do; though he would not recommend ſuch an expedient, but as a *dernier reſort* in failure of all other means to carry it off in a manufactured ſtate.

In aſſigning the cauſes of the preſent ſtagnation of the woollen manufacture, the author differs materially from Dr. Tucker*; as well as in the remedies he recommends for its relief. Under the former head he obſerves, 'The Dean of Glouceſter ſuppoſes that the preſent low price of coarſe wools entirely ariſes from our diſuſe of the wear of coarſe woollen manufactures at home, and from our war with America; the firſt he ſuppoſes to be the principal, the latter only the ſecondary cauſe of the evil. I am ſorry to be under the neceſſity of widely differing from ſo reſpectable an authority. Our diſuſe of coarſe woollen goods cannot be denied: it is obvious to every perſon who pays the ſmalleſt attention to things, that even women ſervants wear fewer ſtuff gowns than formerly, and men hardly any woollen waiſtcoats and breeches; all which, with the American war, muſt be ſuppoſed to have made no ſmall diminution in our home conſumption. But the Doctor miſtakes greatly in ſuppoſing our home conſumption of coarſe woollens is, or ever was, "much greater than any exportation which can be ſuppoſed to a foreign market." On the contrary, had he enquired at thoſe manufacturing places where the coarſe wools are uſed, which are grown in different parts of the kingdom, but particularly in *Lincolnſhire*, from whence the complaints ariſe, he would have been informed that three-fourths, if not four-fifths of them, are uſed up in the manufacture of ſtuffs totally deſigned for a foreign market, the very names of which I believe are known to few people of the iſland but the manufacturers themſelves; and their appearance is ſo ſingularly gaudy and extravagant, that I dare ſay they were never yet ſeen on the back of an Engliſhman.

'The evil which the Doctor complains of has been encreaſing for ſome time: It is not within this ten or twenty years that all this change of garment at home has taken place, and yet it is no longer ago than the years 1776 and 1777, that wool bore a very high price, not only in *Lincolnſhire*, but in every other part of the kingdom, and our woollen manufactures never flouriſhed more in any period than they did between the years 1770 and 1778; which will likewiſe prove, that they were not materially affected by the American war.—Some particular branches of manufactures, which were principally conſumed at home, and in America, may have been greatly affected; but theſe

* The Dean's tract was mentioned in our Catalogue for March.

were

were only partial misfortunes, and no conclusion should be drawn from them, respecting so large a concern as the woollen trade of this kingdom in general.—The decrease in our internal and American consumption, has never materially affected this country; it has been quite absorbed in the immensity of our foreign trade to Spain, Italy, Turkey, Holland, Germany, and Russia, which was so great of late years, that the demand for raw wool has actually increased since the commencement of the American war, and long since the disuse of coarse woollen cloathing became very general in England.

'The stagnation in our woollen trade may be dated from the commencement of our war with Spain. The Dean of Gloucester, I dare say, is not ignorant, that not only most of the religious, but also many of the other inhabitants of that country, as well as of their settlements on the vast continent of South America, are cloathed with British manufactures; the loss of the Spanish trade was therefore a deadly blow to us, and yet it is not the deprivation of their trade alone which completes the whole misfortune of the Spanish war; for by their blocking up Gibraltar, and possessing the command of the streights, they prevent our woollens going to Italy and Turkey, which are heavy goods, and cannot be transported by land, in the manner we now receive the raw silks from Piedmont. The only alternative our manufacturers have, is to ship their goods for Italy and Turkey in neutral vessels, or send them by way of Ostend; but these conveyances are intolerably expensive, and afford only a small relief, not a cure, for the complaint.

'The war which has since taken place with the Dutch, has completed the stagnation of our manufactures. These people wore great quantities of both our slight and heavy woollens, which were in great vogue amongst them; it is natural therefore to imagine, that their trade must have been large, especially when one reflects that Holland, for its extent, is the most populous country in Europe. When it is considered that there only remain Germany and Russia, of all those places to which we had an open trade for our manufactures, it will not appear surprizing that our wool growers can find no demand for their raw materials.'

Our author points out several articles of cultivation adapted to the Lincolnshire soil, that would relieve the farmer from raising wool which he cannot sell, particularly flax; but it is much easier to convert grass to arable, than to restore it to pasture; and what is to become of the manufacturers in the mean while? When the sheep are gone to market, and the manufacturers to other countries, how is our staple manufacture to be recovered? Hence he infers, that 'a change of agriculture would bring a heavier and more lasting distress upon our artificers, than any which can arise from a temporary exportation of raw wool.'

In the scheme proposed by Dean Tucker, of introducing our coarse woollen goods into the Ukraine, he states, that the Dean writes under misconceptions; add to which that the coarsest of our woollens are too fine and too dear for the natives of the interior parts of that wild and forlorn country; and that in the imposition of duties on foreign articles, the plan of the Empress of Russia is to encourage manufactures at home.

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We now come to our author's propoſitions, which are briefly theſe: He obſerves, that our communication up the Mediterranean is now carried on tediouſly, chargeably, and hazardouſly by neutral veſſels: He therefore propoſes, that the trade to Italy and the Levant ſhould be attended with regular convoys. The trade to Turkey with woollen goods he deems an unwrought mine to our manufactures; it being an empire whoſe Sovereign will not be at the trouble of forming plans for encouraging home manufacturers in preference to thoſe of foreigners.

He alſo thinks a trade may be cultivated with Sweden and Denmark, by procuring the prohibition of Britiſh woollens to be taken off in thoſe countries. This ſcheme, however, may be as viſionary as he deems that of Dean Tucker; for though he ſuppoſes Sweden cannot as yet ſupply her own conſumption, the very exiſtence of a prohibition argues an effort that may not eaſily give way to any negotiation to that end.

A third more certain method of encouraging our manufactures, is deſcribed to be by granting a bounty of ten per cent. on the exportation of our coarſe woollen cloths to thoſe places where the trade continues open, to bring our woollens more upon a level with thoſe made in Saxony; and to be paid at leaſt during the war with Spain and Holland.

Such are briefly the contents of this well-written Inquiry; for the detail of reaſoning, the more intereſted reader on this ſubject will naturally wiſh to conſult the pamphlet at large.

Art. 28. *A Short View of the Proceedings of the ſeveral Committees and Meetings held in conſequence of the intended Petition to Parliament, from the County of Lincoln, for a limited exportation of Wool*; together with Mr. R. Glover's Letter on that Subject. To which is added, a Liſt of the Pamphlets on Wool lately publiſhed, with ſome Extracts. 8vo. 6d. Stockdale.

From this collective view of the ſentiments of the manufacturers and merchants in ſeveral parts of the kingdom, the exportation of raw wool under any qualification whatever, appears to be a very unpopular expedient. It remains, therefore, to find out means to ſend it off worked up into proper articles ready for uſe: the difficulty is, thoſe who may want them moſt, appear to be the leaſt able to become purchaſers. This little tract is to be conſidered as a collection of important matter, the reſult of meetings all over the country; which might have been buried in oblivion, had they not been given to the public in the comprehenſive view now before us.

POETICAL.

Art. 29. *An Epiſtle* from L——y W——y to Sir R——d W——y, Bart. 4to. 1s. Wright.

If Lady W. poſſeſſes any remains of that modeſty which conſtitutes the moſt amiable diſtinction of her ſex, ſhe will feel herſelf ſeverely chaſtiſed for any paſt miſdemeanors, in the licentious and obſcene traſh which hath come recommended in *her name* to the Public, ſince the late *judicial* ‡ inveſtigation of her conduct.—The Authors of ſuch

‡ See account of the trial between Sir R. W. and Capt. Biſſet, for *Crim. Con.* Rev. March, p. 239.

things

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things as the preſent Epiſtle, may be conſidered as the beadles and hangmen of Parnaſſus; who adminiſter the puniſhments due to criminals whom other laws and other executioners cannot reach.

DRAMATIC.

Art. 30. *Retaliation*, a Farce, in two Acts, as it is performed, with univerſal Applauſe, at the Theatre Royal, Covent-Garden. By Leonard Mac Nally, Eſq. 8vo. 1s. Blyth, &c. 1782.

"What is the plot good for (ſays *Bayes*), but to bring in good things?" This ſeems to have been the idea of the author of *Retaliation*, who has, however, unlike the original *Bayes*, really produced the *good things* he intended. *The fable* is thin, hacknied, and improbable; the characters, *Præcipe* excepted, are not very ſtrongly marked; but *the dialogue* abounds with ſtrokes of wit, and is ſeaſoned, perhaps, rather too highly with temporary alluſions, the common ſalt of the modern drama. The character of the Attorney bears the ſtamp of an able practitioner, as may appear by the following ſpecimen:

Enter PRÆCIPE *and* FRANK.

(PRÆCIPE *in an old-faſhioned naval uniform and hat, a ſword, ſtick, and black patch on one eye.)*

Frank. This uniform fits you exactly, Sir, I borrowed it from an old ſea officer in the neighbourhood—You really look as brave, and ſea-man-like, as if you were one of the Admirals in Weſtminſter Abbey, deſcended from his monument.

Præcipe. I wiſh ſome of them had deſcended, they have been wanting Maſter Frank—But I object to this black patch on my eye; it brings me under ſtatute ninth of George the Firſt, chapter twenty-ſecond, which makes it felony without clergy to go with the face diſguiſed.

Frank. That act muſt have loſt its force, Sir, or what would become of the painted beauties of London?

Præcipe. Then, as a body may ſay, I am only a ſeaman by fiction; but the law ſays, fictions are beneficial—But then, ſays the law again, no fiction ſhall work an injury. Very well; there can be no injury in my marrying a woman of fortune.

Frank. True, Sir.

Præcipe. Let us moot the caſe—In fiction ſubſiſts equity and juſtice, ſay the books—then will I marry Miſs Fairport in the equity of fiction, and afterwards be happy.—

Frank. In reality, Sir?—

Præcipe. If not happy, we can ſeparate by fiction—I'll ſtate you a caſe in point—A brings his action of *crim. con.* againſt B; now though the cauſe of action had been tranſacted in the moſt loving manner between B, and the wife of A, yet muſt A ſtate in his declaration, that the ſaid B did wickedly and maliciouſly, with force and arms, that is to ſay, with ſticks, clubs, ſtaves, ſwords, guns, and other offenſive weapons, ſeduce and—*et cætera*, the wife of the ſaid A—Do you underſtand me?

Frank. Perfectly.

Præcipe. But this is not all—for though A and wife had lived together like cat and dog, as the ſaying is, yet muſt A aver, that B deprived him of all worldly comfort.—Oh, Maſter Frank, many a good

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good fortune has been made by the fiction of *crim. con.* but now a plaintiff can ſcarce recover a *ſhilling.*

Frank. And is this law, Sir?

Præ. Yes, it is law; but nothing to what they do at the Admiralty, where the whole ocean's brought upon dry land—It was but the other day a pirate was tried for felonioufly robbing the good ſhip St. Joſeph, on the high ſeas, four leagues off Cape St. Vincent, in the county of Norfolk.

Frank. Now you joke indeed. Mr Præcipe!

Præcipe Joke! the devil a joke! Why man it has been proved to the ſatisfaction of the civilians and the bar, that the Thirteen Colonies of America are ſituate in, and part of the county of, Kent.

NOVELS.

Art. 31. *Female Stability*; or the Hiſtory of Miſs Belville. In a Series of Letters. By the late Miſs Palmer. 12mo. 5 Vols. 15s. Newbery, 1780.

If praiſe were not ſo frequently and ſo ſhameleſsly proſtituted to ignorance or intereſt, as we daily ſee it is in the preſent age, this novel might be preſumed, from the very high encomiums beſtowed on it in the public prints, to be worthy of general attention. Complaiſance, too, might ſpare the fair ſex, and humanity veil the errors of the dead. Truth however dictates a conduct the very oppoſite to partial flattery: and while our tribunal is reſpected by the Public, juſtice forbids us to miſlead their opinions.

With theſe ſentiments we cannot pay any diſtinguiſhed compliment to the work before us. As a compoſition it is defective; and as a picture of real life it is erroneous. It is in its morality alone that it is unexceptionable. The eager viſitors of a circulating library will however find an amuſing, if not an highly intereſting ſtory: and perhaps the tender hearted female will be beguiled of her fears, by the ſufferings of Adeline and the feelings of Louiſa. Except in the conduct of the heroine, "female ſtability" is not the virtue of many of the ladies of the tale; at leaſt it is ſo imperfectly obſerved, that ſhe who records their ſtory is obliged to acknowledge their imperfection. This novel abounds with weddings, and like Mrs. Centlivre's comedies, leaves very few of its perſonages in "ſingle bleſſedneſs."

Art. 32. *The Young Philoſopher*; or the Natural Son. A dramatic Novel. 12mo. 2 vols. 6s. Bowen. 1782.

This ſeems to be a tranſlation from the French; as there are ſome errors in grammar not very conſiſtent with the lively and acute arguments obſerved in other parts of the performance. The young philoſopher, like many of his tribe, falls a victim to the arts of a deſigning woman: but, unlike too many who have *once* fallen, he recovers from his errors and is happy with the object of his more virtuous wiſhes. There are ſome characters in this novel that are drawn with a lively, though careleſs hand. They are diſcriminated likeneſſes, as if real perſonages had ſat to the painter. But they are mere outlines, with one or two exceptions; and they captivate, rather from their ſingularity than their merit. The converſations are animated and ſenſible; and the ſituations intereſting. We ſhould recommend it more warmly, if we were not aware, that when pleaſure is adorned with ſeducing colours, the beſt reaſonings of philoſophy loſe their effect;

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fect: and frequently the moſt awful ſanctions of religion find their influence but weak, when oppoſed to the deluſions of wit and the force of paſſion.

Art. 33. *Faſhionable Follies.* A Novel, containing the Hiſtory of a Pariſian Family. 12mo. 2 Vols. 6s. Dodſley. 1781.

The number of follies recorded in this work is 301! *one* more might have been added to the catalogue, and that is, the *folly* of a ſenſible author in recording the moſt deteſtable crimes under ſo gentle a title; and in relating with gaiety what ought never to be thought of without abhorrence. But as Solomon truly obſerves—"*Fools* make a *mock* of ſin!"

Art. 34. *The Adventures of a Rupee:* wherein are interſperſed various Anecdotes, Aſiatic and European. 8vo. 3s. boards. Murray. 1782.

This performance is uſhered into the world by a preface of a very ſingular caſt, which begins in this manner. 'Ye modern writers of novels who excite *ſilly* paſſions in *ſilly* people by *wretched* language'——It may be ſo. And what then? Why undoubtedly, this novel is written to ſhew how a *wiſe* man can excite *wiſe* paſſions by *excellent* language! And yet—for modeſty and wiſdom are inſeparable!—the writer 'proteſts that the preſent performance is in his own opinion ſo inſignificant, that he ſhould *bluſh* to affix his name to it, if he did not think it might bear ſome rank among the performances of the ſame ſpecies which every hour engenders.' 'My work, ſays he, is barren of incident: and what incident it has may not be, in its kind, of importance: but my obſervations from human nature are neither ſo frequent nor ſo great as the inſignificant and ignorant imitators of Sterne and other noveliſts daily exhibit in their affected and fooliſh productions.' To this we fully aſſent: but that a man ſo deeply conſcious of his inability ſhould publiſh this work, only becauſe others have *exhibited productions more affected and more fooliſh than his own*, would appear ſomewhat extraordinary, if the author had not declared, that he would not permit 'criticiſm' to decide on his deſerts! This precaution was a wiſe ſtep in a *conſcious* author; becauſe a ſour critic might otherwiſe have parodied the apology by remarking, that with equal propriety a thief may juſtify his picking a pocket, by the more daring example of thoſe who rob and murder on the highway!

'Theſe *Adventures of a Rupee* are ſomewhat formed on the model of the *Adventures of a Guinea*: but they have neither the ſhrewd reflections nor the varied entertainment of the latter.

The rupee paſſes through ſeveral hands, and is made to ſympathize very cordially, with the joys and ſorrows of the poſſeſſor. At Miſs Melville's meeting her lover after a long abſence, our rupee ſeems particularly affected, and artfully throws, like the painter of antiquity, a veil over ſcenes too tender to be expreſſed. "The mode that mortals have adopted of expreſſing ideas by words now fails me (ſays *Rupee*) entirely: for

"Who can paint the lovers as they *ſtood?*"

However, they did not long continue in this attitude. *Rupee* had the inexpreſſible ſatisfaction to ſee 'the young pair united by Hymen, while Pleaſure ſat ſmiling *on the work*.'

After

After several *Asiatic* and *European* adventures, our *Rupee* becomes the property of a certain 'good man, who though not a rich man, had been Governor of a rich island; and what is more surprising, this Governor of a rich island, who is not a rich man, is a soldier and yet a scholar.' 'This gentleman (says *Rupee*) happening to see me, resolved to purchase me of my crooked master; for I think I have before observed, that gold never before improved itself to the degree that I have *done*.' A very modest compliment! But *Rupee* had seen a deal of good company: and *conscious* merit will inspire a sort of *modest* assurance. However *Rupee* is to wander no longer abroad. He hath seen enough of the world; and the world hath seen enough of him. 'I am (says he) safely laid up in a storehouse of a society of antiquarians, where with medals, busts, *inscriptions*, and *other* of my learned *brethren*, I spend my hours in *separating Truth* from the *ashes* of *Time!* A curious kind of employment for *Rupee* and his *brethren!* And as curious an account he gives of it too! 'Our eyes can penetrate, with the same ease, the *shade* of antiquity, and the *prejudices* that surround the present day. We say, without fear of punishment, that Alexander the Great was a man; and that Julius Cæsar was a bold man.' Courageous *Rupee!* Who can match thee and thy brethren for freedom of speech? However, as *Rupee*, by his own account, is 'like to pass a number of years' in the *cabinet*, we hope he will suffer none of its secrets to transpire, through a foolish ambition of discovering his own importance; but rest in peace amidst 'the *ashes* of Time!'

MISCELLANEOUS.

Art. 35. *The Sky-Rocket*; or Thoughts during the Easter Recess of Parliament, on several very important Subjects, and on several recent events. By ——— ———, Esq. Member for the County of ———. 8vo. 1 s. Matthews.

The Sky-Rocket! And why, in the names of all possible tropes and figures, a sky-rocket? Perhaps, for we are really at a loss, because a sky-rocket is inclosed in paper, and these thoughts are also contained in paper; but (we do not mention it to alarm the honourable writer's apprehensions on what is possible to happen) so sometimes is a pound of butter. Again, a paper case is no sky-rocket, unless it is filled with a due mixture of combustibles; and we can assure our readers, that the contents of these sheets are perfectly inoffensive. Once more, a sky-rocket, when fired, rises in a uniform direction, whereas these thoughts go off in such a zig-zag manner, that if we must compare the pamphlet to any species of fireworks, we will call it a cracker. First, the author is ill-natured enough, being holiday-time by confession, to fling it among the legs of the discarded Ministers, to make them jump. Then it bounces into the old cast-off ministerial budget, where it singes some of the proposed taxes; particularly one that was rumoured on servant-maids. It springs next into the playhouse, where it makes a furious explosion to alarm both the actors and the auditors. At last it bounces back again into the House of Commons, among the irreligious part of the Members:—but we must now dismiss the metaphor suggested by the author; for, in short, after various rambles, his conclusion is quite a sermon, on the dispersion of the Jews, on the propagation of the gospel, on the ne-

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gleſt of the Members in attending the ſtated prayers of the Houſe, and on the prophanation of the Lord's day. It is a ſerious compoſition, which the author endeavours to enliven with humour; and there is juſt enough of the one to deſtroy the effect of the other.

Art. 36. *Sketches of the Lives and Writings of the Ladies of France.* By Ann Thickneſſe. 12mo. 3 Vols. 10s. 6d. Dodſley, &c.

In our 58th vol. p. 466. (No. for June, 1778) we gave an account of the firſt volume of theſe Biographical Sketches; the ſecond vol. of the ſet now before us bears date 1780; and the third was printed in 1781.

With reſpect to the literary merit of this work, we muſt repeat what we have already ſaid, in the article above referred to, that though the language of theſe Sketches is not every where correct, yet they abound with traits of hiſtory, and with entertaining anecdotes of the principal ladies, which cannot fail to procure them a conſiderable number of readers—eſpecially among the fair ſex. Our principal objection to Mrs. Thickneſſe's performance is, that (as mentioned before) ſeveral trifling articles, relating to perſons of whom little is ſaid, and who merit ſtill leſs, are inſerted in it. We readily, however, ſubſcribe to the juſtneſs of the fair writer's own apology for the imperfections of her publication; which is as follows: ſhe intreats the candid reader to overlook the many errors of the *Editor* [the lady modeſtly declining the ſuperior title of AUTHOR], and to remember, that the extracts from the female writers of France are only given as crude ſketches: 'but we have endeavoured, adds ſhe, to omit every thing that could awaken vice, and to ſelect only the moral ſentiments, and the intereſting anecdotes which we have found among a vaſt profuſion of inflammatory love-tales.' Mrs. T. concludes her apology, with expreſſing, very properly, her concern to obſerve, that *ſuch tales* ſeem to be 'the *rage* of this kingdom, as well as in France.' This, ſhe fears, 'has been the cauſe' [it may have been *one* cauſe] 'of that levity of behaviour among us, which was, till of late years, characteriſtic of French women *only*.'

Art. 37. *The Cheſter Guide*; or, an Account of the ancient and preſent State of that City. 8vo. 1s. Lowndes. 1781.

Cheſter is a very ſingular, as well as a very conſiderable city. Our Readers had an ample account of it in our Extracts from Mr. Pennant's Tours. See, particularly, Rev. vol. lx. p. 34.

Art. 38. *The Southampton Guide*; or, an Account of the ancient and preſent State of that Town. A new Edition, enlarged. 8vo. 1s. Law. 1781.

Southampton is a moſt agreeable place; and this account of it will be uſeful and entertaining to thoſe who repair thither for buſineſs or amuſement.

Art. 39. *The Lives of the moſt eminent Engliſh Poets*; with critical Obſervations on their Works. By Samuel Johnſon. 8vo. 4 Vols. 1l. 1s. Boards. Cadell, &c. 1781.

This *large octavo* edition comprehends all the Biographical Prefaces of Dr. Johnſon, detached from the ten volumes of the original ſmall *duodecimo* edition, which was lately given to the Public, in connection with the elegant impreſſion, in ſixty-eight volumes, of the works of the moſt eminent Engliſh poets, with heads by Bartolozzi, Sherwin, &c.

—Of

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—Of that edition we have given an ample account, in several detached articles.

Art. 40. *Essays on the History of Mankind, in rude and in cultivated Ages.* By James Dunbar, LL. D. Professor of Philosophy in the King's College and University of Aberdeen. The second Edition, with Additions. 8vo. 6 s. bound. Cadell. 1782.

In our Review for Dec. 1780, we gave an account of the first edition of these ingenious Essays; and we are happy to find our opinion of their merit confirmed by that of the Public in general. Among the additions made to the work, in this new impression, we observe a very extraordinary character of Dean Tucker.—For the honour of human nature, we hope the picture bears very little resemblance to the original.—There has been a literary quarrel between these Gentlemen; they have put each other out of humour; and we must not mind what people say when they are in a passion.

MEDICAL.

Art. 41. *The Works of Alexander Monro*, M. D. F. R. S. Fellow of the Royal College of Physicians, and late Professor of Medicine and Anatomy in the University of Edinburgh. Published by his Son, Alexander Monro, M. D &c. &c. To which is prefixed, the Life of the Author. Illustrated with Copper-plates. 4to. 1 l. 5 s. Robinson. 1781.

We cannot better announce this valuable publication, than by copying the Advertisement prefixed by the Editor, the justly celebrated successor of his father in the professional chair.

'I flatter myself, that this collection of the works of my father, will prove not only acceptable to his pupils and friends, but useful to the Public, as many of them treat expressly on practical subjects, and that in all of them some application to practice is pointed out.

'To the works printed under his own inspection, I have added two pieces.

'The first is an Oration *De Cuticula Humana*, delivered by him above 40 years ago in the Common Hall of this University, in which many curious circumstances are described which had escaped the observation of former Anatomists, particularly the appearance of the fibres that connect the Cuticula to the Cutis Vera, which since that time has been annually demonstrated in the Anatomical Theatre of this place.

'The other piece is an *Essay on Comparative Anatomy*, composed from notes taken at his Lectures, and published at London in 1744.

'But as this *Essay* was published without his consent or knowledge, and that of course many errors had crept into it, I have endeavoured to correct these, and made a few additions to it, from observations collected by himself with a view to a larger work on that subject; but which, by various avocations, he was prevented from prosecuting.

'To the whole are prefixed an engraving, executed by Mr *Basire*, from an excellent Portrait of my Father by *Allan Ramsay*, Esq; and an Account of his Life, composed by my brother Dr. *Donald*, Physician at London.'

LAW.

Art. 42. *The Decree of the Barons of the Exchequer*, delivered before Sir James Eyre, Nov. 17, 1777, in the great Cause of Tithe

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Tithe Milk, between the Rev. Dr. Bofworth, Limbrick, and others, as taken in Short Hand by Mr. Gurney. With an Appendix from the fame Decree, refpecting the Payment of Agiftment Tithes for Cattle kept in one Parifh and ufed in another; and the Manner of tything Potatoes and Apples. To which is added, the Form of a Notice proper to be delivered to the Payers of Tithe-Milk in Kind. 8vo. 1 s. Baldwin. 1779.

The farmers, it feems, fet out Dr. Bofworth's tithe-milk every fifth evening, as being the tenth meal; the Doctor complained that he was injured by the evening milk not being fo much in quantity as that given in the morning; and pleaded, that he ought to have a morning and evening meal alternately, or the whole meal every tenth day. No, Doctor, fay the fly farmers, you are intitled to the tenth meal; if we give it you alternately, morning and evening, we give you alternately the ninth and eleventh; and if we give you the tenth day's milk altogether, you will then have the nineteenth and twentieth meals, inftead of the tenth: and either way is a departure from the rule laid down, that the parfon is entitled to the *tenth* meal! Indeed the reverend Doctor appears to have had fome reafon to grumble at receiving fhort meafure; for it is impoffible to avoid remarking, that the graceleſs huſbandmen were not complaifant enough to alter the evening portion to the morning! The Barons, however, overruled the wicked quibbles, and eſtabliſhed the Doctor's right to the tenth day's produce; which, if the cows are fairly milked, and do not take part with their refractory maſters, by now and then kicking down the pail, may end this intereſting conteſt. How cordiality is to be reſtored, depends greatly on the quality and meaſure of the Doctor's milk of the word; of which we hope the farmers will take their due fhare in return.

Doctor Bofworth alfo complained, that his tithe of potatoes, apples, &c. was unfairly fet out; in which he was alfo decreed fatisfaction. How can fpirituals mingle with fuch carnal fquabbles?

Art. 43. *The Statutes at Large:* from the Sixteenth Year of the Reign of King George the Third to the Twentieth Year of the Reign of King George the Third, inclufive. To which is prefixed, A Table of the Titles of all the Public and Private Statutes during that Time. With a copious Index. Vol. XIII. 4to. 1 l. 7 s. bound. King's Printers. 1780.

Our Readers will fee, by the above date, that this volume of the Statutes ought to have been announced fome time ago,—but our Collector was negligent.—With refpect to the character and utility of this quarto edition, the Public ſtand in need of no information. Our opinion of it has been repeatedly given. See Review, Vols. XXVIII. XXXII. XLV XLIX. and LV. For the *firſt* account, conſult the *Table of Contents*, Article RUFFHEAD.

RELIGIOUS.

Art. 44. *The Scriptural Preſervative of Women from Ruin by Seduction and Proſtitution, as revealed in the Divine Law.* In a Letter to a Friend, deſignedly written for the particular uſe of young unmarried Perſons. By the Rev. John Riland, M. A. Chaplain of St. Mary's Birmingham. 8vo. 1 s. Hogg. 1782.

'Seduction and proſtitution,' ſays Mr. Riland, 'with adultery at their

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their side, are monſters that ſtalk abroad. Devil-like, they go up and down, ſeeking whom they may devour. And they have devoured thouſands already; and, unleſs taken and deſtroyed, will devour thouſands more; ſo that tens of thouſands *have* fallen, *are* falling, and will fall before them.' The Author having declaimed on theſe GRIEVANCES, makes his *motion*, viz. That *the power* of theſe monſters *hath increaſed, is increaſing, and* OUGHT TO BE DIMINISHED. We are afraid, that if the motion be carried by the majority, in *words*, the grievance complained of will ſtill remain!—and as the Author ſays—'a numberleſs number of men and women in this land *will* live like brute beaſts; men, like bulls, horſes, and dogs; and women, like cows, mares, and bitches. So beaſtly'———but this is *too beaſtly!*—no more of Mr. Riland, at this time!

SERMON

Occaſioned by the Death of the Rev. Mr. Francis Spilſbury, who departed this Life, March 3, 1782 in the 77th Year of his Age: Preached at Salter's Hall, March 17th. To which is added, the Oration delivered at his Interment. By Hugh Worthington, Jun. 8vo. 6d. Buckland, &c.

A juſt tribute of reſpect to a very reſpectable character; and a proper improvement of the ſolemn occaſion.

CORRESPONDENCE.

W. M.'s Letter, relative to a Foreign Article in our laſt *Appendix*, is ſent to THE CONTINENT,—where the Gentleman who drew up that Article reſides; and to whom the matter propoſed by W. M. muſt be ultimately referred. In the mean time, our Correſpondent may reſt aſſured, that we embrace, with pleaſure, every opportunity of obliging and ſerving our Readers, to the utmoſt of our ability. We only lament, that our power is not, on all occaſions, as boundleſs as are our wiſhes.

†††The *Gage d'Amitié* cannot be accepted on the terms on which it is offered. The Writer of the Articles in queſtion, ſubject, like other mortals, to the failings of humanity, is not conſcious of having ſubmitted his pen to the guidance of flattery or reſentment, and means to purſue the line of honeſt and impartial criticiſm, untouched by compliment, and unmoved by invective.

*** A Letter, ſigned *Incognita*, expoſtulates with us for having overlooked a publication entitled "The Hiſtory of the Holy Bible, by a Lady;" printed at Ipſwich.—This letter has given us the firſt notice we ever received concerning the work to which it refers. We have never ſeen the Lady's Hiſtory of the Bible*; having no Correſpondent at Ipſwich.

* Nor any *advertiſement* of it.

☞ In our next we ſhall give an account of the curious and very intereſting *Letters from an American Farmer*.

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THE

MONTHLY REVIEW,

For JUNE, 1782.

ART. I. *Letters from an American Farmer*; describing certain provincial Situations, Manners, and Customs, not generally known; and conveying some Idea of the late and present interior Circumstances of the British Colonies in North America. Written for the Information of a Friend in England, by J. Hector St. John, a Farmer in Pennsylvania. 8vo. 5 s. Boards. Davis. 1782.

AS the long wished-for period is not, it is imagined, far distant, when the animosities between this country and America will be terminated, these authentic and curious Letters from an American Farmer are published at a time when they cannot fail of being interesting to every one who wishes to be acquainted with a country that will so soon, it is to be hoped, become an object not only of general attention, but of fraternal regard.

Were it possible to entertain any doubts of the authenticity of this publication, its internal evidence would alone be sufficient to remove them. The Writer professes himself to be a simple cultivator of the earth, with little other pretension to literary attainments than what he derives from a few miscellaneous volumes, that were carried over from England by his grandfather. Nature, however, seems to have made up to him the defects of education: he possesses a strong and enlightened understanding, a perception quick and intuitive, and a philosophical spirit of reflection, that has not only furnished his mind with many new and original ideas, but may have, possibly, eradicated from it those prejudices which books as often contribute to confirm as to remove.

Of these Letters, which are twelve in number, the first is merely introductory. The situation, feelings, and pleasures of

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an American farmer make the ſubject of the ſecond. The next is an anſwer to the queſtion, What is an American? The ſix ſubſequent Letters are more particular and local. In theſe we have a very curious and intereſting account of the iſlands of Nantucket, and Martha's Vineyard. In which are conſidered the manners, trade, cuſtoms, education and employments of the inhabitants. They contain alſo ſome particulars reſpecting Charleſtown in South Carolina. The tenth Letter, which is ſolely appropriated to Natural Hiſtory, will be ſingularly acceptable to the lovers of that ſcience. As will alſo the next letter from a Ruſſian gentleman, a correſpondent of Mr. St. John's, deſcribing his viſit to Mr. John Bertram, the celebrated Pennſylvanian botaniſt. The twelfth and laſt Letter cannot fail of ſuggeſting, to thoſe who are not totally loſt to the tender ſympathies of humanity, ſome of the moſt pathetic and affecting ideas by which the human heart is capable of being impreſſed. 'The diſtreſſes of a frontier-man' muſt have been actually felt in all their novel and aggravating circumſtances, or Mr. St. John could not poſſibly have painted them with ſuch exquiſite ſenſibility! But we ſhall turn (for the preſent at leaſt) from this melancholy picture, to contemplate the more pleaſing one of the Author's ſituation and feelings, previous to the commencement of an unfortunate war, which, while it has deluged the one country with blood, has (in the opinion of many wiſe and good men) ſtained the other with the guilt of it:

'As you are the firſt enlightened European I have ever had the pleaſure of being acquainted with, you will not be ſurpriſed that I ſhould, according to your earneſt deſire and my promiſe, appear anxious of preſerving your friendſhip and correſpondence. By your accounts, I obſerve a material difference ſubſiſts between your huſbandry, modes, and cuſtoms, and ours; every thing is local; could we enjoy the advantages of the Engliſh farmer, we ſhould be much happier, indeed, but this wiſh, like many others, implies a contradiction; and could the Engliſh farmer have ſome of thoſe privileges we poſſeſs, they would be the firſt of their claſs in the world. Good and evil I ſee is to be found in all ſocieties, and it is in vain to ſeek for any ſpot where thoſe ingredients are not mixed. I therefore reſt ſatisfied, and thank God that my lot is to be an American farmer, inſtead of a Ruſſian boor, or an Hungarian peaſant. I thank you kindly for the idea, however dreadful, which you have given me of their lot and condition; your obſervations have confirmed me in the juſtneſs of my ideas, and I am happier now than I thought myſelf before. It is ſtrange, that miſery, when viewed in others, ſhould become to us a ſort of real good, though I am far from rejoicing to hear that there are in the world men ſo thoroughly wretched; they are no doubt as harmleſs, induſtrious, and willing to work as we are. Hard is their fate to be thus condemned to a ſlavery worſe than that of our negroes. Yet when young I entertained ſome thoughts of ſelling my farm. I thought it afforded but a dull repetition of the ſame

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ſame labours and pleaſures. I thought the former tedious and heavy, the latter few and inſipid; but when I came to conſider myſelf as diveſted of my farm, I then found the world ſo wide, and every place ſo full, that I began to fear leſt there would be no room for me. My farm, my houſe, my barn, preſented to my imagination, objects from which I adduced quite new ideas; they were more forcible than before. Why ſhould not I find myſelf happy, ſaid I, where my father was before? He left me no good books it is true, he gave me no other education than the art of reading and writing; but he left me a good farm, and his experience; he left me free from debts, and no kind of difficulties to ſtruggle with.—I married, and this perfectly reconciled me to my ſituation; my wife rendered my houſe all at once chearful and pleaſing; it no longer appeared gloomy and ſolitary as before; when I went to work in my fields I worked with more alacrity and ſprightlineſs; I felt that I did not work for myſelf alone, and this encouraged me much. My wife would often come with her knitting in her hand, and ſit under the ſhady trees, praiſing the ſtraightneſs of my furrows, and the docility of my horſes; this ſwelled my heart and made every thing light and pleaſant, and I regretted that I had not married before. I felt myſelf happy in my new ſituation, and where is that ſtation which can confer a more ſubſtantial ſyſtem of felicity than that of an American farmer, poſſeſſing freedom of action, freedom of thoughts, ruled by a mode of government which requires but little from us? I owe nothing, but a pepper-corn to my country, a ſmall tribute to my King, with loyalty and due reſpect; I know no other landlord than the Lord of all land, to whom I owe the moſt ſincere gratitude. My father left me three hundred and ſeventy-one acres of land, forty-ſeven of which are good timothy meadow, an excellent orchard, a good houſe, and a ſubſtantial barn. It is my duty to think how happy I am that he lived to build and to pay for all theſe improvements; what are the labours which I have to undergo, what are my fatigues when compared to his, who had every thing to do, from the firſt tree he felled to the finiſhing of his houſe? Every year I kill from 1500 to 2000 weight of pork, 1200 of beeef, half a dozen of good wethers in harveſt: of fowls my wife has always a great ſtock: what can I wiſh more? My negroes are tolerably faithful and healthy; by a long ſeries of induſtry and honeſt dealings, my father left behind him the name of a good man; I have but to tread his paths to be happy and a good man like him. I know enough of the law to regulate my little concerns with propriety, nor do I dread its power; theſe are the grand outlines of my ſituation, but as I can feel much more than I am able to expreſs, I hardly know how to proceed. When my firſt ſon was born, the whole train of my ideas was ſuddenly altered; never was there a charm that acted ſo quickly and powerfully; I ceaſed to ramble in imagination through the wide world; my excurſions ſince have not exceeded the bounds of my farm, and all my principal pleaſures are now centered within its ſcanty limits: but at the ſame time there is not an operation belonging to it in which I do not find ſome food for uſeful reflections. This is the reaſon, I ſuppoſe, that when you was here, you uſed, in your refined ſtile, to denominate me the farmer of feelings; how rude muſt thoſe feelings be in him who daily

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holds the axe or the plough, how much more refined on the contrary those of the European, whose mind is improved by education, example, books, and by every acquired advantage! Those feelings, however, I will delineate as well as I can, agreeably to your earnest request. When I contemplate my wife, by my fire-side, while she either spins, knits, darns, or suckles our child, I cannot describe the various emotions of love, of gratitude, of conscious pride which thrill in my heart, and often overflow in involuntary tears. I feel the necessity, the sweet pleasure of acting my part, the part of an husband and father, with an intention and propriety which may entitle me to my good fortune. It is true, these pleasing images vanish with the smoke of my pipe; but though they disappear from my mind, the impression they have made on my heart is indelible. When I play with the infant my warm imagination runs forward, and eagerly anticipates his future temper and constitution. I would willingly open the book of fate, and know in which page his destiny is delineated; alas! where is the father who, in those moments of paternal extacy, can delineate one half of the thoughts which dilate his heart? I am sure I cannot; then again I fear for the health of those who are become so dear to me, and in their sicknesses I severely pay for the joys I experienced while they were well. Whenever I go abroad it is always involuntary. I never return home without feeling some pleasing emotion, which I often suppress as useless and foolish. The instant I enter on my own land, the bright idea of property, of exclusive right, of independence exalt my mind. Precious soil, I say to myself, by what singular custom of law is it that thou wast made to constitute the riches of the freeholder? What should we American farmers be without the distinct possession of that soil? It feeds, it clothes us, from it we draw even a great exuberancy, our best meat, our richest drink, the very honey of our bees comes from this privileged spot. No wonder we should thus cherish its possession, no wonder that so many Europeans, who have never been able to say that such portion of land was theirs, cross the Atlantic, to realize that happiness. This formerly rude soil has been converted by my father into a pleasant farm, and in return it has established all our rights; on it is founded our rank, our freedom, our power as citizens, our importance as inhabitants of such a district. These images, I must confess, I always behold with pleasure, and extend them as far as my imagination can reach: for this is what may be called the true and the only philosophy of an American farmer. Pray do not laugh in thus seeing an artless countryman tracing himself through the simple modifications of his life; remember that you have required it, therefore with candour, though with diffidence, I endeavour to follow the thread of my feelings, but I cannot tell you all. Often when I plough my low ground, I place my little boy on a chair which screws to the beam of the plough—its motion and that of the horses please him; he is perfectly happy, and begins to chat. As I lean over the handle, various are the thoughts which croud into my mind. I am now doing for him, I say, what my father formerly did for me, may God enable him to live, that he may perform the same operations for the same purposes when I am worn out and old! I relieve his mother of some trouble while I have him with me, the odoriferous furrow exhilarates

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exhilarates his ſpirits, and ſeems to do the child a great deal of good, for he looks more blooming ſince I have adopted that practice; can more pleaſure, more dignity be added to that primary occupation? The father thus ploughing with his child, and to feed his family, is inferior only to the Emperor of China ploughing as an example to his kingdom.'

With what heart-felt regret muſt our honeſt Pennſylvanian look back to theſe happy moments of his exiſtence, when the innocence, the ſimplicity, and the rational employments of his life could only have been equalled in the primitive ages of mankind!

Aureus hanc vitam in terris Saturnus agebat.
Necdum etiam audierant inflari claſſica, necdum
Impoſitos duris crepitare incudibus enſes——
Sed nos immenſum ſpatiis confecimus æquor.

[*To be continued.*]

ART. II. *The Engliſh Garden:* a Poem. In Four Books. Book IV. By W. Maſon, M. A. 4to. 2s. 6d. Dodſley. 1781.

THE firſt Book of this elegant Poem made its appearance in the year 1772, of which the Reader will find a very ample account in the forty-ſixth volume of our Journal, p. 219. Of the ſecond and third Books no other notice was taken at the time of their publication, than barely to announce them; as we waited for the completion of the Writer's plan, that the whole might be included in one general critique. The Poem being now brought to a concluſion, it is with pleaſure we reſume the conſideration of it.

Perhaps we cannot give the Reader a juſter idea of the plan and conduct of this pleaſing performance, than in the words of Mr. Maſon's own analyſis of it, as it is ſketched out in his General Poſtſcript. 'The firſt Book,' ſays he, 'contains the general Principles of the Art, which are ſhewn to be no other than thoſe which conſtitute Beauty in the ſiſter art of Landſcape Painting; Beauty which reſults from a well-choſen variety of curves; in contradiſtinction to that of Architecture, which ariſes from a judicious ſymmetry of right lines, and which is there ſhewn to have afforded the principle on which that formal diſpoſition of Garden Ground, which our anceſtors borrowed from the French and Dutch, proceeded. A principle never adopted by Nature herſelf, and therefore conſtantly to be avoided by thoſe whoſe buſineſs it is to embelliſh Nature.'

'The ſecond Book proceeds to a more practical diſcuſſion of the ſubject, but confines itſelf to one point only, the diſpoſition of the ground-plan, and, that very material buſineſs immediately united with it, the proper diſpoſition and formation of the paths and fences. The neceſſity of attending conſtantly to the curvilinear principle is

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firſt ſhewn, not only in the formation of the ground-plan with reſpect to its external boundary, but in its internal ſwellings and ſinkings, where all abruptneſs or angular appearances are as much to be avoided as in the form of the outline that ſurrounds the whole.

'The pathways or walks are next conſidered, and that peculiar curve recommended for their imitation which is ſo frequently found in common roads, foot-paths, &c. and which being caſually produced appears to be the general curve of Nature.

'The reſt of the book is employed in minutely deſcribing the method of making ſunk fences, and other neceſſary diviſions of the pleaſure-ground or lawn from the adjacent field or park; a part of the art which is of moſt eſſential conſequence, and which is frequently very difficult both to deſign and execute.'

This Book cloſes with the appoſite ſtory of Abdalominus, who was found working in his garden when Alexander came to impoſe upon, or rather, to reſtore to him, the crown of Sidon.

'The third Book proceeds to add natural ornament to that ground-plan which the ſecond Book had aſcertained, in its two capital branches, Wood and Water.'

'Factitious or artificial ornaments, in contradiſtinction to natural ones laſt treated, form the general ſubject of the fourth Book, and conclude the plan. By theſe is meant not only every aid which the art borrows from architecture; but thoſe ſmaller pieces of ſeparate ſcenery appropriated either to ornament or uſe, which do not make a neceſſary part of the whole; and which, if admitted into it, would frequently occaſion a littleneſs ill-ſuiting with that unity and ſimplicity which ſhould ever be principally attended to in an extenſive pleaſure-ground.'

Apprehenſive that deſcriptive poetry, however varied, might pall when continued through ſo long a poem, Mr. Maſon has contrived 'to interweave a tale with the general theme.' 'The idea, ſays he, was new, and I found the execution of it ſomewhat difficult.' In juſtice, however, to the Poet's art, it muſt be acknowledged, his ſucceſs has been more than equal to the difficulty of the attempt. This intereſting ſtory is thus introduced:

'But precepts tire, and this faſtidious age
Rejects the ſtrain didactic: Try we then
In livelier Narrative the truths to veil
We dare not dictate. Sons of Albion, hear!
The tale I tell is full of ſtrange event,
And piteous circumſtance; yet deem not ye,
If names I feign, that therefore facts are feign'd:
Nor hence refuſe (what moſt augments the charm
Of ſtoried woe) that fond credulity
Which binds th' attentive ſoul in cloſer chains.'

Paſſing over the introductory deſcription of Alcander's domain, and its ſituation on the coaſt, proceed we to the commencement of this affecting, though romantic and improbable narrative, ſo full 'of ſtrange event and piteous circumſtance.'

One

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'One vernal morn, as urging here the work
Surrounded by his hinds, from mild to cold
The ſeaſon chang'd, from cold to ſudden ſtorm,
From ſtorm to whirlwind. To the angry main
Swiftly he turns, and ſees a laden ſhip
Diſmaſted by its rage. "Hie, hie we all,"
ALCANDER cry'd, "quick to the neighb'ring beach."
They flew; they came, but only to behold,
Tremendous ſight! the veſſel daſh its poop
Amid the boiling breakers. Need I tell
What ſtrenuous arts were us'd, when all were us'd,
To ſave the ſinking Crew? One tender Maid
Alone eſcap'd, ſav'd by ALCANDER's arm,
Who boldly ſwam to ſnatch her from the plank
To which ſhe feebly clung; ſwiftly to ſhore,
And ſwifter to his home, the youth convey'd
His clay-cold prize, who at his portal firſt
By one deep ſigh a ſign of Life betray'd.
A Maid ſo ſav'd, if but by Nature bleſt
With common charms, had ſoon awak'd a flame
More ſtrong than Pity, in that melting heart
Which Pity warm'd before. But ſhe was fair
As Poets picture Hebe, or the Spring;
Graceful withal, as if each limb were caſt
In that ideal mould whence RAPHAEL drew
His Galatea *: Yes, th' impaſſion'd Youth
Felt more than pity when he view'd her charms.
Yet ſhe, (ah, ſtrange to tell) tho' much he lov'd,
Suppreſt as much that ſympathetic flame
Which Love like his ſhould kindle: Did he kneel
In rapture at her feet? ſhe bow'd the head,
And coldly bad him riſe; or did he plead,
In terms of pureſt paſſion, for a ſmile?
She gave him but a tear: his manly form,
His virtues, ev'n the courage that preſerv'd
Her life, beſeem'd no ſentiment to wake
Warmer than gratitude; and yet the love
Withheld from him ſhe freely gave his ſcenes;
On all their charms a juſt applauſe beſtow'd;
And, if ſhe e'er was happy, only then
When wand'ring where thoſe charms were moſt diſplay'd.
'As thro' a neighb'ring Grove, where ancient beech
Their awful foliage flung, ALCANDER led
The penſive Maid along, "Tell me," ſhe cry'd,

* Alluding to a letter of that famous painter, written to his friend Count Baltaſer Caſtiglione, when he was painting his celebrated picture of Galatea, in which he tells him, "eſſendo careſtia di belle donne, io mi ſervo di certa idea che viene alla mente." See Bellori *Diſcrix. delle imagini dipinte da Raffaello d'Urbino*, or the Life of B. Caſtiglione, prefixed to the London edition of his book entitled, *Il Cortegiano*.

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" Why, on theſe foreſt features all-intent,
" Forbears my friend ſome ſcene diſtinct to give
" To Flora and her fragrance? Well I know
" That in the general Landſcape's broad expanſe
" Their little blooms are loſt; but here are glades,
" Circled with ſhade, yet pervious to the ſun,
" Where, if enamell'd with their rainbow-hues,
" The eye would catch their ſplendor: turn thy Taſte,
" Ev'n in this graſſy circle where we ſtand,
" To form their plots; there weave a woodbine Bower,
" And call that Bower NERINA's." At the word
ALCANDER ſmil'd; his fancy inſtant form'd
The fragrant ſcene ſhe wiſh'd; and Love, with Art
Uniting, ſoon produc'd the finiſh'd whole.
' Down to the South the glade by Nature lean'd;
Art form'd the ſlope ſtill ſofter, opening there
Its foliage, and to each Eteſian gale
Admittance free diſpenſing; thickeſt ſhade
Guarded the reſt. His taſte will beſt conceive
The new arrangement, whoſe free footſteps, us'd
To foreſt haunts, have pierc'd their opening dells,
Where frequent tufts of ſweetbriar, box or thorn,
Steal on the green ſward, but admit fair ſpace
For many a moſſy maze to wind between.
So here did Art arrange her flow'ry groups
Irregular, yet not in patches quaint *,
But interpos'd between the wand'ring lines
Of ſhaven turf which twiſted to the path,
Gravel or ſand, that in as wild a wave
Stole round the verdant limits of the ſcene;
Leading the eye to many a ſculptur'd bust
On ſhapely pedeſtal, of Sage or Bard,
Bright heirs of fame, who living lov'd the haunts
So fragrant, ſo ſequeſter'd. Many an Urn
There too had place, with votive lay inſcrib'd
To Freedom, Friendſhip, Solitude, or Love.
' And now each flow'r that bears tranſplanting change,
Or blooms indigenous, adorn'd the ſcene:
Only NERINA's wiſh, her woodbine bower,

* There is nothing in picturesque Gardening which should not have its archetype in unadorned Nature. Now, as we never see any of her plains dotted with diſſevered patches of any sort of vegetables, except, perhaps, some of her more barren heaths, where even Furze can grow but sparingly, and which form the most disagreeable of her scenes, therefore the present common mode of dotting clumps of flowers, or shrubs on a grass-plat, without union, and without other meaning than that of appearing irregular, ought to be avoided. It is the form and easy flow of the grassy interstices (if I may so call them) that the designer ought first to have a regard to; and if these be well formed, the spaces for flowers or shrubbery will be at the same time ascertained.

Remain'd

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Remain'd to crown the whole. Here, far beyond
That humble wiſh, her Lover's Genius form'd
A glittering Fane, where rare and alien plants
Might ſafely flouriſh *; where the Citron ſweet,
And fragrant Orange, rich in fruit and flowers,
Might hang their ſilver ſtars, their golden globes,
On the ſame odorous ſtem: Yet ſcorning there
The glaſſy penthouſe of ignoble form,
High on Ionic ſhafts he bad it tower
A proud Rotunda; to its ſides conjoin'd
Two broad Piazzas in theatric curve,
Ending in equal Porticos ſublime.
Glaſs roof'd the whole, and ſidelong to the South
'Twixt ev'ry fluted column, lightly rear'd
Its wall pellucid. All within was day,
Was genial Summer's day, for ſecret ſtoves
Thro' all the pile ſolſtitial warmth convey'd.
'Theſe led thro' iſles of Fragrance to the Dome,
Each way in circling quadrant. That bright ſpace
Guarded the ſpicy tribes from Afric's ſhore,
Or Ind, or Araby, Sabæan Plants
Weeping with nard, and balſam. In the midſt
A Statue ſtood, the work of Attic Art;
Its thin light drapery, caſt in fluid folds,
Proclaim'd its antientry; all ſave the head,
Which ſtole (for Love is prone to gentle theſts)
The features of NERINA; yet that head,
So perfect in reſemblance; all its air
So tenderly impaſſion'd; to the trunk,
Which Grecian ſkill had form'd, ſo aptly join'd,
PHIDIAS himſelf might ſeem to have inſpir'd
The chiſſel, brib'd to do the am'rous fraud.
One graceful hand held forth a flow'ry wreath,
The other preſt her zone; while round the baſe
Dolphins, and Triton ſhells, and plants marine
Proclaim'd, that Venus, riſing from the ſea,
Had veil'd in Flora's modeſt veſt her charms.'

Alcander, as the Reader will ſuppoſe, aſſiſted by the taſte and fancy of Nerina, carries the embelliſhments of his villa to ſuch a pitch of ſuperior elegance, as to excite general curioſity and admiration:

Rumour ſpreads
Its praiſes far, and many a ſtranger ſtops

* *M. Le Giradin*, in an elegant French Eſſay, written on the ſame ſubject, and formed on the ſame principles, with this Poem, is the only writer that I have ſeen (or at leaſt recollect) who has attempted to give a ſtove or hot-houſe a picturesque effect. It is his hint, purſued and conſiderably dilated, which forms the deſcription of ALCANDEL's Conſervatory. See his Eſſay, *De la Compoſition des Payſages. Geneva*, 1777.

With

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With curious eye to censure or admire.
To all his Lawns are pervious; oft himself
With courteous greeting will the critic hail,
And join him in the circuit. Give we here
(If Candour will with patient ear attend)
The social dialogue ALCANDER held
With one, a Youth of mild yet manly mien,
Who seem'd to taste the beauties he survey'd.

This dialogue, which contains an elegant discussion of some of the leading principles of the art which the Poet is purposing to teach, we must omit, that we may have room for the pathetic and well-wrought catastrophe of this interesting episode:

'On they past
Thro' a wild thicket, till the perfum'd air
Gave to another sense its prelude rich
On what the eye should feast. But now the grove
Expands; and now the Rose, the garden's Queen,
Amidst her blooming subjects' humbler charms,
On ev'ry plot her crimson pomp displays.
"Oh, Paradise!" the ent'ring youth exclaim'd,
"Groves whose rich trees weep odorous gums and balm,
"Others whose fruit, burnish'd with golden rind,
"Hang amiable, Hesperian fables true,
"If true, here only *." Thus, in Milton's phrase
Sublime, the youth his admiration pour'd,
While passing to the dome; his next short step
Unveil'd the central statue: "Heav'ns! just Heav'ns,"
He cry'd, "'tis my NERINA." "Thine, mad Youth?
"Forego the word," ALCANDER said, and paus'd;
His utterance fail'd; a thousand clust'ring thoughts,
And all of blackest omen to his peace,
Recoil'd upon his brain, deaden'd all sense,
And at the statue's base him headlong cast,
A lifeless load of being.—Ye, whose hearts
Are ready at Humanity's soft call
To drop the tear, I charge you weep not yet,
But fearfully suspend the bursting woe:
NERINA's self appears; the farther isle
She, fate-directed, treads. Does she too faint?
Would Heav'n she could! it were a happy swoon
Might soften her fix'd form, more rigid now
Than is her marble semblance. One stiff hand
Lies leaden on her breast; the other rais'd
To heav'n, and half-way clench'd; stedfast her eyes,
Yet viewless; and her lips, which op'd to shriek,
Can neither shriek nor close: So might she stand
For ever: He, whose sight caus'd the dread change,
Tho' now he clasps her in his anxious arms,
Fails to unbend one sinew of her frame;

* See Milton's Paradise Lost, Book iv. ver. 248, &c.

'Tis

'Tis ice; 'tis ſteel. But ſee, ALCANDER wakes;
And waking, as by magic ſympathy,
NERINA whiſpers, "All is well, my friend;
"'Twas but a viſion; I may yet revive——
"But ſtill his arm ſupports me; aid him, friend,
"And bear me ſwiftly to my woodbine bower;
"For there indeed I wiſh to breathe my laſt."
'So ſaying, her cold cheek, and parched brow,
Turn'd to a livid paleneſs; her dim eyes
Sunk in their ſockets; ſharp contraction preſt
Her temples, ears, and noſtrils: ſigns well known
To thoſe that tend the dying *. Both the youths
Perceiv'd the change; and had ſtern Death himſelf
Wav'd his black banner viſual o'er their heads,
It could not more appall. With trembling ſtep,
And ſilent, both convey'd her to the bower.
'Her languid limbs there decently compos'd,
She thus her ſpeech reſum'd: "Attend my words
"Brave CLEON! dear ALCANDER! generous Pair:
"For both have tender intereſt in this heart
"Which ſoon ſhall beat no more. That I am thine
"By a dear Father's juſt commands I own,
"Much honour'd CLEON! take the hand he gave,
"And with it, Oh, if I could give my heart,
"Thou wert its worthy owner. All I can,
"(And that preſerv'd with chaſteſt fealty)
"Duteous I give thee, CLEON it is thine;
"Not ev'n this dear preſerver, e'er could gain
"More from my ſoul than Friendſhip—that be his;
"Yet let me own, what, dying, ſooths the pang,
"That, had thyſelf and duty ne'er been known,
"He muſt have had my love." She paus'd; and dropt
A ſilent tear; then preſt the Stranger's hand;
Then bow'd her head upon ALCANDER's breaſt;
And "bleſs them both, kind Heav'n!" ſhe pray'd and died.
"And bleſt art thou," cry'd CLEON, (in a voice
Struggling with grief for utterance) "bleſt to die
"Ere thou hadſt queſtion'd me, and I perforce
"Had told a tale which muſt have ſent thy ſoul
"In horror from thy boſom. Now it leaves
"A ſmile of peace upon thoſe pallid lips,
"That ſpeaks its parting happy. Go fair ſaint!
"Go to thy palm-crown'd father! thron'd in bliſs,

* Theſe lines are taken from the famous paſſage in Hippocrates in his book of Prognoſtics, which has been held ſo accurately deſcriptive, that dying perſons are, from hence, uſually ſaid to have the *facies Hippocratica*. The paſſage is as follow: Ρὶς ὀξεῖα, ὀφθαλμοὶ κοῖλοι, κρόταφοι ζυμπεπωκότες, ὦτα ψυχρὰ καὶ ξυνεσταλμένα, καὶ ὁ λόβος τῶν ὤτων ἀπεστραμμένος, καὶ τὸ δέρμα τὸ περὶ τὸ μέτωπον, σκληρὸν τε καὶ περιτεταμένον καὶ περφαλέον ἰὸν, καὶ τὸ χρῶμα τῦ ξύμπαντος προσώπου χλωρὸν ἢ ἢ καὶ μέλαν ἰὸν καὶ πελιὸν ἢ μολιβδοειδὲς.

"And

" And ſeated by his ſide, thou wilt not now
" Deplore the ſavage ſtroke that ſeal'd his doom;
" Go hymn the Fount of Mercy, who, from ill
" Educing good, makes ev'n a death like his,
" A life ſurcharg'd with tender woes like thine,
" The road to Joys eternal. Maid, farewell!
" I leave the caſket that thy virtues held
" To Him whoſe breaſt ſuſtains it; more belov'd,
" Perhaps more worthy, yet not loving more
" Than did thy wretched CLEON." At the word
He bath'd in tears the hand ſhe dying gave,
Return'd it to her ſide, and haſty roſe.
ALCANDER, ſtarting from his trance of grief,
Cry'd, " ſtay, I charge thee ſtay;" " and ſhall he ſtay,"
CLEON reply'd, " whoſe preſence ſtabb'd thy peace?
" Hear this before we part: That breathleſs Maid
" Was daughter to a venerable Sage,
" Whom Boſton, when with peace and ſafety bleſt,
" In rapture heard pour from his hallow'd tongue
" Religion's pureſt dictates. 'Twas my chance,
" In early period of our civil broils,
" To ſave his precious life: And hence the Sire
" Did to my love his Daughter's charms conſign;
" But, till the war ſhould ceaſe, if ever ceaſe,
" Deferr'd our nuptials. Whither ſhe was ſent
" In ſearch of ſafety, well, I truſt, thou know'ſt;
" He meant to follow; but thoſe ruthleſs flames,
" That ſpar'd nor friend nor foe, nor ſex nor age,
" Involv'd the village, where on ſickly couch
" He lay confin'd, and whither he had fled
" Awhile to ſojourn. There (I ſee thee ſhrink)
" Was he that gave NERINA being burnt!
" Burnt by thy Countrymen! to Aſhes burnt!
" Fraternal hands and Chriſtian lit the flame.—
" Oh thou haſt cauſe to ſhudder. I meanwhile
" With his brave ſon a diſtant warfare wag'd;
" And him, now I have found the prize I ſought,
" And, finding, loſt, I haſten to rejoin;
" Vengeance and glory call me." At the word,
Not fiercer does the Tigreſs quit her cave
To ſeize the hinds that robb'd her of her young,
Than he the bower. " Stay, I conjure thee, ſtay,"
ALCANDER cry'd, but ere the word was ſpoke
CLEON was ſeen no more. " Then be it ſo,"
The youth continu'd, claſping to his heart
The beauteous corſe, and ſmiling as he ſpoke,
(Yet ſuch a ſmile as far out-ſorrows tears)
" Now thou art mine entirely—Now no more
" Shall Duty dare diſturb us—Love alone—
" But hark! he comes again—Away vain fear!
" 'Twas but the fluttering of thy feather'd flock.
" True to their cuſtom'd hour, behold they troop

" From

" From island, grove, and lake. Arise my Love,
" Extend thy hand—I list it, but it falls.
" Hence then, fond fools, and pine! NERINA's hand
" Has lost the power to feed you. Hence and die."
Thus plaining, to his lips the icy palm
He lifted, and with ardent passion kist,
Then cry'd in agony, " on this dear hand,
" Once tremblingly alive to Love's soft touch,
" I hop'd to seal my faith;" This thought awak'd
Another sad soliloquy, which they,
Whoe'er have lov'd, will from their hearts supply,
And they who have not will but hear and smile.'

To point out every beauty, by which this little dramatic tale is distinguished, would be to comment on almost every line: there is one, however, of peculiar excellence:

Yet such a smile as far out-sorrows tears—

an idea that could suggest itself only to a Writer of the most exquisite sensibility, and who at the same time was intimately acquainted with the feelings of the human heart in its tenderest emotions.

Though Mr. Mason has given some ingenious, and, perhaps, convincing, reasons why he has preferred blank verse to rhyme, yet, when he tells us, 'that numbers of the most varied kind are the propereſt to illustrate a subject *whose every charm springs from variety*, and which painting Nature, as *scorning controul*, should employ a versification for that end as unfettered as Nature itself,' we cannot but observe, that the analogy, which he supposes to subsist between his subject and the manner in which he has treated it, seems to be more fanciful than just. Neither does the splenetic conclusion, which he afterwards draws, seem to arise from his premises: 'I was well aware, that by choosing to write in blank verse, I should not court popularity, because I perceived it was growing much out of vogue; but this reason, as may be supposed, did not weigh much with a writer, who meant to combat Fashion in the very theme he intended to write upon; and who was also convinced that a mode of English versification, in which so many good poems, with Paradise Lost at their head, have been written, could either not long continue unfashionable; or if it did, that Fashion had so completely destroyed Taste, it would not be worth any writer's while, who aimed at more than the reputation of the day, to endeavour to amuse the Public.'

It does not follow that a writer who combats fashion must be indifferent to popularity: there have been, indeed, many instances in which writers have obtained popularity with no other claim than that of having combated fashionable opinions. But supposing this proposition to be true, how does it apply to Mr. Mason? In what sense he can be said to have combated fashion in

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in the theme he has written upon is not very obvious; his poem may rather be ſaid to vindicate faſhion than to combat it, as the Principles of Gardening which it inculcates are the ſame that have prevailed for ſome years: it cannot, however, be denied that the manner in which he has unfolded and explained thoſe principles may be the means of making them better and more generally underſtood. His other propoſition, that all taſte muſt be deſtroyed when blank verſe ceaſes to be faſhionable, ſtands upon no better grounds than the former. If Mr. Maſon means to inſinuate that the writer of rhyme is to expect nothing further than the reputation of the day, what is to become of Dryden, Pope, or his immortal friend, Gray? and we might add, of many others among the living? whoſe names we forbear to mention, as a ſelection among ſuch numbers as are intitled to notice, might appear to be invidious.

After all that can be ſaid on this ſubject, verſe being nothing more than the cloathing of poetry, it is the poet's privilege to chooſe what dreſs his muſe ſhall appear in; in which, indeed, grace and convenience ought equally to be conſulted. And though the faſhion of the times might, poſſibly, give an improper bias to his choice, we muſt not therefore conclude that all taſte is completely deſtroyed. Such a concluſion would be almoſt as precipitate as his, who taking offence at the want of that elegant ſimplicity in the dreſs of a modern fine lady which characterizes the drapery of a Grecian Venus, ſhould deciſively pronounce that female beauty was no longer attractive.

ART. III. *Homer's Hymn to Ceres.* Tranſlated into Engliſh Verſe; with Notes, critical and illuſtrative. To which is prefixed, a Tranſlation of the Preface of the Editor, David Ruhnkenius. By the Rev. Robert Lucas, of Trinity College, Cambridge. 4to. 3s. ſewed. Robſon. 1781.

OF the original Hymn (which, whether it be really the production of Homer, or of any other early writer of antiquity ſeems not yet to be determined) a very ample account was given in the Appendix to the 63d volume of our Review. It was natural to ſuppoſe that the attention not only of the antiquary and the ſcholar, but of the man of taſte and ingenuity would be attracted by a literary curioſity of ſo ſingular a kind. As a proof of this we need only to adduce the elegant tranſlation by Mr. Hole (ſee M. R. for Auguſt 1781) and this of Mr. Lucas, which is before us.

In the examination of rival performances, there is one rule that ought rarely, if ever, to be deviated from, which is, to let each performance ſpeak, as much as poſſible, for itſelf. In original productions great latitude is left to the candour and diſ-

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cretion of the Critic in selecting such passages as may appear to be similar. But in translations it is otherwise: he has no longer a discretionary power, as the corresponding passages point out themselves; all he has, therefore, to do is to bring each passage impartially before the tribunal of the Public. In conformity with this equitable rule we shall lay before our Readers that part of Mr. Lucas's Translation which corresponds with our first quotation from Mr. Hole's:

'To graceful CERES, now, who widely wields
Her golden sceptre o'er the fruitful fields,
I raise the song; which PROSERPINE shall share,
Her violated daughter, swift and fair;
Whom while the watchful thunderer betrayed,
Rapacious PLUTO snatched the trembling maid.
'The fair, from Ceres guardian eye escaped,
To *Nysa*'s fragrant plain her course she shaped;
And there in sport with *Ocean*'s daughters strove,
Whose swelling bosoms tempt the look of love.
Here, each inviting flower that round her grows
She plucks; the hyacinth and fragrant rose;
The purple violet now invites her eye,
The crocus and the soft anemony:
Above the rest a sweet NARCISSUS grew,
In splendid beauty, on her raptured view:
Earth and confederate Jove put forth the snare,
To tempt, for Pluto's sake, th' unconscious fair:
The gods themselves the product might admire!
From one broad root an hundred heads aspire!
All nature soon the spreading fragrance found,
And heaven, and earth, and ocean smile around!
She saw—and, at the sight, with joy entranced,
On, to the beauteous bait, in haste advanced;
But when t'obtain the charming prize she tried,
The treacherous earth beneath her opened wide;
And from the yawning chasm—'tis strange to tell!
Forth issued the grim majesty of hell!
His eager arms th' affrighted maid embraced,
And in his golden chariot instant placed;
Swift from the plain his steeds immortal press,
Regardless of her cries and deep distress.
And now her utmost voice is raised in vain,
Her father Jove, supreme and just, to gain:
Alas! nor god, nor man, would hear her cry,
(Whilst e'en the grove itself denies reply)
Save *Perses*' youthful daughter, &c.'

Mr. Hole, concurring with Ruhnkenius, that the expression ἀγλαοκαρποι ελαιαι is corrupted and unintelligible, proposes, with a happiness of conjecture that does great credit to his sagacity, to read ἀγλαοκαρποι εταιραι, justifying his interpretation of

ἀγλαοκαρποι

ἀγλαόκαρπος by the authority of Pindar. Mr. Lucas, however, adheres to the first reading, which he explains very ingeniously.

'The original of this passage runs thus:

Οὐδ' τις ἀθανάτων, οὐδ' θνητῶν ἀνθρώπων
Ἤκουσε φωνῆς, οὐδ' ἀγλαόκαρπος ἐλαία.

On the last part οὐδ' ἀγλαόκαρπος ἐλαία, the editor says in a note, "hæc non capio: videant acutiores." After such a declaration, I could not hope to discover the meaning of these words, if it depended on a learned penetration: but, as the sense of them seems to me to lie on the surface (the reason probably why the editor has overlooked it) I may venture my idea of it. Nothing is more common with poets than to feign an attention in mountains, woods, rivers, to persons singing or bewailing; which no doubt took its rise from the echoes which usually proceed from those places.

Virgil, Ecl. x. 8.

Non cantantis surdis, respondent omnia sylvæ.

Æn. xii. 928.

Consurgunt gemitu Rutuli, totusque remugit
Mons circum, et vocem late nemora alta remittunt.

I take, therefore, οὐδ' ἀγλαόκαρπος ἐλαία to mean simply this; that the *fruitful olive groves*, which were near, heard not, or were inattentive to, the cries of Proserpine; and gave no answer to them with their accustomed echoes.'

Art. IV. *Propertii Monobiblos:* Or, That Book of the Elegies of Propertius, entitled Cynthia; translated into English Verse: With Classical Notes. 8vo. 2s. 6d. sewed. Nichols. 1782.

REVIEWERS have been censured, and in some instances perhaps, it is to be feared, not unjustly, for deviating from that unbending line which strict impartiality points out to them. It may, however, very truly be said, that were every thing, by which their judgments may be imposed upon, taken into full consideration, greatly would it abate the severity of their condemnation. No one, who had not been in a similar situation, can be aware of the variety of artifices that are daily put in practice to avert their censure or to secure their approbation. We have sometimes thought of making *A Collection of Letters deprecatory and complimental to the Monthly Reviewers.* But setting aside the violence such a publication might do to our modesty, there are other motives which restrain us from it: The arts of literary adulation, which, indeed, are but too well understood already, would be laid open to every one; and we might also be suspected of wanting to take an unchristian-like revenge of many a good gentleman, who in public affects to treat our decisions with infinite contempt, and yet in his *private correspondence* condescends to solicit our applause by every method which the meanness of flattery or supplication can suggest to him; nay even to treat us with a respect little less profound than could have been

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paid to Apollo himſelf, preſiding at his own Court of Criticiſm on Parnaſſus. But beſides theſe modes of attack, there are others more oblique, which, as they are leſs apt to be ſuſpected, it requires greater circumſpection to guard againſt. But, perhaps, the greateſt trial of our critical integrity is, when the ſincerity of the compliment, by which our vanity may be gratified, admits not of ſuſpicion.

We were led into this train of reflexions by an involuntary wiſh to ſhew every reaſonable indulgence to the performance before us, ariſing in our minds from diſcovering, from the preface, that it had been undertaken in conſequence of a hint formerly dropped in our Review, that ſuch a work would be acceptable. Sorry, however, are we to add, that this Tranſlation by no means correſponds with the idea we had formed of ſuch a work. Though its fidelity and cloſeneſs evince the learning and induſtry of the Tranſlator, the elegance of the original too frequently evaporates in the tranſlation. The verſification is commonly harſh, and the rhymes are diſſonant. This cenſure, however, does not extend to each individual Elegy; for inſtance, the following,—in which, if proper allowance be made for the difficulty of tranſlating ſo cloſely as that each line in the tranſlation ſhall have its correſpondent one in the original, will be thought not deſtitute of merit:

'Go then, on Tiber's velvet banks recline;
And in Mentorean cups quaff Leſbian wine:
Go view thy rapid wherries cleave the tide,
Or drawn by cords thy barges ſlowly glide;
View thy tall trees their cultur'd ranges ſpread,
Like woods that burden'd Caucaſus o'erſhade:
Yet what are theſe compar'd with my fond joys?
Love will not yield to all that wealth ſupplies!
Methinks if e'er with me ſhe ſpends the night,
Or kindly waſtes the day in dear delight;
Beneath my roof Pactolus rolls its ſtores,
And gems I cull on Erythræan ſhores:

'Tu licèt abjectus Tiberinâ mollitur undâ
Leſbia Mentoreo vina bibas opere:
Et modò tam celeres mireris currere lintres,
Et modò tam tardas funibus ire rates:
Et nemus omne ſatas intendat vertice ſilvas,
Urgetur quantis Caucaſus arboribus:
Non tamen iſta meo valeant contendere amori.
Neſcit Amor magnis cedere divitiis.
Nam ſive optatam mecum trahit ille quietem,
Seu facili totum ducit amore diem:
Tum mihi Pactoli veniunt ſub tecta liquores,
Et legitur rubris gemma ſub æquoribus.

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Then beyond kings my joys proclaim me bleſt;
May theſe remain, while life ſhall warm this breaſt!
If croſs'd in paſſion, who will riches heed?
When Venus ſmiles not, then we're poor indeed!
She lays the hero's boaſted vigour low,
'Tis Venus melts the hardeſt heart to woe;
She on Arabian threſholds dares to tread,
Th' empurpled couch, O Tullus! dares invade;
She on his bed can ſtretch the ſighing ſwain,
Then o'er it ſpreads the pictur'd ſilk in vain.——
Propitious prove, thou charmer of the ſkies!
And thrones I'll ſcorn, Alcinous' wealth deſpiſe!'

Tum mihi ceſſuros ſpondent mea gaudia reges:
Quæ maneant, dum me fata perire volent.
Nam quis divitiis adverſo gaudet amore?
Nulla mihi triſti præmia ſint Venere.
Illa poteſt magnas heroum infringere vires:
Illa etiam duris mentibus eſſe dolor.
Illa neque Arabium metuit tranſcendere limen,
Nec timet oſtrino, Tulle, ſubire toro:
Et miſerum toto juvenem verſare cubili.
Quid relevant variis ſerica textilibus?
Quæ mihi dum placata aderit, non ulla verebor
Regna, nec Alcinoi munera deſpicere.'

NOTES, *by the Tranſlator.*

' He addreſſes his friend Tullus; with whoſe riches he ſets in competition the pleaſure reſulting from his love. This elegy, ſays Vulpius, is moſt ſweet, florid, ſprightly, and poliſhed; it breathes the utmoſt freedom, and its numbers are ſimple, ſoft, round, well turned; in a word they are Propertian; and we may ſay of our bard, what Cowley ſaid of Anacreon, in the character of Love:

All thy verſe is ſofter far,
Than the downy feathers are
Of my wings, or of my arrows,
Of my mother's doves, or ſparrows;
Graceful, cleanly, ſmooth, and round;
All with Venus' girdle bound.

Broukhuſius informs us, that Joannes Secundus has beautifully imitated this elegy, together with *Eleg.* 3. *Lib.* 3. of Tibullus, in the ſecond elegy of his firſt book.

' 1. *Tiberinâ undâ:*] From this paſſage, as well as from many others, it appears, that Tullus was no mean perſonage; ſince, like other Romans of condition, he had his villa on the banks of the Tiber.

' 2. *Mentoreo opere:*] So high-wrought drinking cups are called, by way of excellence. Mentor was a famous ſculptor or emboſſer; of whoſe workmanſhip Pliny informs us, *Lib.* 33. *Cap.* 11. that the orator Lucius Craſſus bought two goblets, at an hundred HSS. Martial frequently ſpeaks of Mentorean cups; and Cicero, as well as many others, mention them. We may here remark, that the antients made their more coſtly drinking cups of gold, gems, and a compoſition called *murrha*, about which antiquaries are ſo much divided; ſome contend

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contend it was the same with the onyx; but Montfaucon, who gives various specimens of the antient drinking-vases, is convinced from what Arrian says, that it was a separate matter: the murrhinian cups were most esteemed of all others, as well for their gold and purple shades, as for their natural perfume; they were first brought into Rome by Pompey, when he returned in triumph from the East.

'2. *Lesbia vina*] This wine is noted by Horace, as a light wine fit for the summer, and not intoxicating; Athenæus terms it οἰνάριον; it is the same with what Virgil, *Geo.* 2. and our poet, *Eleg.* 9. *Lib.* 4. call *Methymnæum*, from Methymna, a city of Lesbos. See what Aristotle says of Lesbian wine, according to Aulus Gellius, *Lib.* 12. *Cap.* 5.

'4. *funibus iro rates:*] The ancients, like us, not only navigated vessels along rivers with sails and oars, but also drew them along with cords fastened to men and beasts: thus Ausonius *in Mosello*,

Tu duplices sortite vias; et quum amne secundo
Laberis, ut celeres feriant vada concita remi:
Et quum per ripas nusquam cessante remulco
Intendunt collo malorum vincula nautæ.

'5. *fatas silvas,*] Livineius injudiciously writes *sacras silvas*; but Passeratius justly interprets these words, *trees planted in certain ranks or orders*; for *silva* is often put, as he clearly proves, for a single tree; in such ranks, Virgil, *Geor.* 2. recommends the planting of vines, as well for utility as ornament. The Romans went to an immense expence in the culture of their woods, or parks belonging to their villas. See an excellent note, and applicable story upon this subject, in Grainger's Tibullus, *Eleg.* 3. *Lib.* 3.

'8. *Nescit Amor*, &c.] See our poet, *Eleg.* 5.

Nescit Amor priscis cedere imaginibus.

'9. *trahit quietem,*] Passeratius interprets this passage by; *contracting, shortening the night*; for the night, to a very fond lover, when with his mistress, never seems long enough; but I think that *trahere* here simply means *ducere*, as Virgil uses it, *Æneid.* 4.

Nate dea, potes hoc sub casu ducere somnos?

'12. *l. rubris gemma sub æquoribus.*] The Erythrean sea so named by the Greeks from its King Erythra, is called by the Latins *mare rubrum*; perhaps says Pliny, *Lib.* 8. *Cap.* 22. from its waters being tinged red, by the reverberation of the solar rays; perhaps from the colour of its sands, or soil; or from the natural redness of its waters. And in his *Proem.* to *Lib.* 12. he informs us, that on its banks were found in great quantities pearls and curious shells, particularly the murex, from which a purple dye was extracted.

'14. *dum me fata perire volent.*] Broukhusius cannot persuade himself, that Propertius wrote thus; for, says he, it is *dura atque inauspicata locutio*; from which, he adds, that the Romans religiously abstained; and he would fain substitute in its room *venire*, or *manere*: but let those subscribe to this refinement who chuse it.

'16. *tristi*] This word here means, unkind, unpropitious; as in Tibullus, *El.* 7. *L.* 1.

Semper, ut inducar, blandos offers mihi vultus:
Post tamen es misero tristis et asper, Amor.

'16. *præmia*] This word is usurped for pecuniary riches, by Nævius, after Priscianus.

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'19. *Arabium transcendere limen,*] Some editors write less elegantly *conscendere*. By Arabian thresholds, or doors, are understood such valuable ones as are made of onyx, or alabaster, which is found in Arabia. See Diodorus Siculus, *Lib.* 2. upon Arabian marble; and Pliny, *Lib.* 36. *Cap.* 7. The wealthy Romans incrusted their whole houses with marble; and we are informed by Pliny, that Mamurra Formianus, a Roman knight, whom Catullus lashes with such determined virulence, was the first in Rome who so decorated his house.

'22. *vatibs serica textilibus?*] Woven coverlids for beds, as well as all other woven manufactures. *Babylonica stragula et peristromata*, were first invented by the Egyptians, as Pliny tells us, *Lib.* 7. *cap.* 56. those of silk were particularly costly; for silk was but little known among the Romans: Theophanes, the Byzantine historian, tells us, that a certain Persian first brought silk-worms from the nation of the Seres, the present Chinese, to Constantinople, under the Emperor Justinian, and taught the Romans how silk was produced. Salmasius, *in Vopisc.* observes, that the ancients had, like us, silk stuffs, woven with thread one way, and silk another; which they called *subserici* and *tramosirici*; but such as were entirely of silk they called *holosirici*, and esteemed at high value. Spartianus informs us, that the magnificent emperor Heliogabalus was the first who wore a garment wholly of silk; and Vopiscus remarks, that, in the time of Aurelian, a pound of silk was worth a pound of gold.

'24. *Alcinoi munera*] The riches of Alcinous, king of the Phæacians; and the vast gifts he lavished upon Ulysses, at his departure from Corcyra, are amply described by Homer, *Odyss.* 7. *et* 13.

Art. V. *Modern Manners:* In a Series of Familiar Epistles. 8vo. 2s. 6d. Faulder. 1781.

A professed imitation of the Bath Guide, and one of the best that we recollect to have seen of that exquisite original. The characters are, an old Country 'Squire, his Nephew and Niece, and an old maiden Aunt, who come up to town on a visit to a modern fine lady. As a specimen of this writer's manner, take the following detached passages from the 7th epistle.

'My Lord, t'other evening when dinner was done,
And bottles and glasses, and fruit, were set on,
Said, he d just got a card from my Lady CHATTONY,
Who beg'd him to come to her *Conversatione:*
Go with me, he cried, and I'll promise a treat;
There the gay, and the grave, and the learned will meet:
There men of all tastes, and all humours you'll find,
And may join in the party that's most to your mind.
I was pleas'd with this thing, I ne'er heard of before,
So his Lordship commanded the coach to the door:
Away then they drove us, but when we got there,
The room was so full we could scarce find a chair:
KATE got to the sopha, by young lady HORNER,
Whom she'd seen at my Lord's—GEORGE popp'd down in a corner.
For my part, poor mortal! I sat down behind,
'Twixt the window and door, in a current of wind;

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That I'm quite hoarſe this morning, you need not be told,
You know thorough air always gives me a cold.
Then the coffee and tea
Were pour'd out d'ye ſee,
In the parlour below by the livery'd ſquire;
And indeed I muſt own,
Tho' cold as a ſtone,
As ſtrong and as bitter as heart could deſire,
When they'd handed about
To all the gay rout,
Two cups of the liquor which ladies adore;
Quickly out of our ſight,
It aſtoniſh'd me quite,
The cake and the coffee, and tea-things they bore,
Without aſking us once if we choſe any more.
Then they got into parties, as ſuited them beſt,
Each ſet by themſelves turn'd their backs on the reſt:
To be ſure ſuch gay people knew well what was right,
But I ſhould have thought it not quite ſo polite.
Firſt I ſat by a cluſter of beauties and beaus,
Who talk'd of fine ponies, fine women, fine cloaths.

* * * * *

'Next a party of critics and authors I join'd,
And thought I had found out a ſet to my mind:
Cries a little black man, "I'm convinc'd, Dr. GUZZLE,
"'Tis a poor paltry book that's juſt wrote by one PUZZLE.
"I'm told too that RATSBANE and SCREECHOWL abuſe it—
"Have you, my dear Doctor, had time to peruſe it?"
"O, yes, I've juſt ſkimm'd it—'tis terrible traſh,
"An *olio* of nonſenſe, an ill-ſavour'd *haſh*."
"Sir, good Mr. SHUTTLECOCK's pamphlet (depend on't)
"Which he's going to publiſh, will ſoon make an end on't.—
"I heard," cries another, at CADELL's, to-day,
"That JOHNSON's in town, and is writing away;
"I was charm'd with his MILTON; what judgment and ſpirit!
"Mr. REGICIDE, ſure you'll allow this has merit?
"You've read it, no doubt, Sir,"—"Not I, Sir, indeed—
"Read JOHNSON!—I'd ſooner ſubſcribe to the creed!———
"His opinions, religious and civil, I hate——
"Sir, he'd make us all ſlaves to the church and the ſtate!"—
"Gud Sir," cries a Scot, ſpringing up from behind,
And preſenting his ſnuff box, "you're quite o' my mind;
"Tho' the doctor would fain give all poets the law,
"O' the ſpirit of verſe he knows nothing at a'.
"In ſpite of his critique, I canne' perceive,
"What there is in your poem of ADAM and EVE;
"An you read OSSIAN, MILTON canna ga doun,
"'Tis lik after a virgin a meſs o' the toun:
"On this ſubject the Doctor does nothing but dream,
"For he is too purblind to ken the ſublime."—

ART. VI. *The Intereſt of Great Britain, with regard to her American Colonies conſidered:* To which is added an Appendix, containing the Outlines of a Plan for a general Pacification. By James Anderſon, M. A. Author of Obſervations on the Means of exciting a Spirit of National Induſtry, &c. 8vo. 2s. 6d. Cadell. 1782.

IN times when ſubjects of general importance engage the attention of the Public, and teeming heads are delivered of thoughts for their own eaſe and the benefit of others, any perſon, whatever his opinions may be, can be furniſhed with ready-made arguments to ſupport them, that will fit them as neatly, as a tall, ſhort, fat, lean, ſtrait, or crooked man, may be fitted with a ſuit of cloaths at Monmouth-ſtreet or Roſemary-lane: It is indeed as happy for communities as for individuals, that we have ſuch a facility in accommodating our thoughts to circumſtances as they ariſe; for the train of reaſoning purſued in this very ſenſible eſſay, which, perhaps, the ingenious Author himſelf never conceived, till it was dictated by events, may now operate as a cordial, by its novelty, though the taſte of it would have been totally diſreliſhed at the cloſe of the late war, when we were fluſhed with conqueſts, and congratulated ourſelves on the recent extenſion of the Britiſh empire. After having been repeatedly told, both in print and in the ſenate, that our welfare as a nation, depended on preſerving the ſupreme government over our American colonies; we are now comforted under the loſs of them, by a diſquiſition, the reſult of which is,

'That our American colonies, inſtead of promoting the trade and manufactures of Great Britain, have tended in a moſt powerful manner to depreſs them. That inſtead of adding ſtrength and ſtability to the empire, they have neceſſarily weakened it to a great degree, and expoſed it to the moſt imminent danger. That, therefore, the ſettling of theſe colonies at firſt was unwiſe, and the ſubſequent encouragement that was given them highly impolitic.'

To maintain theſe poſitions may be deemed an arduous taſk, by thoſe who have ever conſidered American colonization in a direct contrary point of view; but it is undertaken by a writer, whoſe abilities we have, on more than one occaſion, found to be reſpectable. Inſtead of extending this article by attempting an abridged detail of the whole work, which, from the connexion of the ſeveral parts, muſt be injured by curtailing, we ſhall confine ourſelves to the chapter which treats of the conſequences that reſult from extended dominion, as an abſtract queſtion; and our choice is the rather directed to this paſſage, as the argument of it points directly at certain current opinions, as well relating to ourſelves as to the new-formed American States, the validity of which is generally ſuppoſed incontrovertible, and may ſerve to reconcile us to diſappointments, that, according to the writer, ought rather to give us ſatisfaction.

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It is, ſays our Author, admitted, that of two countries containing an equal number of inhabitants, the ſmalleſt in extent of territory will be the moſt powerful. The larger the territory, the more difficult it is to be defended; many garriſons and numerous troops being required to ſecure an extended country from inſult and danger. The ſame reaſoning applies to the internal police of the country; the difficulty of obtaining prompt juſtice againſt tranſgreſſors, being much greater in countries where the people are thinly ſcattered, than where they are more numerous, or live cloſer together: if therefore equal ſecurity is obtained in each, it will be much more chargeable in the large, than in the ſmall country. In a well-peopled country, the labourer and manufacturer are ſo near neighbours, that they exchange the produce of their induſtry with great facility, and with the leaſt poſſible waſte of labour; therefore the produce of the fields, and manufactures, can be afforded at the loweſt poſſible rate. But if a country be thinly peopled, all commodities muſt be carried conſiderable diſtances to market; and the expence of carriage enhances the price of goods without adding to their value: To this muſt be added, the labour and charge attending making and ſupporting extenſive roads of communication between different parts of the country.

It is for ſuch reaſons Mr. Anderſon calls the large country, thinly peopled, the *poor* country; the ſmaller, and more populous, the *rich* country: and the taxes required for ſupporting the civil and military eſtabliſhment, are raiſed cheaper, and are of courſe more productive, in the latter than in the former. The poor country therefore is doubly oppreſſed, as being more ſeverely taxed, and being after all, much weaker than the rich one. He extends the parallel to a greater variety of circumſtances than we can attend to, and concludes that the only ſtates where the felicity of the people has been conſiderable and durable, have been thoſe whoſe want of power precluded any ideas of conqueſt to enlarge their territories. After this general doctrine, he comes to the application:

'If,' ſays he, 'the preceding reaſoning be well founded, we have room to doubt if our forefathers acted with prudence, when they ſhewed ſo much ſolicitude to extend the bounds of the Britiſh empire in America. We thus acquired, it is true, an immenſe tract of country, abundantly fertile, and capable of maintaining an innumerable multitude of people, but that country totally deſtitute of inhabitants. As individuals in Britain have been accuſtomed to value their poſſeſſions, by the extent and fertility of the ſoil which belonged to them, we naturally enough applied the ſame rule to judge of the value of thoſe countries that have been annexed to the Britiſh empire, not properly adverting to the difference of circumſtances between ourſelves and the weſtern continent. Had Ruſſia, which is a thinly peopled, and in many places a fertile country, acquired theſe poſ-

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ſeſſions, individuals there would have judged of their value after a different manner. They know that at home it is neither the extent of their poſſeſſions, nor the richneſs of the ſoil, that conſtitutes the value of an eſtate, but the number of people it contains. In transferring an eſtate, therefore, they mention not the number of its acres, but the number of its people, and according to that number they eſtimate its value. In Ruſſia, therefore, thoſe immenſe territories we have acquired without any inhabitants, upon the poſſeſſion of which we plume ourſelves ſo much, would not have been accounted of any value at all. Whether does the Ruſſian or Briton in this caſe judge moſt wiſely? Many particulars muſt be attended to before this queſtion can be properly decided. It is only neceſſary here to remark, that they both judge from habit rather than from reaſoning, and that they are of courſe equally liable to be miſtaken. It is not thus that mankind ſhould judge in matters of ſo much importance.

'From what has already been ſaid, it will appear evident, that although America had been contiguous to Britain, ſo as to have admitted of being united with it into one connected kingdom, although it would in that caſe have been more eaſily defended and governed than at preſent, yet on account of the diſperſion of our people that would neceſſarily take place, upon the acquiſition of ſuch an extended territory, the empire muſt have been weakened, and its induſtry diminiſhed. It follows, that as America is ſituated, diſjoined from Britain by ſuch a tract of ocean, and therefore ſo much more difficult to be protected or governed, theſe inconveniences muſt be felt in a ſtill ſtronger degree, unleſs their bad effects are counterbalanced by ſome favourable circumſtances, that have not yet been taken into the account.'

None ſuch however appear, becauſe the intereſts of different communities will ever be diſtinct.

'If one man feels that his intereſt is hurt by another, he will ſubmit to that as a hardſhip, ſo long as he finds he cannot avoid it without ſubjecting himſelf to a greater inconvenience, but no longer: and this is ſtill more obviouſly the caſe with regard to nations. It is *intereſt* alone which eſtabliſhes the *rights* of government, and *power* that maintains them.'

As the principles here advanced are ably ſupported, and will not be eaſily overturned, they may at leaſt ſilence thoſe who are not convinced that we can have raiſed and carried on ſuch a buſy intercourſe with powerful colonies, on miſtaken notions: while others may liſten to them, with that kind of reluctant aſſent that conſiſts in making a virtue of neceſſity. But all the while, however we may reaſon, and however we may act, it is beyond our power to counterwork the natural tendency of cauſes to produce their certain effects. Phyſical evils arrive at a criſis which produces their cure; the ſame courſe takes place in political evils, only as the agency of man operates in the latter, they may either aggravate them to partial deſtructions, or bring them to a more gentle and favourable termination. A different conduct in our commanders, at the beginning of American hoſtilities, might

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have deſtroyed the credit of certain confident declarations, which are now as confidently quoted as predictions; but the moſt deciſive ſucceſs could only have retarded events that muſt afterwards have taken place: And on the principles Mr. Anderſon ſo ſtrongly urges, we have as little reaſon to be diſſatisfied with the event of the conteſt, as to be ſatisfied with *their* execution of the truſts repoſed in them. It remains only to act wiſely from preſent circumſtances.

Our heavy national burdens are conſiſtently with the above paſſage, aſcribed to this diſtant continental connexion.

'The amount of our taxes has indeed afforded a ſubject for much declamation; but the cauſes of the great increaſe of the national expence which occaſions theſe taxes, has ſeldom been thought of. The preſſure of our taxes has been complained of, but it has not been ſuggeſted that this preſſure has been greatly augmented in conſequence of the paucity of our people, which has been in a great meaſure occaſioned by the emigrations to America, and our exertions in its defence. When our manufacturers have been thrown out of employment, from a ſtagnation of demand in foreign markets, occaſioned by the circumſtances above-named, inſtead of contriving means to alieviate their burthens, and to furniſh them with employment at home, allurements have been held out to entice them to the colonies, where taxes were hardly known and protection has been afforded *gratis*. It does not ſeem to have been adverted to by thoſe who promoted theſe meaſures, that in conſequence of the migrations ariſing from theſe cauſes, the taxes on thoſe behind would require to be augmented, and that of courſe, the evil complained of would be increaſed, and greater migrations become neceſſary; which, if the ſame conduct is to be obſerved, muſt go on increaſing till the total depopulation of the ſtate puts a ſtop to them.'

The truth of this poſition depends on what was ſaid before; for if the former doctrine is accepted as valid, no objection remains againſt this inference from it.

Our Author inſiſts ſtrongly on the colonies having operated as a continual drain to carry off uſeful inhabitants from this country; which has probably been too much the caſe: and he aſcribes the increaſe of inhabitants there more to this influx, than to the alleged ſpeedy population among themſelves.

'It is,' ſays he, 'generally believed, that mankind increaſe ſo much faſter in America by natural procreation, than in Britain, that the diminution of the inhabitants of this country bears no ſort of proportion to their increaſe in the colonies, and that by conſequence the loſs we have ſuſtained by the ſettling of America, is much more than made up to us by the gain we reap from the commerce of the colonies.

'I have examined this queſtion with attention, but have not been able to meet with any fact that tends to corroborate the opinion, unleſs it be the ſingle circumſtance of the rapid population of ſome of the provinces of America. But from this circumſtance alone, we well know, that no ſuch inference can be drawn. The inhabitants of London, Liverpool, Mancheſter, and many other places in Britain, have,

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have, in like manner, increaſed in a moſt rapid progreſſion; but no man, becauſe of this circumſtance, has ever believed that thoſe places are more favourable for population than others. It is on the contrary well known, that were it not for the continual ſupplies of people they conſtantly draw from the country, the inhabitants of thoſe places would probably diminiſh inſtead of increaſing. The ſame inference may be made with regard to the population of America, unleſs other facts are produced to prove a contrary opinion.

'From the moſt accurate enquiry I could make, I have not met with a ſingle circumſtance that tends to *prove*, that the inhabitants of America increaſe by natural procreation in the ſmalleſt degree faſter than they do in the country, and diſtant provinces of Britain. To aſcertain this fact, I have enquired after parochial regiſters; but thoſe of America could not be obtained. And if they could, unleſs they are kept with more than ordinary care, it would not be ſafe implicitly to rely on them.

'For want of means of better information, I then had recourſe to an expedient, which the reader may eaſily adopt if he inclines: It was, to put ſome of the American refugees (who at preſent abound in this country) upon recollecting the number of children in ſuch families as they knew in America, whoſe parents were either dead, or paſt hopes of increaſing their families; and comparing theſe with an equal number of families in Britain, in ſimilar circumſtances, taken alſo at random, from the recollection of perſons who had never been out of the iſland. Upon this trial I could find no perceptible advantage on the ſide of America over the country places and diſtant provinces (for it was to theſe places I confined my enquiry) in Great Britain. It is not contended that very great accuracy could be obtained by this mode of enquiry; but it is preſumed that had the diſparity in this reſpect been near ſo great as has been contended for, a ſenſible difference muſt have been perceived even by this mode of trial.'

The hiſtorical proofs he brings of emigration to America, and the great waſte of lives before permanent ſettlements were formed, which he ſuppoſes ſtill to continue under the hardſhips endured in extending the ſettlements weſtward, may ſerve his argument better than this mode of comparing the procreative powers in Britain and America; for families of children may be admitted to be as large in one place as in the other, and yet population go on faſter there, from a conſideration ſo obvious, that it is rather a wonder to find it overlooked. 'When matrimonial connexions are formed, we may conclude *cæteris paribus*, they may, for any cauſe that appears to the contrary, be as productive here as in America: But it is generally argued, that from the difficulties of ſupporting a family among us, people are more reluctant in ſubjecting themſelves to the burden; and that hence from living in celibacy, *families* are not ſo numerous here as in America. To aſcertain this point we are not to compare twenty families with twenty families, to find their produce of children; but in parts of each country, as nearly ſimilar as can be found, to number one, two,

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two, or more pariſhes in each, and from a determinate number of reſident inhabitants compare the reſpective proportions of the married to the ſingle. If this could be eaſily accompliſhed, it would then appear how far our Author was juſtified in the policy he attributes to the Americans. 'It was the INTEREST of the people in America to induce as many perſons as poſſible to migrate to America, and therefore it has been their ſtudy to exhibit as flattering a picture as poſſible to the public of the ſalubrity and other excellencies of their country.' In the meanwhile this will not be deemed a forced conjecture, and when it met a perſuaſion of the ſame nature on this ſide the Atlantic, it would operate accordingly.

Having ſhewn that great part of our national expences are to be charged to the account of our colonies; the Author alſo conſiders the commercial advantages we are ſuppoſed to have reaped from them: but even theſe he deems fallacious, and ſtates a caſe to ſhew, that from the loſs of the numbers who have left this country to ſettle there, and taking into the account the articles of life conſumed by them, the balance is againſt us *. The temptation this connection affords for frequent wars; the waſte of people, and the oppreſſions on the remainder to carry them on; the hazards liberty is expoſed to under an extended empire; are all inſiſted on with great force of argument. The inquiry is no leſs curious than intereſting; and the Author has at the cloſe of it drawn up and recommended a treaty of general pacification, founded on a freedom of trade to America, guaranteed by a confederacy of the European powers: in which he partitions out the American provinces between Great Britain and the new States in that country. But however fair all this may appear to the ſpeculator in his cloſet; we cannot on the review of them avoid recollecting, that 'it is intereſt alone which eſtabliſhes the rights of government, and power that maintains them.' According to which principle, it is natural to think, that right will be *totally* out of the queſtion in driving the bargain at a negociation; where each of the contracting parties will inſiſt on the terms their ſwords have carved out for them.

* He maintains that we have internal reſources in this iſland, and in the due cultivation of the fiſheries round it, to ſupport, at leaſt, an hundred times the number of inhabitants it contains.

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ART. VII. *Philological Enquiries*, in Three Parts, by James Harris, Esq. 8vo. 2 Vols. 8s. 6d. Boards. Nourse. 1781.

WE have here a posthumous work of a Writer highly and deservedly respected in the republic of letters. It was intended by the Author for publication, and the whole of it was printed before his death.

It is divided into three Parts; the first of which is *an investigation of the rise and different species of criticism and critics*; the second—*an illustration of critical doctrines and principles*, as they appear in distinguished Authors, as well antient as modern; the third is rather historical than critical, being *an essay on the taste and literature of the middle age*.

In the perusal of these *Enquiries*, the Reader's attention will seldom be fatigued with those metaphysical refinements, and that subtle erudition, with which the Author's *Philosophical Arrangements* were thought, even by persons well versed in antient learning and metaphysics, to abound too much. On the contrary, he will be pleased with the simple and perspicuous detail of critical speculations, which, though rarely new, are always elegant and curious, and very frequently interspersed with facts, particulars, and anecdotes, deserving to be more generally known than they are.

If any persons, not deeply learned, are desirous of forming themselves to a correct relish of the best models in composition, and to a true judgment in matters of literary taste, there is scarcely any book that can be more properly recommended to their perusal than that now before us. Amidst many topics of encomium, on which we could enlarge with pleasure, we beg leave to remark that one singular excellence, and perhaps the chief merit of this work is, that the character of the Author stands forth to view in every page; marked with peculiarities indeed, but peculiarities of the most amiable and respectable kind. As we read, we seem listening to the conversation of an elegant scholar, a gentleman, a person of the greatest candour, sincerity, and worth; desirous of impressing his own liberal sentiments on the minds of others.

Far from having his mind contracted by that fastidious squeamishness, which long habits of admiring the best models are apt to produce, Mr. Harris is very earnest in recommending the stores of Arabian literature to the attention of the learned in Europe, and takes pleasure in giving, perhaps, more than their just praise to the few writers who deserve to be distinguished amid the darkness of Gothic times. With the same liberality of mind, he hastens to introduce to public notice the late appearances of classical literature, and of good taste, in the dominions of the Empress of Russia.

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So far indeed is he from being miſled by that blind attachment to the antients, which men of his great learning and claſſical taſte are apt to contract, that, in a very beautiful criticiſm, he has boldly compared the plan of *Lillo's Fatal Curioſity* with that of the *Oedipus Tyrannus* of the Grecian poet.

In the Appendix to the *Enquiries*, we have an account of the Arabic manuſcripts, belonging to the Eſcurial Library in Spain; —of the manuſcripts of Livy in the ſame library—of the Greek manuſcripts of Cebes, in the library of the King of France, at Paris,—together with ſome account of literature in Ruſſia, and of the progreſs towards civilization in that country.

ART. VIII. *Divine Benevolence aſſerted, and vindicated from the Objections of ancient and modern Sceptics.* By Thomas Balguy, D. D. Archdeacon of Wincheſter. Octavo. 2 s. 6 d. Davis.

IN the Author's Advertiſement, prefixed to this treatiſe, we are told, that it is a ſpecimen of a larger work on the ſubject of natural religion. Every one that is capable of reading it with that degree of attention which it deſerves, and of judging of its merit, will be impatient to ſee theſe outlines filled up. Dr. B. appears to be maſter of his ſubject, and to have beſtowed all that attention upon it, which its importance deſerves. We do not remember, indeed, to have ſeen any treatiſe more ſtrongly marked with preciſion, accuracy, and metaphyſical *acumen*.

Nothing, ſurely, can give greater pleaſure and comfort to perſons of a ſerious and contemplative turn, than to have their faith in the goodneſs of the Supreme Being firmly eſtabliſhed on the baſis of ſolid argument and juſt reaſoning; and we know not where ſuch perſons can have a more ſatisfactory view of this very intereſting point than in the treatiſe before us.

The ſubject of natural religion is reducible to three general heads: God's Being, his Perfection, and his Moral Government—*Goodneſs* is that part of the ſubject which is now offered to the Public.

The Author introduces it with obſerving, that the Divine goodneſs is conſidered by ſome writers as conſiſting wholly in *benevolence*; by others, as comprehending ſome other moral perfections, not perhaps reducible to this head; but that the idea of benevolence is by all writers *included* under that of goodneſs, and is at leaſt a very affecting and intereſting part of it.

He goes on to mention, very briefly, the arguments by which different writers (ſome of them of great authority) have endeavoured to prove that the Author of nature has been influenced by a benevolent principle, both in framing and preſerving the univerſe, *viz.* the degree of happineſs *actually* produced in this ſyſtem, the *propellency* of good, &c.—It may be more ſatisfactory, he

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he observes, to consider separately the various *causes* of pleasure and pain; and to examine how far these opposite *effects* were *designed* or *accidental*; i. e. whether either or both were *ultimate ends*. By the word *ultimate* he only means the last *discernible* intention. Our present state *may* have reference to other states and other systems; but this being unknown, proves nothing for, or against, the divine goodness. If the constitution and laws of *every* part of nature appear ultimately intended to produce good; it cannot but be the joint intention of *all* the parts. Nor shall we have any sufficient reason, he says, to reject this conclusion, if *many* of the phænomena, not all, shew an intention of producing good: and *no* part, or circumstance, shew an intention of producing evil, except only in *subordination* to good; which, to the purpose of the present enquiry, is in truth no exception at all.

The various intentions discernible in the works of nature, are all reducible, we are told, to these two: 1. To produce a regular succession of men and animals; including the birth, temporary preservation, decay, and dissolution of each individual; 2. To furnish them with the means and occasions of exercising their various powers of perception and action. The Doctor shews, that these intentions concur in the various works of nature, and that the first is subordinate to the second.

Perception and *action*, therefore, being the *sole* ends (within the compass of human reason) proposed by the Author of nature, it remains to enquire, what *kind* of perception was intended by him, whether pleasant, or painful, or both. And here, previous to a particular enquiry, our Author points out some circumstances, which form a strong presumptive proof, that *pleasant* perceptions only were intended; and that the pains are accidental consequences, attending the means of producing pleasure; *i. e.* the pains arising on the present system of things are *not* ultimate ends; but unhappy appendages of a scheme formed with no other design than the production of good.

He now proceeds, more directly and particularly, to examine and lay open the subject before him, viz. Whether the several parts of the universe, and the laws to which they are subject, were designed by the Author of them for the production of good. In other words, whether the successive existence, perceptions, and actions, of the various animals which inhabit the globe, and the causes on which they depend, all of them proceeding from the *intention* of their Maker, be reducible to a *higher*, or *more general* intention, viz. the production of happiness.

To judge of the general principle, which includes all the ends discernible in the constitution of things, we must consider, our Author says, the nature and condition of men and other animals, during their abode on this globe, *i. e.* Whether their

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frame and circumſtances be adapted to make them happy or miſerable. In the purſuit of this inquiry, he conſiders, 1. The conſtitution of the bodies of animals: 2. The external cauſes which are capable of affecting them; 3. The powers and faculties of the human mind; 4. The mutual dependence of men and other animals; 5. The mutual dependence of mankind.

As a previous remark he tells us, that an intention of producing good-will be ſufficiently apparent in any particular inſtance, if the thing conſidered can neither be changed nor taken away, without loſs or harm, *all other things continuing the ſame.* Were we to ſuppoſe *various* things in the ſyſtem changed *at once*, we could neither judge of the poſſibility, nor the conſequences, of the change, having no degree of experience to direct us. This remark, we are told, is to be carried along through the *whole* proof of Divine benevolence.

Having conſidered the different *parts* of the conſtitution of nature, and the *particular laws* to which each of them is ſubject, our Author proceeds, in the ſecond part of his treatiſe, to enquire into thoſe *more general* laws, which extend through God's *whole* adminiſtration; and theſe alſo, he ſays, will be found to ſuggeſt probable arguments of a benevolent intention in the Author of nature; certainly to afford *no* preſumption of a *contrary* intention.

This part of his enquiry comprehends an anſwer to the following queſtions: 1. Whether the more general laws of divine adminiſtration afford any preſumption of good or ill intention in the Deity? 2. Whether any additional evidence ariſes, on either part, from the uniformity and conſtancy with which God's laws are adminiſtered? 3. Whether the continual oppoſition made to Divine adminiſtration by human agents, affords us any cauſe to doubt of the benevolence of our Maker?

In the third and laſt part, our Author ſhews, from the apparent *intentions* of nature, that good, *prepollent* good, is the reſult of all, and anſwers objections.

From the general view we have given of the contents of this treatiſe, the Reader, who is converſant with ſuch ſubjects, will naturally expect much inſtruction from it, and, if we are not miſtaken, he will not be diſappointed in his expectations. Conſidering the variety of matter contained within a narrow compaſs, it was impoſſible for us to do any thing more than give a ſhort abſtract of the contents.

ART. IX. *Eſſays addreſſed to young married Women.* By Mrs. Griffith. 12mo. 2 s. 6 d. ſewed. Cadell. 1782.

MRS. Griffith's reputation, as an elegant Moraliſt, is ſo perfectly eſtabliſhed, that it wants no ſuccour from our applauſe.

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In these Essays we see religion giving dignity to youth and beauty; while politeness receives no incumbrance from formality: nor is cheerfulness restrained by superstition. Mrs. G. unites the pleasing with the useful. Her maxims are the purest that innocence can imbibe for its protection; and on the basis of female virtue she hath reared that superstructure, which in the end will be found to be the *only* temple of happiness.

These Essays professedly treat of the following subjects, viz. Religion; Conjugal Affection; Temper; Neatness; Domestic Amusement; Friendship; Parental and Filial Affection; and Œconomy. Each of these subjects is discussed with much good sense; and with a delicacy of sentiment and elegance of language peculiar to Mrs. Griffith.

'As these Essays are meant to be *generally* useful, it would be impossible, says this amiable and ingenious Writer, to confine their precepts to any particular rank or situation; of course there can be no rules laid down for the conduct of individuals under any particular circumstances: and indeed the whole work may rather be considered as a sketch, from which the intelligent mind may deduce inferences, and make applications, than a regular plan to be diligently pursued.'

The Author's sentiments on friendship are not the vain effusions of a frothy and fickle fancy; but the steady and permanent convictions of judgment and experience. We will present our Readers with one extract from this essay; and we do it the rather, in order to correct a most obvious blunder of the press; for we regret that any thing so beautiful should be marred by carelessness:

'As the word friendship is at present generally understood to be a term of little import, or at most extending merely to a preference of liking, or esteem, I would by no means exclude my fair Readers from that kind of commerce which is now accepted under that title, in society. But even this sort of connection requires much caution in the choice of its object; for I should wish it might be restrained to one; and that one ought to obtain this preference, from the qualities of the heart, rather than those of the head. A long and intimate acquaintance can alone discover the former; the latter are easily and willingly displayed —For love without esteem is as a *shower*, soon spent. The heart is the *spring* of affections, but the mind is their *reservoir*.' p. 82, and 83.

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ART. X. *Observations on the Poems of Thomas Rowley:* In which the Authenticity of those Poems is ascertained. By Jacob Bryant, Esq. 2 vols. 8vo. 8s. 6d. boards. Payne. 1781.

THE learned and ingenious Author of the present work reminds us of that celebrated Quixote in Chemistry, Paracelsus, who, though he failed in discovering the philosopher's stone, yet, in his wild ranges through nature, made discoveries of much greater consequence, and opened a field of entertainment and information which amply recompensed his assiduity, however distant it might leave him from the original object of his pursuit. This remark is more particularly applicable to Mr. Bryant's *Opus Palmarium*, THE ANALYSIS; yet it is not wholly inapplicable to the work now under review, notwithstanding its object is of far less consequence, and the learning and ingenuity displayed in it be in every view inferior. It seems, however, to be the peculiar fate of Mr. Bryant to undertake the defence of paradoxes and hypotheses, which have no existence but in fancy and fiction, and to be in earnest where others are in jest! Fairy land is holy ground to him; and castles in the air are as sacred as the temples of divinity!

In the present inauspicious attempt we are presented with something to amuse curiosity, and something to afford information: but we have more to excite our surprize at the author's temerity; and still more to raise a smile at his credulity. We never saw learning so debased by weak reasoning, nor ingenuity so blended with absurdity. A studied attempt to render the cause of Rowley ridiculous, could not have answered that purpose more effectually than the laboured efforts of this author to make it serious; and in the very moment when he is most gravely engaged in repelling its enemies, he supplies them with weapons to facilitate his own defeat.

The first position which is laid down by Mr. Bryant is the following: viz. 'That the poems of Rowley were written in a provincial dialect, according to the idiom of the people in whose country the author resided and was probably born.' To illustrate this position, Mr. Bryant examines the writings of some of our older poets, and hath given two or three ample specimens of provincial terms and modes of expression, from the Chronicle of Robert of Glouceſter, and from a curious MS. which belongs to the library of King's College in Cambridge, written in the thirteenth century, under the patronage of Humfrey Bohun, Earl of Hereford, who was nephew to King Edward the Second. 'The language of the former is, as our Author observes, very broad and coarse, and the whole savours strongly of the county of which he appears to be a native.' The latter from a certain provincial mode of expression, he conjectures to have

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formed his language on the dialect of some of the western counties, and most probably of Hereford or Gloucester. In like manner the diction of Rowley is supposed to be provincial; and this, our author imagines, may be proved from the numberless peculiarities with which it abounds. Instances, says he, to this purpose are very obvious; and as a proof he produces some examples. Unfortunately for the cause of Rowley, the examples produced tend strongly to confirm the assertion we made in the second part of the Review of Dean Milles, viz. That the language of the Poems is a patch-work of every species of dialect, old and new: that the words were picked up at random, and nothing was consulted but their signification. In the examples of provincial terms produced by Mr. Bryant, we find several that may be met with in most of our old poets, particularly in Chaucer and Spenser, who surely did not write according to the dialect of Rowley's supposed county; and as to the rest, they are mostly common terms disguised by an appearance of antient spelling. *Miesel*, for *myself*, is undoubtedly very coarse, and savours strongly of Somersetshire; but it should be considered that Chatterton, as well as the pretended Rowley, was a native of that county. *Sheen*, for *shine*, and *pais'd*, for *pois'd*, are a species of the same corrupt dialect; however they are not peculiar to the old writers of Somerset or Devon, since both occur in Chaucer, and even in Spenser, and therefore cannot be determinative of the point for which they are adduced by our Author. Mr. Bryant observes, 'That there are numbers of entire words in every page [of Rowley] which have been for a long time obsolete; some of these probably were never in general use, but confined to particular provinces.' We thoroughly agree with him here; but the inference *we* would draw from this remark is the very reverse of that which *he* attempts to establish. Many of the words introduced into the poems were obsolete, even in the age in which it is pretended they were written. They by no means mix with the general language of the poems; for the ground of them is modern, and the obsolete terms are patched on it, and appear not originally to belong to it. Out of the examples produced by Mr. Bryant of obsolete and provincial terms, there are but two or three that may not be found in Bailey's Dictionary, with precisely the same signification that is given to them in the Poems, and in Chatterton's Glossary. The difference in spelling from that dictionary, or from Kersey's, is in general so trifling as not to deserve any regard; and when there is any difference in that respect it is evidently a piece of affectation, in order the better to support the farce of antiquity. Thus an additional *e* was supposed by Chatterton to help the disguise, and he generally made a very free use of it, more free indeed than was necessary, or than was done by any of the antients whom he attempted to copy. The converting

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converting an *i* into a *y*, a *u* into an *o*, &c. &c. was another trick of this young adventurer to deceive the eye, and he performed wonders with it! An *a* and a *y* at the beginning of a word, had the same magical effect with an *e* at the end; and thus *a-dygne* and *y-brochet* make antiquity look more antient still! It is curious however to observe, that Mr. Bryant, in order to prove that Rowley wrote according to the provincial dialect of the western counties, should produce words which are entirely of northern extraction, and perhaps were at no time intelligible to the inhabitants of that part of the kingdom for whose entertainment Rowley is supposed to have written. It was enough for Chatterton that he found *old* words: It was enough for him that they were all grown obsolete. But Rowley, who wrote to be understood, would only have adopted those which were in use, and not have jumbled together all the dialects of the nation, and words of every date. We are thoroughly convinced that there was not one in a thousand, nor perhaps ten thousand, that would have understood the poems of Rowley in the age in which they are said to have been written.

Mr. Bryant having attempted to establish the claim of the *old Priest* to those Poems, from the consideration of their abounding in provincial terms, proceeds to an argument of still *greater pith and moment!* Let us examine the strength of it. 'Besides these terms, which, though obsolete, are native, there are others which are foreign, being partly borrowed, and partly framed from other languages. These languages are the French and Italian, together with the Latin and Greek, with none of which we presume that Chatterton was at all acquainted. The writers of the times in question affected a shew of learning, and they often coined new words, and adopted others by way of enriching their compositions. It is therefore not to be wondered at, if, in Rowley's Poems there should be expressions of this nature, which were not in general acceptation.' Mr. Bryant produces many examples of this kind. But here he is again unfortunate. The words are all common, and might have been known to a youth of far less reading and understanding than Chatterton. The greater part of the words produced by Mr. Bryant may be found in Bailey, *especially* those which are the most uncommon and lie most out of the line of general reading. Such are *Eubrice* and *Zabulus*, which we have noted in a former Review.

Mr. Bryant produces after this a list of French words which occur in the Poems of Rowley, and from them draws a fresh argument to support their authenticity. His ill luck, however, doubles on him, for *all the words*, except one (and that a very common one) may be found in Bailey! Not knowing indeed that so much learning in Latin, Greek, and French, could be gained at so cheap a rate, and from a book so much beneath the

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attention of a ſcholar, our Author gravely remarks 'that from theſe and other circumſtances we may be *aſſured* that thoſe poems were written in the Anglo-Norman ſtile; the ſame of which the learned Hickes, in his Theſaurus, treats at large. And without any previous knowledge of the real author, we might be *certain* that he was *a man of learning*, and *well acquainted with ſeveral languages*. Theſe few examples, out of many, I lay before the reader, to whom at every turn of the book more will preſent themſelves, ſhould he chooſe to make farther enquiry. I never heard it ſurmiſed that Chatterton was in the leaſt acquainted with the French language, much leſs with the Latin and Greek. *Whence* then was it *poſſible* for him to have made ſuch an exotic collection?' We cannot forbear ſmiling at all this ſolemnity! for it *exceeds all power of face* to be *grave*, when we anſwer Mr. Bryant as we anſwered the Dean, and inform him *whence* Chatterton had his Collection!

It is not perhaps unworthy of obſervation, that in the two liſts of words extracted from the Chronicle of Robert of Glouceſter, and the MS. of King's College, we meet but with very few words that can be found either in Bailey, or in the Gloſſary to Chaucer, which Chatterton tranſcribed, as we have already remarked, with his own hand. Out of upwards of a hundred and ſixty words we can ſcarcely find twenty in the dictionary or the gloſſary: whereas there is hardly one *uncommon* word in a hundred in the Poems of Rowley, but may be traced out in either of them. We leave the Reader to draw his own inference from this curious circumſtance.

Mr. Bryant, after theſe general remarks on the language of Rowley, proceeds to prove, by an induction of particulars, that the poems muſt be antient, and that it was impoſſible for Chatterton to have been the author of them. To this end he lays down ſome few *poſtulata*, which, he thinks, cannot be denied him, and which are neceſſary to be premiſed. Theſe *poſtulata* will appear to the beſt advantage in his own language; for they will loſe much of their *importance* if we attempt to put them out of their original form!

'I lay it down for a fixed principle, that if a perſon tranſmits to me a learned and excellent compoſition, and does not underſtand the context, he cannot be the author.

'I lay it down for a certainty, if a perſon, in any ſuch compoſition, has in tranſcribing varied any of the terms through ignorance, and the true reading appears from the context, that he cannot have been the author. If, as the antient vicar is ſaid to have done in reſpect to a portion of the goſpel, he for *jumpſimus*, reads uniformly *mumpſimus*, he never compoſed the treatiſe in which he is ſo groſsly miſtaken. If a perſon in his notes upon a poem, miſtakes Liber Bacchus, for Liber, a Book; or when he meets with Liber, a Book, he interprets it Liber, Free, he certainly did not compoſe the poem where thoſe terms occur. He had not parts and learning to effect it.

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'In short, every writer must know his own meaning; and if any person by his glossary, or any other explanation, shews, that he could not arrive at such a meaning, he affords convincing proof that the original was by another hand. This ignorance will be found in Chatterton, and many mistakes in consequence of it be seen; of which mistakes and ignorance, I will lay before the reader many examples: when these have been ascertained, let the reader judge, whether this unexperienced and unlettered boy could have been the author of the poems in question.'

Mr. Bryant divides his work into several parts for the sake of order and perspicuity. The first division consists of *A List of some particular Terms* which occur in the Poems of Rowley; the second, of *References to antient History*; the third, contains *Authorities for Persons mentioned in the Battle of Hastings*; the fourth enters into *A Comparison of Rowley's Poems with Compositions of other Writers*; the fifth division is entitled, *Some Observations upon the real Poems of Chatterton, to which he put his Name*; of *his Mistakes*; *also, of his Parts and Attainments*, &c. also, *Observations upon the Notion of some third Person being the Author.*

After the discussion of these points, in which the *internal evidence* is more particularly and critically examined, the Author proceeds to consider the *external evidence*, and the proofs arising out of it in favour of the authenticity of the poems of Rowley.

In the conclusion, the leading objects of the whole work are presented to the reader in a concise view, by way of *Recapitulation.* It is drawn up in a very clear manner, and we cannot give our Readers a better idea of Mr. Bryant's attempts in this curious controversy, than by presenting the whole of it to them in his own words.

RECAPITULATION.

'If we consider all that has been said, we shall find, that there has been full evidence afforded to the following facts: First, That Mr. William Canynge, by the assistance of his friend and confessor, Thomas Rowley, did make a valuable collection of writings: That they were deposited in a large chest, in a room over the north porch in St. Mary Redcliffe, at Bristol: That he took the utmost care for the preservation of this valuable deposit, by having six keys to the chest, and as many trustees, who were to perform an annual visitation. Of Rowley, whose existence was doubted, there has been afforded sufficient testimony from the register of Wells; and it has been farther shewn from the Ledger of St. Ewin, that in his time there were at Bristol several respectable persons of that name; and, as we may reasonably infer, of his family. It has been shewn that the writings thus laid up, were preserved very safely, till the year 1727, at which time the chest was broken open, and part of the parchments carried to another room: That the remainder lay exposed, and was carried away by different persons: That Chatterton's father had a large share, of which a great deal was by him misapplied and ruined. What was left at his death his widow put into a box, and upon her removal,

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carried to her own house. That this box was some years afterwards discovered by her son, when he was about fifteen years old; and that he at times carried off the writings, which he studied and copied at his master's office. Mention has been made of his joy, when he found out their value; of his extasy in speaking of them; and when he read them to his friends, of his indignation at their being disregarded, which he sometimes expressed in very opprobrious terms. It has been proved, that he never took the merit of them to himself, but always uniformly spoke of them as Rowley's. For this we have the evidence of his mother and sister, and every one of his most intimate friends. Persons have been applied to who saw the originals; who saw him with the parchments in his hand; who heard him read from them, and were present at the time he was copying. Several of the originals are still in the hands of Mr. Barrett. I have shewn his small pretensions to learning, from his first companions; from those who knew him afterwards; from the master who taught him; and lastly, from his own testimony; from the writings under his own signature, the strongest evidence of all. That he had originals before him, is plain from the helps to which he applied to get information. These were Skinner, Kersey, the small Saxon Dictionary, and Chaucer with the glossary. These he obtained when he had been in possession of the manuscripts above a year and an half; so that at that season, though he had copied many of them, he was not perfectly master of the language. Indeed, he never attained to it. And to this were owing the false glosses and deviations of which a real author could not have been guilty. Indeed, nothing can be more inconsistent than to suppose him the author; for it is plain, if he composed the poems, that he did not know his own meaning; if he penned the originals, he could not read his own writing, but was obliged to others to find out his purpose. This induces me to dwell a little longer upon the books which he borrowed, as the inference which naturally results from that circumstance seems to be of consequence. They were obtained partly from Mr. Barrett, and partly from Mr. Green's circulating library, after he had given to Mr. Catcott and Mr. Barrett many copies of the poems, and spoken of others, as being in his possession. This shews that they were not of his own composition: For who ever constructed a poem, and then a year or two afterwards turned to a dictionary to understand it? It may be said, that he had recourse to these helps in order to form a glossary; but if he had composed the verses, surely he could have made a glossary without the help of either Kersey or Skinner; otherwise, as I have urged before, he must have written what he did not understand; and that such fine poetry was the result of ignorance, is not to be believed. That the world arose from chaos I can easily imagine, because it was by means of a divine hand; but that a jargon of words should produce an Iliad, I cannot conceive; it is therefore plain that he was not the author.

'I have mentioned many of his mistakes and misconceptions, and the mistakes of others, which he through ignorance adopted; it is with regret that I am obliged to recur to those instances of his want of knowledge in his Saxon and African poems; in the latter of which, Cabo Lopez Gonsalvo is changed to the rock of Lupa and the cave of Lobar; the desart of Zaira to the palaces of Zeira; and the river Tiber

Tiber is made to run through Arabia! How is it poſſible for a perſon of ſo little experience to have attained to that ſtore of knowledge, to that abſtruſe and recondite hiſtory, with which theſe poems are fraught? Turgott and Rowley knew the perſons of whom they treated, and the circumſtances which they deſcribed; but Chatterton had not this knowledge; he lived at a great diſtance of time; and had neither experience nor hiſtory of theſe events which he is ſuppoſed to commemorate. How could he poſſibly know the names of the Saxon Earls which occur in the battle of Haſtings, and which are not to be found in any hiſtorian? They are indeed authenticated by Doomſday Book; but did he ever hear of that book? or if he did, had he ever acceſs to it? We may be aſſured that he never had. The names of Bartram, Normanne, and many others, were too far out of his reach to have been ever attained by him. The nature of this evidence is ſuch as muſt ſet aſide all ſcruples and ſurmiſes; nor can it be effected by any of the popular ſtories of Chatterton, and his inventive faculty; nor by the high and unwarrantable notions of his parts and genius. As I have before ſaid, let him have had every natural qualification with which man can be bleſt, yet he was not gifted with inſpiration; and without that, he could not have arrived at the truths contained in Rowley: and let him have forged volumes, yet he never compoſed theſe poems, nor the manuſcripts with which they are connected. It was impoſſible for him to have hit upon ſo many hiſtorical truths, without any hiſtory to direct him. How could he have any intelligence about the marriage deſigned for Canynge into the family of the Widevilles, concerning which there was no known hiſtory? or of the cruel fine impoſed upon him for his refuſal, which was equally unknown? The ſame may be aſked concerning any perſon who may be ſubſtituted as the author in the room of Rowley. Theſe evidences not only ſhew who did *not* compoſe the poems, but point out who *did*. They prove that the intelligence came from Redcliffe Tower, and totally make void the notion of an imaginary third perſon. Rowley muſt have been appriſed of Canynge's marriage; he lived at the time, and was intruſted in the affair, and it was from him that the hiſtory was tranſmitted. The whole has ſince been very fortunately authenticated, as I have ſhewn; the very articles of King Edward being at Briſtol in the year 1467, could hardly have been diſcovered by Chatterton, as it is, I believe, mentioned but by one hiſtorian. Indeed he does not pretend to have known the year, nor is it any where ſpecified by Rowley, yet it has been verified by means of the Worceſter Regiſter, and every circumſtance about Canynge's ordination has been verified from thence. We have the like evidence about the burning of Redcliffe ſpire. Rowley muſt have been, in ſome degree, an eye-witneſs of the event; but Chatterton had no hiſtory of it, no record, excepting what muſt have come from Rowley. He could not have mentioned it without ſome previous intimation from that quarter, for no account was elſewhere to be had: This, like the two articles above, has, ſince his death, been atteſted, and by the teſtimony of William of Worceſter. If the manuſcripts were forgeries by Chatterton, theſe hiſtories muſt have been his invention; but we have ſeen them paſt contradiction certified, which could not have been the caſe if they had been forgeries; they therefore cannot have been the mere flights of a

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boyiſh imagination, but are genuine hiſtorical truths; and as he uniformly ſaid that he had them from Rowley, as we cannot reaſonably conceive any other means, it is abſurd to aſcribe them to any other perſon. If all thoſe who knew the young man, and have given their atteſtation to the antiquity of the poems, were to be warped in their principles, or to be found miſtaken, or were even to retract their evidence, yet it would avail nothing againſt their proofs. We may proceed upon the ſame principles with reſpect to the Temple Church, which was ſaid to have been ſo badly conſtructed by the firſt builder, that it ſubſided and bulged; but a better architect preſerved it, by laying a ſtronger baſis founded on piles. If this account were a forgery by Chatterton, it could never have been by any means authenticated; but we find that it was * verified in the year 1774, about four years after his death. Theſe are events for which Chatterton had no voucher, if we do not allow him Rowley. But even theſe perſons, and theſe events, which have collateral hiſtory for their confirmation, are often too obſcure to be eaſily met with, and could not come within the ſphere of a boy's intelligence. We have ſeen that he makes a ſoldier, who was later than Hubba the Dane, contemporary with Hengiſt, and ſpeaks of an Inca's fleet upon the coaſt of Calabar. Can we imagine ſuch a novice to be an adept in the moſt remote and ſecret parts of hiſtory? It cannot be ſuppoſed. How could he know any thing of the Blue Briton and Tinyan? of Powiſland and Matraval; and the hiſtory of Howel ap Jevah? Add to theſe the numberleſs references and dark alluſions which continually preſent themſelves to the reader in every part of Rowley.

'Such is the evidence with which theſe poems are attended. In the proceſs of my enquiry I have brought accumulated proof of the MSS. having been ſeen, and acknowledged as authentic. I have mentioned the manner of their being carried away and ſecreted; of their being afterwards copied; and of the perſon who tranſcribed them being ſeen in the article of tranſcribing; of their being uniformly attributed to the real author, Rowley, concerning whom no doubts were ever entertained by the beſt judges, the people upon the ſpot who were eye-witneſſes to the facts upon which my evidence is founded, not the leaſt ſuſpicion prevailed, till ſcruples and difficulties aroſe at a diſtance. This external evidence is neceſſarily blended with the internal; and through the whole courſe of my enquiry, I have endeavoured to prove that theſe compoſitions required far more learning than fell to the lot of the young man at Briſtol; I have ſhewn that he many times did not comprehend the purport of the lines which he copied, and that he miſtook the very cha-

* This evidence was obtained from ſome overſeers and workmen who were employed in repairing the gates leading to the Temple Church-yard. They had not ocular demonſtration of the piles, the water came in ſo faſt upon them; but in digging they came to the foundation above-mentioned, which conſiſted of an enormous maſs of ſtone over a watery ſwamp; now the greater the maſs, the more need there was for a ſecondary ſupport, and in ſuch a ſituation no other ſupport but piles can be well conceived. For this, and much other intelligence, I am indebted to Mr. George Catcott.

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racters, in which they were deſcribed, ſo that he ſubſtituted one word for another. This alone, I think, falls little ſhort of demonſtration, that the poems were by another hand. On this account I muſt recur to the propoſition with which I ſet out, that every author muſt know his own meaning; and whoever brings a copy of a prior writing, and does not underſtand that writing, that perſon cannot be the author. In ſhort, if a boy produces a reputable exerciſe, and cannot conſtrue it, there is not an uſher at a boarding-ſchool but will tell him he did not make it.

In our next Review we ſhall examine the force of ſome of Mr. Bryant's *leading* arguments, and doubt not of making it appear to the ſatisfaction of our Readers that they are founded on miſtake and fallacy, however ingeniouſly contrived, or learnedly ſupported.

ART. XI. *The Death Song of Ragnar Lodbrath, or Lodbrog, king of Denmark:* Tranſlated from the Latin of Olaus Wormius. By Hugh Downman, M. D. 4to. 1 s. Fielding. 1781.

THIS Poem, if we may credit tradition, was compoſed by Lodbrog himſelf, who, after having carried on his depredations with ſucceſs for many years, and rendered himſelf the terror of Europe, was at length taken priſoner by Ella, King of Northumberland, and put to death by him, being caſt into a dungeon full of ſerpents. The Tranſlator however juſtly remarks, 'that it muſt have been the production of ſome *Scald* or *Bard*, probably to do honour to the memory of his deceaſed King, to place before the eyes of his ſubjects his heroic atchievements, and urge them and his ſon (or *ſons* according to the Poem itſelf) to revenge.' We are farther informed that this curious remnant of antiquity is preſerved by Olaus Wormius in his book *de Literatura Runica*, and was firſt taken notice of amongſt us by Sir William Temple, as characteriſtic of that ferocity which was ſo peculiar to the northern nations. A proud contempt of death, and a ſavage grandeur of ſentiment, pervade the whole poem; but it is totally deſtitute of all the ſofter and more poliſhed graces.

The mode in which this performance is exhibited to the public in the preſent tranſlation is ſomewhat peculiar, and in our opinion is not attended with the beſt effect. We are firſt preſented with a ſection in Engliſh, then with its correſpondent one in the Latin, and ſo on alternately to the concluſion. The tranſlation itſelf is, however, nervous and ſpirited; and if it ſhould fatigue by the repetition of the ſame ſentiments, and that want of varied images which is ſo generally complained of in the poems of the illiterate bards of the North, the fault is to be charged to the account of the original. The Tranſlator hath done

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done his duty; and as a ſpecimen, we give our Readers the concluſion of this poem in Dr. Downman's verſion:

'Full fifty times I trod the field,
My ſtandard rear'd and pois'd my ſhield,
War's willing gueſt; nor deem'd the force
Of human hand would check my courſe.
Panting to gain a matchleſs name,
And ſoar o'er every King in fame.
For well in earlieſt years I taught
My ſword to drink the crimſon draught.
The Siſters * now my ſteps invite,
Unmov'd I quit the realms of light.
'Warn'd from within — break off the lay!
Th' inviting ſiſters chide my ſtay;
By Odin ſent, I hear their call,
They bid me to his fatal hall.
With them high-thron'd, the circling bowl
Of foaming mead ſhall chear my ſoul.
With joy I yield my vital breath,
And laugh in the laſt pangs of death.

It is worthy of obſervation, that to this hero we are indebted, if we may credit Olaus Wormius †, for the trial by twelve men. The Tranſlator, through miſtake ſays, that he flouriſhed in the eighth century; but Wormius informs us that he began his reign in the year 820; and it is ſuppoſed by ſome commentators ‡ on the laws of England, that our Ethelred borrowed the noble inſtitution from him. They are called in the Daniſh law *Sandemæn*, which is rendered *viri veraces*. The trial by the jury of twelve men was likewiſe formerly the cuſtom in Sweden, though now aboliſhed: A fate, we hope, it will never experience in England!

* The *Diræ*, or *Weird Siſters*. † Mon. Dan. Lib. i. Cap. 10.
‡ Vide Barrington's Obſervations on the Statutes, &c. p. 18.

ART. XII. *The Mahomedan Law of Succeſſion to the Property of Inteſtates, in Arabic:* Engraved on Copper-plates from an antient Manuſcript; with a verbal Tranſlation and explanatory Notes. By William Jones, Eſq. of the Middle Temple. 4to. 5s. ſewed. Dilly. 1782.

THE reputation of Mr. Jones in eaſtern learning is deſervedly eminent; and, on the preſent occaſion, he has exerted his great knowledge in this department, with the view of promoting the exerciſe of juſtice in India. By the late ſtatute concerning the adminiſtration of Bengal, it is provided, that all actions or ſuits about property 'ſhall be determined, in the caſe of *Mahomedans* by the laws and uſages of *Mahomedans*; and, where only one of the parties ſhall be a *Mahomedan*, by the laws and uſages

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uſages of the defendant *.' Now, it is obvious, that the judges in India cannot adminiſter legally between Mahomedan parties, without being inſtructed in the maxims of that law by which they are bound to direct themſelves. Mr. Jones, therefore, that he might facilitate the ſtudy of Mahomedan juriſprudence has publiſhed this little work which he found in the Bodleian library, among the collections of the learned Pocock.

The Arabic manuſcript which he now ſubmits to the obſervation of the public is nearly five hundred years old, and having been traced ſkilfully through tranſparent paper, the engravings are not leſs valuable, than the original hand-writing of which they are a repreſentation or a picture.

With regard to the authority of the work, it is not to be controverted. For the author, who was a native of Meſopotamia, was himſelf an *Iman*; and it appears that he drew his knowledge from the ſyſtem of *Zaid*, of whom *Mahomed* entertained ſo high an opinion, that he accounted him to be the ſureſt interpreter of his laws.

The form of this treatiſe may ſeem remarkable to thoſe who are acquainted only with the legal tracts of the preſent age. It is in a looſe poetical meaſure; a mode of compoſition which is uſual in Aſia in the graveſt performances. For even the Koran itſelf, which is the ſource of the laws of the Mahomedans, is compoſed in modulated ſentences. In his verſion Mr. Jones does not aſſume any liberties. He ſacrifices elegance to exactneſs; and it was his intention 'to render the *Arabian* treatiſe, line for line, and word for word, with a fidelity almoſt religiouſly ſcrupulous †.'

Beſide the lights which this Arabian publication may throw upon the Mahomedan law, there is another purpoſe for which it is intended. As the hand-writing of the Arabic tranſcriber is accurately engraved, the ſtudent of the Eaſtern languages, by an attention to the plates, may habituate himſelf to the reading of the old Arabian manuſcripts. But, as even this taſk is difficult, Mr. Jones, for the ſake of the novice in oriental literature, has printed the whole tract in Roman letters, 'diſtinguiſhing every conſonant and *long* vowel (the *ſhort* ones are too vague and indeterminate) by a character invariably appropriated to it, ſo as *to give every full ſound its own ſpecific ſymbol*; an advantage which hardly any alphabet has, but which all ought to have ‡'.

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* Sect. 17. † The Preface. ‡ Preface.

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ART. XIII. *Naval Architecture:* or the Rudiments and Rules of Ship-Building, exemplified in a Series of Draughts and Plans, with Obſervations, tending to the further Improvement of that important Art. By Marmaduke Stalkartt. Folio. 6l. 6s. Sewell, &c. 1781.

BEFORE we attempt any account of this publication, it may be neceſſary to premiſe, that our Readers are not to expect from us any poſitive opinion concerning its merit: we freely acknowledge ourſelves unequal to the taſk; and therefore ſhall only give a general account of the object which is aimed at in it, and in what manner, and by what means, the Author propoſes to effect it. This method ſeems to us to be the only one we can purſue with reſpect to the Article under conſideration, as it will not be ſuppoſed that the Authors of the Monthly Review are ſhip-builders by profeſſion; and if they were, it is much to be doubted whether ſhip-builders themſelves, aſſiſted by the judgment of the beſt ſeamen in Britain (and if in Britain, in the world) could decide, without trying the experiment, whether the alterations which are here propoſed will fully anſwer the very ſanguine expectations of the Author? The principal improvements propoſed by Mr. Stalkartt conſiſt in placing the mid-ſhip bend; that is, the greateſt breadth of the ſhip, conſiderably farther forward than it has been cuſtomary to place it; and in uſing *fair* inſtead of *hollow* water-lines.

But it is not to be underſtood that the whole of this publication is taken up in explaining theſe two principles, and ſhewing the advantage of them: It comprehends the whole practice of ſhip-building, It exhibits the rudiments and rules of the art in a regular and progreſſive ſeries of deſigns and inſtructions, beginning with a long-boat, and ending with a ſeventy-four gun ſhip. All the buſineſs of the mould-loft is explained, with the various methods that are practiſed in laying down and diſpoſing every eſſential part of a ſhip. In doing this, our Author profeſſes to have been more anxious to ſtudy perſpicuity than elegance of ſtile, under a perſuaſion that his work is calculated more for uſe than entertainment. But whatever may be thought of the language, nothing can exceed the maſterly manner in which the deſigns are drawn and executed.

This elegant and expenſive work is divided into ſeven books, and each book into ſeveral ſections or chapters, beſide an introductory diſcourſe, in which the Author explains the nature of the ſubject which is treated in that book, as well as the advantages which he propoſes to derive from thoſe ſteps which are contrary to the general practice of ſhip-builders at preſent.

In the firſt book, Mr. S. treats of the art of *whole-moulding*, which is a method of forming the principal part of a ſhip, veſſel, or boat, by means of a mould, made to the *midſhip-bend*, and continued as far *fore* and *aft* as the form of the *midſhip-bend*, and the curve of the *riſing line*, are ſuitably diſpoſed to each other. Before the art of ſhip-building was brought to its preſent degree of perfection, this method of *whole-moulding* was in great repute, and much practiſed by the unſkilful, as well as by thoſe whoſe buſineſs required expedition; but ſince ſome late improvements have been made by diligent ſtudy and application

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application to the theory of the art, it has been leſs approved of in the conſtruction of ſhips; which require the form of the *midſhip-bend* to be ſuch, that if they were *whole-moulded* well *forward* and *aft*, they would not only riſe with difficulty in a heavy ſea, but be deprived, in a great meaſure, of the proper uſe of their rudder: for in *whole-moulding*, the body is narrowed no more at the floor than it is at the *main breadth*; neither muſt the *riſing line* lift more than the lower *height of breadth*, which, according to the form of ſome *midſhip-bends*, would have a very diſagreeable effect at the foremoſt and aftermoſt *floor-timbers*, if the *whole moulding* were continued ſo far. How far *whole moulding* may be carried without injuring the form of the body, Mr. Stalkartt has endeavoured to explain and exemplify in the conſtruction of a long boat, which might, perhaps, be *whole-moulded* from the ſtem to the ſtern-poſt without any material inconvenience, provided the form of the *midſhip-bend* ſhould be approved for the tranſom.

This book is illuſtrated with ſix figures:

1. The elevation, or ſheer-draught.
2. A projection or view of the timbers which form the body, and the manner in which they come together.
3. Half breadth lines at different horizontal ſections.
4. Midſhip-bend.
5. Lower futtock mould.
6. Beveling boards for the after and fore-bodies.

Book II. exhibits the manner of delineating and conſtructing one of thoſe ſmall veſſels uſually denominated Yachts: in the conſtruction of which, velocity and ſtiffneſs are the principal conſiderations; ſtowage being no farther conſidered than to give her ſo much as is actually neceſſary for accommodation; and when theſe qualities are happily united in a veſſel of this kind, they render her on ſome occaſions, a moſt uſeful, as well as agreeable appendage, to the more noble ſtructures of Naval Architecture.

In the ſecond chapter of this book, Mr. Stalkartt lays down the reaſons which induce him to place the *midſhip-bend* ſo much farther forward than other naval architects have thought proper to place it; and alſo for preferring *fair waterlines*, and conſtructing his veſſels to ſail on an *even keel*. It was formerly the opinion of artiſts, ſays he, that the *midſhip-bend* ought, in every inſtance without exception, to be in the centre of the ſhip, under a ſuppoſition that ſhe would then pitch the leaſt, and conſequently ride the ſafer at anchor. But experience, the only guide in theſe things, has taught the preſent age to move the *midſhip-bend* rather more forward than this point, but not by far ſo much forward as Mr. Stalkartt thinks it ought to be; for by placing the *midſhip-bend* conſiderably before the centre of the ſhip, the water will ſooner have paſſed the greateſt breadth of the ſhip, and of courſe will occaſion leſs reſiſtance to her motion: it will alſo find a more direct, and a freer paſſage to the rudder, than it can poſſibly do when the *midſhip-bend* is farther *aft*.

That the water will find a freer paſſage to the rudder when a ſhip is conſtructed on Mr. Stalkartt's plan ſeems to us uncontrovertible; but the arguments which he has brought to prove that ſhe will meet with leſs reſiſtance from the water, are not, in our opinion, quite ſo unexceptionable.

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unexceptionable. His words are theſe: 'As the preſſure of the water on the ſides of the ſhip is equal to the weight of the veſſel, it follows, that the more forward the midſhip-bend is placed, if the ſhip begins immediately to narrow, the greater is the length, and conſequently the effect of the preſſure of water, to increaſe her velocity.' But Mr. S. ſeems here to have forgot, that the effect of the preſſure of a drop of water, either to accelerate or impede the motion of a ſhip, is, friction excepted, as the coſine of the angle which a line, perpendicular to the ſide of the ſhip at the point where the drop acts, makes with another line which is the direction of the ſhip's motion; and therefore that the aggregate of all theſe effects may be the ſame, notwithſtanding the lengths of the ſpace which they act on are different.

Mr. Stalkartt thinks alſo, that it is reaſonable to believe the ſhip will ride at anchor with more eaſe if the *midſhip-bend* be placed farther forward than it is uſual to place it; and more eſpecially, if the form of her body be ſuch as is uſually termed *clean* fore and aft: for then, being buoyed up in the middle, and wanting bearings both fore and aft, ſhe will be much more liable to pitch, than ſhe will be when the *midſhip-bend*, or greateſt breadth, is pretty well forward. He alſo combats, with conſiderable force of argument, the opinion of thoſe who maintain that a ſhip can never ſail well on an even keel, which floats conſiderably by the ſtern when ſhe is firſt launched, and before any ballaſt is put on board her; as every one muſt, in which the midſhip-bend is placed conſiderably before the middle of the ſhip. 'Expérience, ſays he, convinces us that many ſhips, when firſt launched, will ſwim four feet by the ſtern, and yet, when trimmed for ſailing, are found to go faſteſt on an even keel, or thereabouts; and I imagine they receive little or no damage from it, if carefully and properly ſtowed.' Some ſhips are ſo clean aft, that they require to ſail by the ſtern, becauſe they have no bearing for fifteen or twenty feet from aft until the buttock is brought well down into the water. Such ſhips are very liable to be ſtrained by the overhanging of the ſtern, when the ſea leaves the buttock; and the next ſea generally ſtrikes her under the ſtern, as it falls, with ſo much force as ſometimes to endanger her maſts. With reſpect to ſuch ſhips as are built to ſail four feet by the ſtern, on account of their inſufficiency abaft, it is Mr. Stalkartt's opinion, that if a line were drawn to cut the lower ſide of the keel, in the middle of the ſhip, and the ſtern-poſt at two feet from the bottom of the keel; and that part of the keel and dead wood which are below this line was taken off and placed under the fore part of the keel, with that part forward which was aft before, ſo as to make the lower ſide of the keel ſtreight again, the ſhip would ſail ſomewhat faſter for it, and be better in other reſpects. For when a ſhip is brought ſo much down by the ſtern as is here ſpoken of, the keel not being parallel to the ſurface of the water, it muſt occaſion a reſiſtance proportional to the weight of the water diſplaced, and the angle which the underſide of the keel makes with the ſurface of the water: and although the reſiſtance ariſing from this cauſe may appear to be of little conſequence to ſome, yet Mr. S. is of opinion it may be in ſome meaſure the reaſon why many ſhips, which are deſigned by the builder to ſail by the ſtern, go beſt on an even keel.

Amongſt

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Amongſt other arguments, brought by our Author in ſupport of his opinion, for placing the midſhip-bend farther forwards than uſual, he tells us, that ſuch a diſpoſition of it is clearly pointed out to us by nature, in her formation of animals which are deſtined to move in ſo denſe a fluid as water. 'It is not a novel obſervation, ſays he, that the form of fiſh is the beſt calculated for velocity: but, although the obſervation has been made, the example remains yet to be followed. We ſeem to require more than the evidence of nature to overcome the errors which ariſe from prejudice.' We know not whether it will be allowed to be *a new obſervation*, but we are certain it is a true one, that it has been a very common practice to hold forth the operations of Nature as rules to be followed in the productions of art; but not often with ſo much propriety as many may think. In our endeavours to draw rules from the productions of Nature, we ſhou'd be extremely careful to obſerve, that the things which we mean to apply them to, are ſimilar in every reſpect to thoſe from which we make the induction: for if they are not, this method of proceeding may ſometimes lead us into great, and very dangerous errors. For example; in the caſe before us, a ſhip is deſigned to ſwim on the ſurface of the water, but a fiſh underneath it: of courſe the motion of the waves can never cauſe the water to leave the tail of a fiſh unſupported, in the manner it ſometimes leaves the after part of a ſhip. Moreover, the bodies of fiſhes are flexible and light; that of a ſhip rigid, maſſive, and heavy. We might add, that to ſay the diſpoſition of the *midſhip-bend* is pointed out by the form of a fiſh, is ſaying, in fact, nothing at all; for the forms of fiſhes are exceeding various; and in ſome the broadeſt and thickeſt parts are as far backward, as it has ever been uſual to place the *midſhip-bend* of any veſſel whatever. If it be urged, that the form of that fiſh ought to be made choice of which is capable of making its way in the water with the greateſt velocity; it may be replied, that the velocities of fiſhes, exceedingly different in their form, appear to be ſo nearly the ſame, that it will be impoſſible ever to determine any thing on this head from thence: beſide, there is great reaſon for believing, that the velocities of *living* bodies do not depend ſo much on their form, as on their organization.

Our Readers will not imagine, that by theſe remarks we mean to invalidate Mr. Stalkartt's notions concerning the moſt proper ſituation of the *midſhip-bend*. We have already acknowledged our inſufficiency to judge properly of things of this nature: and we aſſure them, that, as far as our judgment will direct us, we moſt heartily approve them. All we wiſh to inculcate is, that the reaſons for this diſpoſition of it cannot be drawn from the form of fiſhes, and the nature of their motion; but muſt be ſought for in the principles of mechanics, and the laws of motion: and even theſe can afford us no more than general directions in phyſical enquiries.—Abſolute certainty muſt be the reſult of experiment.

Mr. Stalkartt, after conſidering, very maturely, every circumſtance which can attend fixing the midſhip-bend in this or that part of the ſhip, concludes, at length, to fix it ſo that one third part of the keel may be before it, and two third parts after it; and thinks, that if it be placed farther forwards, ſome inconvenience might ariſe when the

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the ship is turning to windward, by its making her too full forwards to divide the fluid, and by that means subject her to receive the whole shock of the sea: and if it be placed farther aft, he thinks she will be too apt to plunge, and bury herself in the sea, when going large, from being too thin forwards.

This book is illustrated with one large plate containing ten figures.

1. The elevation or sheer-draught.
2. Horizontal sections; or half-breadth lines.
3. The body plan, or view of the timbers which compose it.
4. The stern.
5. Mold of the fashion-piece.
6. Cant-timbers.
7. The plan of the upper deck.
8. The plan of the quarter deck.
9. The plan of the lower deck.
10. The plan of the cabin floor.

Mr. Stalkartt observes, that it is requisite, in every draught of a ship or other vessel, to draw the plans of the decks, in order to shew that the form of the ship is such as will give room on each deck for the accommodations and conveniences which are required to be on it; but that they were particularly necessary in his work, to convince the curious that his vessels are constructed according to the original design; and to shew, notwithstanding the waterlines are so very clean abaft, that the article of stowage has not been forgot, but that there is as much room as any gentleman can require, either for use or pleasure, in so small a vessel as a yacht, which is chiefly calculated for swift sailing.

In the third book, our Author shews how to lay down and construct a sloop of war. Sloops of war are small three-masted vessels, which carry any number of guns less than twenty, and are chiefly used to cruise after, and distress the trade of an enemy; or as tenders to ships of war. To design ships from speculative ideas requires the nicest attention; for to yield too rashly to speculation without experiment, and to adopt every hasty idea which might occur in an object of such great magnitude, would be altogether unpardonable: on the contrary, pursuing, as he is, the improvement of the art, it would be servile and nugatory to persevere in an old, or indeed in any one track. It is by exploring unknown regions that new countries are discovered; and it is only by the union of experience and speculation that we advance in arts: but there is no art in which invention ought to be more deliberate than in ship-building. The smallest error, even in known rules, produces important consequences; and therefore prudence ought ever to watch over and correct the efforts of genius. On these considerations it is that Mr. S. professes to be very circumspect and cautious, when he ventures to step out of the common road, or to fix proportions which have not been fixed before. The first thing to be considered in the plan of a ship is, undoubtedly, the principal dimensions; but for the determination of this we have no fixed and certain rule, because the proportions of ships must always vary according to the various purposes which they are intended to answer. Thus the yacht was constructed chiefly for sailing, and the accommodation of passengers; and consequently

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the height of her, above water, was not very material. But the sloop requiring to have one deck reserved for guns, which must be disposed clear of the water during action, and at the same time an allowance made for the effect of a moderate wind, it is plain there must be more depth of *top-side* to answer this purpose than was necessary in the yacht. The principal dimensions being thus left unconfined by rules, every builder is at liberty to fix them as he thinks best: and as every artist has not equal judgment, nor the same artist equal judgment in the construction of every kind of vessel, they frequently drop into very capital errors. It is therefore greatly to be wished, that such proportions between the principal dimensions of the same kind of vessels could be settled and fixed on, as seem by experience to be best adapted to the purpose they are intended for. Thus, in the sloop Mr. Stalkartt thinks the breadth moulded, should be $\frac{7}{25}$ of the extreme length; the height of the *top-breadth*, at the lowest part, $\frac{17}{50}$ of the extreme length; height of the wing transom $\frac{1}{6}$ of the extreme length, and the height of the load-water-line about $\frac{3}{4}$ of the *top breadth*.

The 13th and 14th chapters of this book contain very clear and ample directions for planking the bottom and sides of a ship, so that the butts or ends of the planks may fall to the greatest advantage, both for the strength of the ship, and disposition of timber.

The subject of this book is illustrated by three large plates, III, IV, and V. Plate III. contains four figures.

1. The sheer draught.
2. Horizontal sections, or half-breadth lines.
3. The body plan.
4. Horizontal view of the stern.

Plate IV. contains ten figures, illustrating as follows:

1. The fore part of the sheer-draught.
2. The after part of the sheer-draught.
3. So much of the body-plan as was necessary to correspond with figures 1. and 2.
4. } Half-breadth plans for the fore and after bodies.
5. }
6. } Cant-timbers for the fore and after-bodies.
7. }
8. Moulding-edges of the transoms.
9. Horizontal view of the stern.
10. The stern laid off on the rake.

Plate V. exhibits the bottom and top-side expanded.

Book IV. treats of the method of laying down and framing the several parts of a 44 gun ship, designed to carry her guns on two decks, as most of the 44 gun ships do in *our* service. The author observes, that ships of this kind are the most distant from good proportion of any two-decked ships that are built; because the top-side must be too high above the water for the customary length and breadth, to enable her to carry her lower deck guns sufficiently clear of the water. For the height of the lower deck ports from the water, the height between decks, and consequently the depth in the waist, cannot be much less than in a ship of 74 guns; and therefore it cannot be expected that such a ship can be duly pro-

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portioned in the water; that is, she cannot be brought down to three-fifths of the height of the top-breadth, which is allowed to be the best sailing trim for ships in general, if their bodies are properly constructed. On account of this disproportioned height of 44 gun ships above water, it appears evident, that a ship of this kind can never chase a frigate of 32 or 36 guns with any probability of success; and should the 44 gun ship, by any accident, come up with a frigate of this force, if the wind blows hard, she will be liable to be taken by her; as the 44 gun ship will not be able to open her lower deck ports without danger of filling, both on account of those ports being nearer to the water than the frigate's ports are, and as she is also much more liable to roll on account of her deep *top-side*: But as 44 gun ships, notwithstanding all these inconveniencies, are very useful vessels, on account of the great weight of metal which they are able to carry on their lower decks, Mr. Stalkartt thinks a man's time would be very usefully employed in endeavouring to reduce these defects as much as the nature of the vessel will admit of: and as it seems to him not probable that the 44 gun ship can ever be formed so as to chase a frigate with success, he has bent his endeavours to construct her so that she may always be able to open her lower deck ports, and of course not be liable to be taken by a vessel of an inferior force; and to this purpose he proposes the following dimensions:

Extreme length from the fore side of the stern to the after part of the stern-post, at the height of the wing-transom, 143 feet.

Heighth of the wing-transom $\frac{2}{5}$ of the length.

Heighth of the top-breadth $\frac{1}{3}$ of the length; but if necessary it may made $\frac{5}{14}$ of the length.

The load-draught of water should be $\frac{3}{5}$ of the top-breadth, at least; or 17 feet $10\frac{1}{2}$ inches; but to have the lower deck ports sufficiently above water, the load-draught must not be more than 15 feet 6 inches: consequently she will be too high above water by 2 feet $4\frac{1}{2}$ inches.

The usual dimension for breadth is $\frac{7}{25}$ of the length, which is 40 feet $6\frac{1}{2}$ inch, to which Mr. S. thinks there should be added $\frac{1}{4}$th of 2 feet $4\frac{1}{2}$ inches, on account of her being that quantity higher out of the water than she should be to make her stiffer, and to enable her the better to use her lower deck guns: he adds 6 inches more for planking, so that her extreme breadth will be 41 feet one inch and an half.

The moulded breadth at the after part he makes $\frac{1}{5}$ of the moulded breadth of the *mid-ship bend*.

The subject of this book is illustrated by three large plates, numbered VI. VII. and VIII. Plate VI. contains two figures, namely,

1. The sheer-draught of the vessel.
2. Plans of half-breadth lines.

Plate VII. contains eight figures for illustrating different parts of the ship, in a more particular manner than could be done in a general drawing of the whole. They are as follow:

1. Sheer draught,
2. Half breadth,
3. Half breadth of the water lines,

} to the fore body.

2. . . . 4. Sheer

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4. Sheer draught, } of the after-body.
5. Half breadths, }
6. Body plan.
7. Tranſoms.
8. Plan of the harpings.

Plate VIII. contains two figures, for explaining

1. The ſhift of the planks in the top ſide.
2. Diſpoſition of the timbers in the top-ſide.

In the fifth book our author proceeds to give directions for laying down the plan of a 74 gun ſhip; and he ſets out with obſerving, that it is a maxim founded on experience, that of the ſeveral claſſes of ſhips built upon ſimilar principles, the largeſt is always the moſt eligible. Of all ſhips which carry their guns upon one deck, the frigate of 32 or 36 guns is allowed to be the beſt; and in the ſame manner, of thoſe which carry them on two decks, the 74 gun ſhip is moſt approved of. And the reaſon is evident. That ſhip, the top-ſide of which is ſhalloweſt in proportion to her capacity under water, will be the ſtifteſt, and will hold the leaſt wind; but the guns of a ſloop ſhould be as much above water as thoſe of the largeſt frigate, or rather more ſo, if poſſible, eſpecially if their dimenſions are ſimilar, becauſe the larger the ſhip, the leſs ſhe will be preſſed down into the water by carrying ſail. For the ſame reaſon, in two-decked ſhips, the 74 gun ſhip will require but little more *top-ſide* than that of 44 guns will, and therefore it may be rationally expected that the former will work almoſt as eaſy as the latter.

Were we to examine the 90 gun ſhip, we ſhould find her, like that of 44 guns, very irregular and diſproportioned: for if a 74 gun ſhip can carry her guns on two decks, the three deck ſhip may as well be calculated to bear 100 guns as 90. But ſhips, ſo bulky in their dimenſions as theſe are, though they may be uſeful on particular occaſions, are far from being generally ſo: their ſails are ſo exceedingly heavy, that they are worked with the utmoſt difficulty, eſpecially when the wind blows ſtrong. On the contrary, the 74 gun ſhip partakes, at once, both of the properties of the firſt rate and frigate; as ſhe will not ſhrink from an encounter with a ſhip of 100 guns, on account of the ſuperior weight of her metal, nor abandon the chace of a frigate for want of ſwiftneſs. The union of theſe two qualities hath therefore, with juſtice, made the 74 gun ſhip the principal object of maritime attention; and given her ſo diſtinguiſhed a pre eminence in our line of battle.

Mr. Stalkartt directs the 74 gun ſhip to be conſtructed according to the following dimenſions:

	Feet.	Inch.
Extreme length,	172	0
Height of the *top breadth* $\frac{1}{7}$ of the length,	34	$4\frac{3}{4}$
Height of the *wing tranſom* $\frac{3}{20}$ of the length,	25	$9\frac{1}{4}$
Breadth, moulded, $\frac{7}{25}$ of the length,	48	2
Extreme breadth,	48	10

This book concludes with the method which is uſually made uſe of by builders for meaſuring and calculating the tonnage of ſhips; which is this:

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They allow 2 $\frac{1}{2}$ inches for every foot in the perpendicular heighth of the wing-tranſom (25 feet 9$\frac{1}{2}$ inches); for the rake of the ſtern-poſt, which is 5 feet 4$\frac{1}{2}$ inches. They allow alſo $\frac{3}{5}$ of the extreme breadth for the rake of the ſtem; which, on the above dimenſion (48 f. 10 inch.), is 29 feet 3$\frac{1}{2}$ inches. The ſum of theſe two being taken from 172 feet the extreme length, leaves 137 feet 4 inches, the length of the keel for tonnage. They then multiply together, the extreme breadth, the half breadth, and the length of the keel for tonnage, and divide the product by 94; the quotient is the number of tons builder's meaſure, and the remainder is ſo many 94th parts of a ton. Thus, in the 74 gun ſhips, the dimenſions of which are given above, the product of theſe three dimenſions will be 163749 feet, which being divided by 94, gives 1742 $\frac{41}{94}$ tons.

This book is illuſtrated by three plates, numbered IX. X. and XI. Plate IX. contains four figures.

1. The ſheer draught.
2. Half breadth lines.
3. Body plan.
4. Horizontal view of the ſtern frame.

Plate X. is, by miſtake, omitted in the book before us; and plate XI. contains three figures, which are deſigned as ſpecimens of decoration for a 74 gun ſhip.

1. A full horizontal view of the ſtern.
2. A view of the quarter.
3. A view of the head, and railing.

Book VI. is chiefly concerned in explaining the methods of reducing and enlarging plans and ſhewing how to find the *endings of lines*; all which are exemplified in draughts of a cutter. The ſubject of this book is illuſtrated by two plates which contain eight figures: but as there are nothing very remarkable, either in the matter, or manner of treating the ſubject of this book, we ſhall haſten to the ſeventh, and laſt; which contains the explanation and draught of another frigate, drawn on the ſame principles with thoſe which have been recommended in the foregoing work by our Author, and with which he was favoured by Benjamin Thompſon, Eſq. F R. S. and under-ſecretary of ſtate for the American department.

Mr. Thompſon informs us, that he made ſome attempts to get a frigate built on this plan in one or other of the royal yards, but without ſucceſs: he afterwards endeavoured to get the plan carried into execution by a private ſubſcription, and ſeveral of his friends offered to ſubſcribe very generouſly for that purpoſe; but ſo large a ſum of money was wanted; and ſo great a length of time was neceſſary to complete the undertaking; and theſe circumſtances added to the uncertainty of the continuation of the war, prevented him from accompliſhing his deſign this way. Mr. Thompſon's plan and deſign will be beſt ſeen by the propoſals which he gave out on this occaſion; they are as follow:

'The eſſential benefit to the national ſervice which is attained by every material diſcovery that directly leads to naval excellence, and gives a decided ſuperiority at ſea, cannot but be an object of the firſt concern to thoſe who feel for the reputation and ſafety of their

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their country, and are anxious for the ſucceſs and glory of his Majeſty's arms.

2. 'The annexed drawing, has received the approbation of ſome of the beſt and moſt acknowledged judges of naval architecture, both profeſſional and practical men; who all concur in opinion, that a ſhip upon this conſtruction muſt neceſſarily ſail much faſter than any veſſel that has yet been built; and that, from the manner of arming her, ſhe will be greatly ſuperior in force to any frigate in the ſervice.

3. 'It is therefore preſumed, that naval architecture will be brought much nearer perfection by the improvement in the form of this veſſel, and a more advantageous ſyſtem of arming ſhips of war be introduced, than is at preſent adopted by any maritime power.

4. 'As it may be proper to make ſome explanation to ſuch profeſſional men as may have theſe propoſals under their eye, of the peculiar conſtruction of this frigate, and of the manner in which it is propoſed to arm her, it will be neceſſary to obſerve, that to ſail faſt being the great leading principle which governs her whole conſtruction, all the water-lines are perfectly fair; and her body is formed in the moſt exact and beautiful proportions. This extreme delicacy of form, which is moſt conſpicuous near the keel, will not, however, prevent her giving ample ſtowage for four months proviſions, beſides all her ſtores; and her great length and breadth above the water will, at the ſame time, furniſh more commodious room for the men's births, and better accommodation for the officers, than any frigate in the navy. Her great length, breadth upon the beam, and good bearings, are qualities that will not only enable her to carry a preſs of ſail, but prevent her rolling and pitching too violently in a rough ſea.

5. 'It is propoſed to give her the maſts, yards, and ſails of a thirty-two gun frigate, and alſo the ſame cables and anchors. And as it ſometimes happens in calm weather, that very heavy going ſhips make their eſcape from the faſteſt ſailers, under favour of light airs, which often extend but to a ſmall diſtance; to prevent ſo mortifying an event, and alſo to enable this frigate to avail herſelf of any of thoſe favourable opportunities which ſometimes occur for attacking ſhips of force as they lie becalmed, ſhe will be prepared for rowing with thirty oars and one hundred and twenty men; each oar to be twenty-five feet in length, and to be worked by four men. All the oars are to be worked between decks, by running them out at the ſcuttles, that ſerve occaſionally for airing the ſhip.

6. 'Her length upon the main deck being one hundred and fifty feet, it is propoſed to pierce her for thirty guns on this deck, and ſhe will carry ten guns upon her quarter-deck; to which may be added two chace guns upon her forecaſtle. All the guns upon the main deck are to be thirty-two pounders, upon a new conſtruction, weighing twenty-ſix hundred each; and the quarter deck guns will be light twelve pounders.

7. 'As thirty-two pounder carronades, which are not half ſo heavy as the propoſed thirty-two pounders, have been proved with very large charges of powder, there can be no doubt that theſe guns may be made to ſtand fire with perfect ſafety: and that they will do ſufficient execution, and be manageable on ſhip-board, will appear evi-

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dent, when it is conſidered, that many of the thirty-two pounders now in uſe in the navy weigh no more than fifty-two hundreds, and that they may be fired with two bullets at a time, with the greateſt poſſible effect, and without rendering the recoil at all too violent: for it is experimentally true, that one bullet may be fired from a gun weighing twenty-ſix hundreds with the ſame velocity, and conſequently to the ſame diſtance when the elevation is the ſame, as two fired at once from a piece weighing fifty-two hundreds; and the velocity of the recoil is the ſame, the ſtrain upon the breachings will be as the weight of the gun. The force of the recoil, therefore, of theſe new pieces will be but half as great as that of the thirty-two pounders now in uſe; and therefore there can be no doubt but they may eaſily be managed.

8. 'The quarter deck guns are formed upon the ſame principle, and are juſt half the weight of the heavieſt twelve pounders in the ſervice.

9. 'In order to facilitate the work of the guns, it is propoſed to mount them all on ſliding carriages; the bed upon which the carriages run to be moveable upon an hinge, faſtened to the ſill of the port, in ſuch a manner that the bed may be always kept in a horizontal poſition, however the ſhip may lie along; by which means the weather guns may be fought at all times, and the lee guns till their muzzles come down to the water; and that with as much eaſe and expedition, as if the ſhip was upright upon her keel.'

10. 'Inſtead of ſmall arms for the tops, and for the quarter deck and forecaſtle, it is propoſed to make uſe of muſketoons, on ſuch a conſtruction as to mount on ſwivel ſtocks, and to be uſed occaſionally, either on ſhipboard or in a boat. Theſe pieces having a bore of about three feet in length, and one inch and an half in diameter, will carry a grape of nine muſket bullets, or eighteen, or twenty-four piſtol-bullets, as the object is at a greater or leſs diſtance; or, occaſionally, a ſingle leaden bullet of twelve ounces, if execution is meant to be done at a very great diſtance.

A comparative View of the Dimenſions of the propoſed Frigate, and of the Lark *Frigate of 32 Guns, which was built after a Drawing of the late Mr. Bately.*

	Propoſed Frigate.	The Lark.
	Feet. Inch.	Feet. Inch.
Length of the keel	128 0	111 0
Length on the gun-deck	150 0	132 0
Extreme breadth	39 6	34 0
Draft of water, Forward,	15 9	15 6
Draft of water, Abaft,	15 9	16 6
Area of tranſverſe ſection of the immerſed part of the body at the midſhip frame	315 0	378 0
Burthen in builders tonage	1000 T.	646 Tun.
Real capacity of the immerſed part of the body, to the load waterline	32784 F.	32198 F.
Real burthen	915 T.	898½ T.

Mr.

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Mr. Thompſon does not give either the data which he computed from, or the method by which he computed the *real* capacity of theſe two veſſels; but he produces the following certificate of the truth of his concluſions on this head, which we apprehend will be ſufficient authority with thoſe who know the perſon who has ſigned it.

'I have examined Mr. Thompſon's calculations for determining the capacity of the *Lark* frigate, and of a frigate on a new conſtruction, propoſed by him to be built by ſubſcription, and am of opinion that the capacities of both theſe frigates are very exactly computed.

(Signed) 'CHARLES HUTTON,

'Profeſſor of Mathematics, Royal Military Academy.'

Woolwich, April 29, 1780.

Farther teſtimonies of the advantages which a frigate, built on this plan, appears to have over thoſe which are already in uſe.

Copy of a Letter from Rear Admiral Kempenfelt.

'Dear Sir, I have viewed the plans for the conſtruction of your intended frigate, and think, as far as I can judge, that ſhe will anſwer what you expect. Her great length favours the water-lines, by diminiſhing their inflections, and conſequently rendering their angles at the extremities more acute. This muſt greatly facilitate her movement through the water. At the ſame time, this length of keel, together with the great breadth, will enable her to ſupport much ſail, ſo that, from this, and the delicacy of her bottom, it may be concluded ſhe will go very faſt.

'The manner you propoſe to arm this frigate, will render her the moſt formidable, of forty guns, that has yet appeared at ſea.

'To conclude, you have ſtruck out ſomething new, both for the conſtructing and arming of a frigate, which in both promiſes to be a great improvement upon this uſeful claſs of veſſels. And upon this principle, without taking in other conſiderations, your propoſals merit all encouragement.

'I am, &c. RD. KEMPENFELT.

'To B. Thompſon, Eſq.'

Copy of a Letter from Sir Charles Douglas, Bart.

'Sir, I moſt ſincerely acknowledge myſelf beyond meaſure obliged to you, for having regaled me with the examination of your plan of the frigate of war you propoſe building, and having maturely conſidered the ſame, I ſcruple not to give it as my humble opinion, that her intended water lines are better formed for dividing and leaving the fluid, than any I have ever yet ſeen laid down upon paper. As alſo, that her general form is ſuch as will inſure a requiſite degree of ſtiffneſs under ſail, with far leſs ballaſt than ſhips, as they uſually are ſhaped, of neceſſity require; which ſtriking circumſtance cannot but be productive of great additional velocity, by keeping ſuch part of her body above the water as is the leaſt proper for ſeparating and leaving it, and which muſt otherwiſe be immerſed; likewiſe of the deſirable effect of carrying her guns higher. Nor have I time ſufficiently to expatiate upon theſe, or to enumerate all the concomitant advantages, which, I ſincerely think, the frigate in queſtion will have beyond all ſuch as I have had any knowledge of, belonging to this or any other country.

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I much approve too, of your ballasting her with iron; with your reprobating the use of shingle for that purpose, and never departing from the general principles of ballasting with the densest attainable matter, ever to be placed as low as possible, that with less weight thereof, than with materials less dense, can be effected, the requisite stiffness under sail may be produced; to the great end, that the very important purposes mentioned, and extensively alluded to in the foregoing, may be answered. Upon the whole, then, I do not entertain a doubt of this your proposed frigate sailing with such swiftness as will occasion surprize, nor of her possessing every other eligible quality a ship can have, to a most eminent degree. Her force too, will evidently far exceed that of any ship carrying the same number of men and guns heretofore sent to sea, at least that I have ever seen or heard of. For the sake then of the public weal, so much depending upon improvement in our naval architecture, may this your plan, so eminently tending thereto, meet with all possible and immediate encouragement; and that you may enjoy perfect health to see the same quickly carried into execution and trial, as also long to enjoy the deserved fruits thereof, is most sincerely and ardently wished by, Sir, &c.

'CHARLES DOUGLAS.'

'To B. Thompson, Esq.'

(C O P Y.)

'I having seen and examined a draught of a frigate proposed by Mr. Thompson, to be built by private subscription; am of opinion, that the said frigate is likely to sail faster than any ship on the present construction in the navy, and likewise that she promises to be stiff under sail, carry her guns well, and be a good sea-boat; and I think that many advantages will probably be derived to the public from the experiment. W. WELLS.'

(C O P Y.)

'I having seen and examined a draught of a frigate proposed by Mr. Thompson to be built by private subscription; am of opinion, that the said frigate is likely to sail faster than any ship on the present construction in the navy; and likewise that she promises to be stiff under sail, carry her guns well, and be a good sea-boat; and I think that many advantages will probably be derived to the public from the experiment. JOHN HALLET.'

(C O P Y.)

'Having seen and examined the drawing of a frigate upon a new construction, proposed by Mr. Thompson to be built by subscription, we are of opinion that the said frigate bids fair to sail faster than any vessel that has yet been built; that she will be very stiff under the sail that is proposed to give her, and will be a good sea boat; that she will carry her guns well out of the water, and from her great length and breadth upon the gun-deck, will fight them to great advantage. And as it is very probable that many important improvements may be derived to the art of ship-building from the proposed experiment, we think it well worthy of a trial. W. BARNARD.

JOHN DUDMAN.'

This scheme of Mr. Thompson's appears to us in so favourable a light, that we think we cannot employ a page or two of our Review better than in endeavouring to make it more generally known than it

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is perhaps at preſent. The expence of carrying ſuch a thing into execution, if it fails, cannot poſſibly bear any proportion to the advantages which muſt be derived from it if it ſucceeds; and we think there is the greateſt reaſon to expect it will.

The work concludes with a ſhort dictionary of the terms uſed in naval architecture; but too ſhort, we apprehend, to be of any conſiderable uſe to thoſe who are not already acquainted with them; and thoſe who are cannot need ſuch a help.

ART. XIV. *Thoughts on the Nature of the Grand Apoſtacy.* With Reflections and Obſervations on the 15th Chapter of Mr. Gibbon's Hiſtory of the Decline and Fall of the Roman Empire. To which are added, Three Diſſertations:—1. On the Parouſia of Chriſt: 2. On the Millennium: And the 3d, by the late Rev. Mr. Richard Wavell, on Prophecy. By Henry Taylor, Rector of Crawley, and Vicar of Portſmouth, in Hants; Author of Ben Mordecai's Apology for embracing Chriſtianity. 8vo. 3s. 6d. Johnſon.

SUCH of our Readers as are acquainted with *Ben Mordecai's Apology* *, will naturally be prejudiced in favour of whatever comes from the Author's pen, and the THOUGHTS here offered to the Public, we may venture to aſſure them, will not leſſen him in their opinion. None of Mr. Gibbon's anſwerers, indeed, have ſhewn more learning, ſagacity, and critical acumen than Mr. Taylor; and if there are any who have not yet formed a decided opinion concerning Mr. Gibbon's Hiſtory, and, particularly, his 15th chapter, ſuch perſons will receive both pleaſure and inſtruction from many of Mr. Taylor's obſervations, which ſhew not only a very conſiderable ſhare of learning, but, in general, an enlarged and liberal way of thinking.

There is a vein of pleaſantry and humour in his Preface, which cannot fail of entertaining Readers of almoſt every claſs. He introduces it with telling us, that he finds in a Note of Dr. *Maclaine's*, in his Letters to Mr. *Soame Jenyns*, as well as by other information, that many worthy and ſenſible men are offended at Mr. *Gibbon*, for what the Doctor calls *unneceſſary ſneers*, and for apeing the manners of the French philoſophers, in a country where he might ſpeak freely without danger; and that the Doctor looks upon this as diſhonouring his ſubject.

If Dr. *Maclaine* had conſidered the many uſes of a ſneer, he would not, perhaps, have ſpoken of it, our Author ſays, in ſo ſlight a manner: a few of its uſes he points out for general information. And, 1. A ſneer, we are told, entertains the Reader, puts him in a good humour, and conciliates him to the ſide of the ſneerer. 2. It is better adapted to the apprehenſion of the

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* See Rev. Vol. xlvii. p. 293.

generality

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generality of writers, as well as Readers, than more ſolid reaſoning. 3. It is of admirable uſe in evading the force of an argument which the ſneerer is unable to anſwer, by leading the reader away from the preciſe ſtate of the queſtion; in ſhort, it ſerves not only to conceal a thouſand imperfections, but, as *Sancho Pancha* ſays of ſleep, it covers the ſneerer all over like a cloke—*thoughts and all*; by which means he lies as ſecure and ſnug from all poſſibility of an attack, as a ſcuttle-fiſh under a cloud of its own making.—But we muſt refer our Readers for the reſt of the Preface to the work itſelf, as the ſpirit of it would be loſt by our endeavouring to abridge it.

Mr. Gibbon, in the 15th Chapter of his Hiſtory, propoſes an enquiry into the *progreſs* and *eſtabliſhment* of Chriſtianity—but the TRUTH of it, Mr. Taylor ſays, is no part of the enquiry. The progreſs of the Church, or, as Mr. Gibbon ſometimes calls it, the progreſs of Chriſtianity, is a very different thing from the progreſs of the TRUTH; and has often ſucceeded by ſuch means as have cauſed the purity of the FAITH to ſuffer ſhipwreck.—This our Author begs his readers to keep in mind, that they may not imagine an addition to the Church has always been an addition to the number of true Believers, or a benefit to the TRUTH. When Mr. Gibbon ſpeaks of the cauſes which promoted the progreſs of Chriſtianity, we muſt always underſtand him to mean an addition to the Society.

After ſome general reflections on the *grand apoſtacy*, or the corruption of Chriſtianity, Mr. Taylor proceeds to examine the nature and effects of the five ſecondary cauſes ſpecified by Mr. Gibbon, as ariſing from the paſſions of mankind, and *permitted* by God on purpoſe to favour the progreſs of Chriſtianity, or *ſecond* the influence of revelation.

Mr. Gibbon and Mr. Taylor agree in thinking, that the Chriſtian faith obtained a remarkable victory over all the eſtabliſhed religions of the earth by the convincing evidence of the doctrine itſelf, and the ruling providence of its Author; but here they differ: the Hiſtorian ſuppoſes the *Church* would not have made ſo great a progreſs without the aſſiſtance of the five cauſes he has ſpecified; his Anſwerer is of opinion that theſe cauſes, either jointly or ſeparately, prevented not only the purity of Chriſtian faith, but its univerſality; and that the kingdom of God and his Chriſt will not prevail over all, till the very exiſtence of thoſe cauſes ſhall ceaſe which firſt produced the apoſtacy.

In the courſe of our Author's examination of the nature and effects of Mr. Gibbon's ſecondary cauſes, ſeveral things are undoubtedly mentioned which are of inconſiderable importance: there are others, however, which well deſerve Mr. Gibbon's ſerious attention, and that of every Reader, who is converſant

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verſant with ſuch ſubjects, and thinks them well deſerving of a free, liberal, and accurate diſcuſſion.

In regard to the Diſſertations, few of our Readers, we apprehend, will agree with Mr. Taylor, in what he ſays of the Millennium, &c. though they will be pleaſed to ſee what ſo able a Writer advances in ſupport of his opinions.

ART. XV. *Concluſion of the Account of Mr.* Gibbon's *Hiſtory of the Decline and Fall of the Roman Empire.*

IN conſequence of our having ſo long delayed concluding our account of Mr. Gibbon's Hiſtory, we are enabled to communicate to our Readers a piece of intelligence, which, we have every reaſon to believe, will be as acceptable to them as it is agreeable to us. It is contained in the Preface to the laſt edition of the Hiſtory.

'An Author (ſays Mr. Gibbon) eaſily perſuades himſelf that the public opinion is ſtill favourable to his labours; and I have now embraced the ſerious reſolution of proceeding to the laſt period of my original deſign, and of the Roman Empire, the taking of Conſtantinople by the Turks, in the year 1453. The moſt patient Reader, who computes that three ponderous volumes have been already employed on the events of four centuries, may, perhaps, be alarmed at the long proſpect of nine hundred years. But it is not my intention to expatiate with the ſame minuteneſs on the whole ſeries of the Byzantine hiſtory. At our entrance into this period, the reign of Juſtinian, and the conqueſts of the Mahometans, will deſerve and detain our attention, and the laſt age of Conſtantinople (the Cruſades and the Turks) is connected with the revolutions of modern Europe. From the ſeventh to the eleventh century, the obſcure interval will be ſupplied by a conciſe narrative of ſuch facts, as may ſtill appear either intereſting or important.'

Every candid Reader, who is acquainted with Mr. Gibbon's merit as an Hiſtorian, and a competent judge of his abilities, will, we are perſuaded, join his ſincere wiſhes to ours, that nothing may happen to prevent his carrying his deſign into execution.

We now proceed to the 32d Chapter of his Hiſtory, which contains an account of the reign of Arcadius; the adminiſtration and diſgrace of Eutropius; the revolt of Gainas; the Perſian war; the diviſion of Armenia, &c. together with an impartial and judicious view of the character and conduct of Chryſoſtom, Pulcheria, and the Empreſs Eudocia.

In the 33d, 34th, 35th, and 36th Chapters, we have an account of the death of Honorius; the adminiſtration of Placidia; the conqueſt of Africa by the Vandals; the character, conqueſts, and court of Attila, King of the Huns; the death of Theodoſius the younger; the elevation of Marcian to the empire of the Eaſt; the invaſion of Gaul by Attila; the ſack of Rome by Genſeric, King of the Vandals; the total extinction

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of the Western empire, and the reign of Odoacer, the first Barbarian King of Italy.—It is impossible to read these chapters with the attention they deserve, without entertaining a very high opinion of the industry, accuracy, and discernment of the Historian, who has formed so agreeable and interesting a narrative from such scanty and imperfect materials. The character which Mr. Gibbon gives of the Marquis Scipio Maffei may, with great justice, be applied to himself—viz. That *he is equally capable of enlarged views and minute disquisitions.*

The indissoluble connection of civil and ecclesiastical affairs, he says, has compelled and encouraged him to relate the progress, the persecutions, the establishment, the divisions, the final triumph, and the gradual corruption of Christianity; and he has purposely delayed the consideration of two religious events, interesting in the study of human nature, and important in the Decline and Fall of the Roman Empire; 1. The institution of the monastic life; and, 2. The conversion of the Northern Barbarians. These important events are the subject of the 37th Chapter, which is introduced in the following manner:

'Prosperity and peace introduced the distinction of the *vulgar* and the *Ascetic Christians.* The loose and imperfect practice of religion satisfied the conscience of the multitude. The prince or magistrate, the soldier or merchant, reconciled their fervent zeal, and implicit faith, with the exercise of their profession, the pursuit of their interest, and the indulgence of their passions: but the Ascetics, who obeyed and abused the rigid precepts of the gospel, were inspired by the savage enthusiasm, which represents man as a criminal, and God as a tyrant. They seriously renounced the business, and the pleasures, of the age; abjured the use of wine, of flesh, and of marriage; chastised their body, mortified their affections, and embraced a life of misery, as the price of eternal happiness. In the reign of Constantine, the Ascetics fled from a profane and degenerate world, to perpetual solitude, or religious society. Like the first Christians of Jerusalem, they resigned the use, or the property, of their temporal possessions; established regular communities of the same sex, and a similar disposition; and assumed the names of *Hermits*, *Monks*, and *Anachorets*, expressive of their lonely retreat in a natural or artificial desert. They soon acquired the respect of the world, which they despised; and the loudest applause was bestowed on this Divine Philosophy, which surpassed, without the aid of science or reason, the laborious virtues of the Grecian schools. The monks might indeed contend with the Stoics, in the contempt of fortune, of pain, and of death: the Pythagorean silence and submission were revived in their servile discipline; and they disdained, as firmly as the Cynics themselves, all the forms and decencies of civil society. But the votaries of this Divine Philosophy aspired to imitate a purer and more perfect model. They trod in the footsteps of the prophets, who had retired to the desert; and they restored the devout and contemplative life, which had been instituted by the Essenians, in Palestine and Egypt. The philosophic eye of Pliny had surveyed with astonishment

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ment a ſolitary people, who dwelt among the palm-trees near the Dead Sea; who ſubſiſted without money, who were propagated without women; and who derived from the diſguſt and repentance of mankind, a perpetual ſupply of voluntary aſſociates.'

Mr. Gibbon concludes this very curious and intereſting chapter with what follows:

'As ſoon as the Barbarians withdrew their powerful ſupport, the unpopular hereſy of Arius ſunk into contempt and oblivion. But the Greeks ſtill retained their ſubtle and loquacious diſpoſition: the eſtabliſhment of an obſcure doctrine ſuggeſted new queſtions, and new diſputes; and it was always in the power of an ambitious prelate, or a fanatic monk, to violate the peace of the church, and, perhaps, of the empire. The hiſtorian of the empire may overlook thoſe diſputes which were confined to the obſcurity of ſchools and ſynods. The Manichæans, who laboured to reconcile the religions of Chriſt and of Zoroaſter, had ſecretly introduced themſelves into the provinces: but theſe foreign ſectaries were involved in the common diſgrace of the Gnoſtics, and the Imperial laws were executed by the public hatred. The rational opinions of the Pelagians were propagated from Britain to Rome, Africa, and Paleſtine, and ſilently expired in a ſuperſtitious age. But the Eaſt was diſtracted by the Neſtorian and Eutychian controverſies; which attempted to explain the myſtery of the incarnation, and haſtened the ruin of Chriſtianity in her native land. Theſe controverſies were firſt agitated under the reign of the younger Theodoſius: but their important conſequences extend far beyond the limits of the preſent volume. The metaphyſical chain of argument, the conteſts of eccleſiaſtical ambition, and their political influence on the decline of the Byzantine empire, may afford an intereſting and inſtructive ſeries of hiſtory, from the general councils of Epheſus and Chalcedon, to the conqueſt of the Eaſt by the ſucceſſors of Mahomet.'

The 38th Chapter contains the hiſtory of the reign and converſion of Clovis, the eſtabliſhment of the French monarchy in Gaul, the ſtate of the Romans, and the conqueſt of Britain by the Saxons. Mr. Gibbon concludes his third volume with ſome general Obſervations on the fall of the Roman empire in the Weſt:

'The riſe of a city, ſays he, which ſwelled into an empire, may deſerve, as a ſingular prodigy, the reflection of a philoſophic mind. But the decline of Rome was the natural and inevitable effect of immoderate greatneſs. Proſperity ripened the principle of decay; the cauſes of deſtruction multiplied with the extent of conqueſt; and as ſoon as time or accident had removed the artificial ſupports, the ſtupendous fabric yielded to the preſſure of its own weight. The ſtory of its ruin is ſimple and obvious; and inſtead of enquiring *why* the Roman empire was deſtroyed, we ſhould rather be ſurpriſed that it had ſubſiſted ſo long. The victorious legions, who, in diſtant wars, acquired the vices of ſtrangers and mercenaries, firſt oppreſſed the freedom of the republic, and afterwards violated the majeſty of the Purple. The emperors, anxious for their perſonal ſafety and the public peace, were reduced to the baſe expedient of corrupting the diſcipline which rendered

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dered them alike formidable to their ſovereign and to the enemy; the vigour of the military government was relaxed, and finally diſſolved, by the partial inſtitutions of Conſtantine; and the Roman world was overwhelmed by a deluge of Barbarians.

'The decay of Rome has been frequently aſcribed to the tranſlation of the ſeat of empire; but this hiſtory has already ſhewn, that the powers of government were *divided*, rather than *removed*. The throne of Conſtantinople was erected in the Eaſt; while the Weſt was ſtill poſſeſſed by a ſeries of emperors who held their reſidence in Italy, and claimed their equal inheritance of the legions and provinces. This dangerous novelty impaired the ſtrength, and fomented the vices, of a double reign: the inſtruments of an oppreſſive and arbitrary ſyſtem were multiplied; and a vain emulation of luxury, not of merit, was introduced and ſupported between the degenerate ſucceſſors of Theodoſius. Extreme diſtreſs, which unites the virtue of a free people, embitters the factions of a declining monarchy. The hoſtile favourites of Arcadius and Honorius betrayed the republic to its common enemies; and the Byzantine court beheld with indifference, perhaps with pleaſure, the diſgrace of Rome, the misfortunes of Italy, and the loſs of the Weſt. Under the ſucceeding reigns, the alliance of the two empires was reſtored; but the aid of the Oriental Romans was tardy, doubtful, and ineffectual; and the national ſchiſm of the Greeks and Latins was enlarged by the perpetual difference of language and manners, of intereſt, and even of religion. Yet the ſalutary event approved in ſome meaſure the judgment of Conſtantine. During a long period of decay, his impregnable city repelled the victorious armies of Barbarians, protected the wealth of Aſia, and commanded, both in peace and war, the important ſtreights which connect the Euxine and Mediterranean ſeas. The foundation of Conſtantinople more eſſentially contributed to the preſervation of the Eaſt, than to the ruin of the Weſt.

'As the happineſs of a *future* life is the great object of religion, we may hear without ſurpriſe or ſcandal, that the introduction, or at leaſt the abuſe, of Chriſtianity, had ſome influence on the decline and fall of the Roman empire. The clergy ſucceſsfully preached the doctrines of patience and puſillanimity; the active virtues of ſociety were diſcouraged; and the laſt remains of military ſpirit were buried in the cloyſter: a large portion of public and private wealth was conſecrated to the ſpecious demands of charity and devotion; and the ſoldiers pay was laviſhed on the uſeleſs multitudes of both ſexes, who could only plead the merits of abſtinence and chaſtity. Faith, zeal, curioſity, and the more earthly paſſions of malice and ambition, kindled the flame of theological diſcord; the church, and even the ſtate, were diſtracted by religious factions, whoſe conflicts were ſometimes bloody, and always implacable; the attention of the emperors was diverted from camps to ſynods; the Roman world was oppreſſed by a new ſpecies of tyranny; and the perſecuted ſects became the ſecret enemies of their country. Yet party-ſpirit, however pernicious or abſurd, is a principle of union as well as of diſſention. The biſhops, from eighteen hundred pulpits, inculcated the duty of paſſive obedience to a lawful and orthodox ſovereign; their frequent aſſemblies, and perpetual correſpondence, maintained the communion of diſtant churches;

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churches; and the benevolent temper of the gospel was strengthened though confined, by the spiritual alliance of the Catholics. The sacred indolence of the monks was devoutly embraced by a servile and effeminate age; but if superstition had not afforded a decent retreat, the same vices would have tempted the unworthy Romans to desert, from baser motives, the standard of the republic. Religious precepts are easily obeyed, which indulge and sanctify the natural inclinations of their votaries; but the pure and genuine influence of Christianity may be traced in its beneficial, though imperfect, effects on the Barbarian proselytes of the North. If the decline of the Roman empire was hastened by the conversion of Constantine, his victorious religion broke the violence of the fall, and mollified the ferocious temper of the conquerors.

'This awful revolution may be usefully applied to the instruction of the present age. It is the duty of a patriot to prefer and promote the exclusive interest and glory of his native country: but a philosopher may be permitted to enlarge his views, and to consider Europe as one great republic, whose various inhabitants have attained almost the same level of politeness and cultivation. The balance of power will continue to fluctuate, and the prosperity of our own, or the neighbouring kingdoms, may be alternately exalted or depressed; but these partial events cannot essentially injure our general state of happiness, the system of arts, and laws, and manners, which so advantageously distinguish, above the rest of mankind, the Europeans and their colonies. The savage nations of the globe are the common enemies of civilized society; and we may enquire with anxious curiosity, whether Europe is still threatened with a repetition of those calamities, which formerly oppressed the arms and institutions of Rome. Perhaps the same reflections will illustrate the fall of that mighty empire, and explain the probable causes of our actual security.'

The remaining observations, wherewith our Historian closes his third volume, breathe the same liberal spirit, and shew evidently, to every Reader of taste and judgment, that there are few Writers who are capable of taking so enlarged and comprehensive a view of a subject as Mr. Gibbon. We cannot take our leave, without returning the Master of the Feast our sincere and hearty thanks for the very elegant and agreeable manner in which he has entertained us, and shall only say to him, at parting, MACTE INGENIO, AC VIRTUTE ESTO.

FOREIGN LITERATURE.

FRANCE.

I. *La Theorie des Loix Criminelles:* i. e. The Theory of Penal Laws in criminal Cases. By M. BRISSOT DE WARVILLE. 2 Vols. 8vo. Paris. 1781.—This Author merits attention, as his views seem upright and humane, and as the subject he treats is of great consequence to all civilized nations; but we see

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ſee no very ſtriking marks of capacity and genius in his work, and his ſtile appears to be affected, and frequently obſcure. There are, however, good materials in this publication, and many hints and remarks, that may ſuggeſt ſalutary views and uſeful meaſures to legiſlators; but we cannot approve of the too great propenſity which this writer diſcovers to modify penal reſtraints according to the reigning manners of the time; for though this is prudent in ſome caſes, yet it may favour corruption in others; and it is one of the purpoſes of penal legiſlation to correct the manners of a people, as well as to prevent thoſe enormities, that ſtrike at the ſubſiſtence of civil ſociety,—though here we acknowledge, indeed, the imperfection of its influence.

The work before us contains *three Parts*. In the firſt, the Author fixes the nature of crimes, and places them in ſeveral claſſes, agreeably to their names, kinds, and importance, which vary, increaſe, or diminiſh, according to the climate, government, manners, and religion of the country in which they are committed. To the liſt of crimes is annexed a correſpondent liſt of puniſhments, all adapted to the nature and moment of the crimes. In the *ſecond Part*, our Author examines the nature and ſtrength of the different kinds of evidence, direct or preſumptive, that are generally adopted in the trial of delinquents. A matter of the higheſt conſequence, and not injudiciouſly diſcuſſed. The *third Part* exhibits a plain and eaſy method of procedure, adapted to avenge, ſpeedily, the injured citizen, without infringing upon the rights of the accuſed. But if it is of conſequence to ſociety that puniſhment be inflicted upon the diſturbers of its peace, it is ſtill more eſſential to reſtrain the hand of the delinquent, and to prevent the violation of juſtice and order. Our Author, therefore, treats two queſtions relative to this important object. The firſt, regards the beſt method of preventing crimes; the ſecond, relates to the execution of good laws, with which the public tribunals are intruſted. The number and conſtitution of theſe tribunals, the nomination of the judges, and the permanent or temporary duration of their functions are amply conſidered under this article.

II. *La Mechanique appliquée aux Arts, aux Manufactures, à l'Agriculture, et à la Guerre:* i. e. *Mechanics* applied to Arts, Manufactures, Agriculture, and Military Operations. By M. BERTHELOT, Mechanical-Engineer to the King. Volume I. 4to. 141 Pages. Enriched with 120 Plates. Paris. 1782. —This curious and valuable work is the fruit of intenſe application and expenſive experiments, carried on during forty years, and compenſated by many uſeful diſcoveries. The King and the Royal Academy of Sciences have honoured the inventions of this ingenious Mechanician with ſolid proofs of their approbation; his mills have been conſtructed at *Bicitre*, by the order of

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of government, and his carriages for cannon have been adopted in all the fortified cities and ports of France. We find here a multitude of curious machines circumſtantially deſcribed, and repreſented in engravings; and the Author offers his aſſiſtance to thoſe, who may be deſirous of having any of them conſtructed.

III. *Voyage Pittoreſque, ou Deſcription des Royaumes de Naples et de Sicile*, &c. i. e. Travels, repreſented in a Series of Engravings, through Naples and Sicily, together with a Deſcription of theſe Kingdoms. Part I. Containing an Account of their Revolutions—Maps, Plans, and Views of the Kingdom and city of Naples, its Palaces, and Sepulchral Monuments—an Account of its Poets, Painters, and Muſicians—a Deſcription of Mount Veſuvius, and a Hiſtory of its Eruptions—a View of the Manners and Cuſtoms of the Neapolitans, and of the Government, Commerce, and natural Productions of their Country. *Folio.* 250 Pages. Enriched with 50 Plates, together with 40 *Head-pieces*, repreſenting Medals, Portraits, and Paintings. Price about Six Pounds Sterling. Paris. 1781.—— Theſe beautiful engravings, preceded the deſcription which is here publiſhed, and appeared ſucceſſively in ſeparate numbers ſince the year 1778. The drawings were made upon the ſpot by Meſſrs. *Deſprés*, *Renard*, *Chatelet*, *Paris*, &c. and they were engraved by Meſſrs. *Prevot*, *St. Aubin*, *Aliamet*, &c. all artiſts of the firſt merit. The explication is the work of the Abbé *St. Non*, and the part of this publication that is relative to Natural Philoſophy and the Arts, has been reviſed by learned men of the greateſt eminence, and by the moſt celebrated artiſts.—The SECOND PART, which will ſoon be publiſhed, and of which ſome of the plates have already appeared, will contain accounts of *Herculaneum*, *Pompeia*, the *Campi Phlegræi*, *Campania*, or the environs of Naples and Capua, and a Diſſertation on the Roman Shows.—The two following parts or volumes will contain deſcriptions of *Magna Græcia* and *Sicily*.

IV. ADELE *et* THEODORE; *ou, Lettres ſur l'Education, &c.* i. e. ADELE and THEODORUS; or, Letters concerning Education; containing all the Principles, that are relative to the different Plans of Education, which are to be followed in forming the Characters of Princes, and Perſons of both Sexes in Civil Society. 3 Vols. 8vo. Paris. 1782.—The Public is indebted for this performance, which has very great merit amidſt ſeveral imperfections, to Madam GENLIS, whoſe *Theatre*, which has alſo education for its object, is well known *. Theſe letters undoubtedly contain wiſe and uſeful inſtruction, conveyed

* An Engliſh tranſlation of it was recommended, in our Review for April 1781.

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in a moſt entertaining and agreeable manner. The imagination of this French Lady is lively, and ſometimes leads her a dance (as the ſaying is); but, nevertheleſs, ſound reaſon, good taſte, and an extenſive knowledge of human nature and human life prevail in this work, which is one of thoſe ſenſible and well deſigned romances, that are adapted to form the manners of youth, and to ſerve the cauſe of virtue. There is a great variety of portraits in theſe letters, and malicious interpreters have conſidered many of them as *perſonal* repreſentations;—but ſuch ſuſpicions are illiberal: *that is levelled at me*, may often be a cry againſt moral writers, who paint life, and catch the manners *living as they riſe*; but it proves no more than that the complainant has looked at himſelf in the glaſs,—not that the glaſs was particularly held up for him.—Theſe letters will be of ſingular uſe to thoſe who preſide over, or are concerned in the education of youth, and indeed for ſuch they ſeem to have been principally intended. The ſtile is lively, eaſy, and elegant: it has all the tone of a woman who has kept the beſt company; and we find often in the expreſſion, and in the reflections that reign in this performance, the true philoſopher, though without the beard.

V. *Leçons elementaires d'Hiſtoire Naturelle et de Chymie*, &c. i. e. Elementary Inſtructions in Natural Hiſtory and Chemiſtry; in which it is propoſed, 1ſt, To give a methodical Summary of all the Chemical Knowledge that has been obtained from the firſt Periods of that Science to the preſent Time; and 2dly, To exhibit a comparative View of the Doctrines of *Stahl*, and of ſome celebrated modern Chemiſts. By M. DE FOURCROY, M. D. Member of the Royal Society of Medicine at Paris. 8vo. 2 Vols. Price 12 Livres. Paris. 1782.—This work is uſeful for beginners, may aſſiſt thoſe that have proceeded ſome length in the endleſs path, and will be read with pleaſure even by adepts.

VI. *Memoires, concernant l'Hiſtoire, les Sciences, les Arts*, &c. i. e. Memoirs concerning the Hiſtory, Sciences, Arts, Manners and Cuſtoms of the *Chineſe*. By the Miſſionaries of Peking. Vols. VII. and VIII. 4to. Pr. 21 Livres. Paris. 1782.—The publiſhers of this work are much obliged to the labours of the late Father AMIOT, whoſe pen was always in motion, till death ſtopped it, for the materials of theſe two volumes. But we are ſurpriſed to ſee the whole ſeventh volume filled with a *Treatiſe on the Military Art of the Chineſe*, compiled and tranſlated by that learned Father from Chineſe authors, and which was publiſhed in the year 1772. This ſhews pretty clearly, that the materials for the continuation of theſe *Memoirs* are not abundant. There is a Supplement to this treatiſe, publiſhed at the end of the 8th volume. At the head of this volume, we find

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the *characters* of several famous men among the Chinese, translated by F. *Amiot* from the writers of that country. These are followed by two essays; one on *the hieroglyphical manner of writing*, the other *on the Chinese language*. These are the labours of M. CIBOT, who has treated these subjects with erudition and acuteness, and enriched his Essays with ample notes, in which he discusses several points, hitherto little known, relative to the natural history of China, and the state of arts, sciences, and manners in that empire. We are indebted to the same author for the Dissertation on the Chinese Pleasure-gardens, in which there are some curious details. But upon the whole, these two volumes do not permit us to say of this work, *Crescit eundo*.

VII. *Chronologie Physique des Eruptions des Volcans eteints de la France Meridionale, depuis celles qui avoisinent la Formation de la Terre, jusqu'à celles qui sont decrites dans l'Histoire.* i. e. *A Physico-Chronological* Account of the Eruptions of the Volcanos (now extinguished) in the South of France, from those Eruptions that were near the Period of the Earth's Formation, to those which are recorded in History. By the Abbé GIRAUD SOULAVIE. Paris.—Though this publication forms the 4th volume of this Author's *Natural History of the Southern Parts of France*, yet it may be considered as a work apart, and is accordingly sold separately. Our philosophical traveller stops short in his excursions through the mountains, to meditate on their ancient conflagrations, and avails himself of their modern eruptions to determine the times and periods of those which they must have undergone in the remotest ages. Three methods of investigation, founded on the following plain and palpable truths, are employed by this ingenious Naturalist: one current of lava that appears under another, is the anterior of the two—when found on a shelly rock, it announces a submarine volcano—when it covers a slaty or *schistous* substance, with impressions of plants, it shews that the place was enriched with vegetables before the eruption—when found on the *pudding-stone*, it indicates the ancient course of a stream, which has been changed by a volcanic effusion. On these plain principles our Author builds his history of the extinguished Volcanos in the South of France, which forms six distinct successive epochas.

VIII. CAII SILII ITALICI *de Bello Punico secundo Poema, ad fidem Veterum Monimentorum Castigatum Fragmento Operis Integri Auctum; Editio Princeps, Curante* J. B. LEFEBVRE DE VILLEBRUNE. 4 Vols. 8vo. 1782.—This is the first correct edition we have of this Roman poet. The happy and elegant corrections of the text have been drawn from four manuscripts, and the first edition published by *Pomponius* in the year 1471, which seems to have been unknown to all former editors. The work is also rendered more complete by a long fragment, found in

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the library of the King of France, and the whole is accompanied with a French tranſlation, and enriched with a learned and judicious preface, which contains, among other things, a comparative view of the epic poets, ancient and modern. Thoſe who deſire to purchaſe this valuable edition of Silius Italicus without the French tranſlation, may be furniſhed with the Latin poem alone, which Mr. Lefebvre de Villebrune has publiſhed apart.

MONTHLY CATALOGUE,
For JUNE, 1782.

POLITICAL.

Art. 17. *Corruption corrected:* Or the Axe laid to the Root. 4to. 1s. Bew. 1782.

'AMIDST the acclamations of his country, the author thinks he has an undoubted right to diſcharge his rocket; and like a ſchool-boy in the rear of an applauding multitude, to expreſs, by an *after-ſhout*, his feeble approbation.' APOLOGY prefixed, p. 1.—In this *After-Shout* we have HUZZA for FOX! HUZZA for BURKE! SHELBURNE for ever! KEPPEL for ever! CAMDEN! CONWAY! BARRE'! ROCKINGHAM! RICHMOND! &c. &c. HUZZA for ALL!

In diſcriminating the ſpecies of oratory by which Demoſthenes and Tully are reſpectively characterized (in order to introduce ſome remarks on the eloquence of Mr. Fox), the author juſtly conſiders the illuſtrious modern as 'perhaps the moſt convincing and intereſting orator that has yet appeared on the ſtage of public life.'

Art. 18. *The Criterion:* Or, Diſquiſitions on the preſent Adminiſtration, addreſſed to Sir George Saville, Bart. By Joſeph Williams, Eſq; Author of *Conſiderations on the American War.* 4to. 1s. Hookham. 1782.

Mr. Williams appears to be a man of ſenſe, but, in this performance, at leaſt, he ſhews himſelf to be a deſultory writer; throwing out hints and remarks in a looſe, abrupt, unconnected way. He treads the whole circle of political ground; but it is difficult for the reader to aſcertain, with preciſion, what the Author would eſtabliſh or avow, except it be his utter reprobation of every idea of American Independency: A point on which he inſiſted more at large in his "Conſiderations on the American War," mentioned in our Review for April, p. 300.—What he now means by his title of "The Criterion," is not very obvious to us.

Art. 19. *Impartial Reflections on the Conduct of the late Adminiſtration and Oppoſition, and of the American Congreſs:* In which the Cauſes and Conſequences of the deſtructive War between Great Britain and the Revolted Colonies are particularly conſidered, and an immediate Suſpenſion of Hoſtilities is earneſtly recommended. 8vo. 1s 6d. Nicoll.

This Writer improves the many opportunities afforded him of blaming the errors of all parties; of courſe all parties will be even with him, and deſpiſe his cenſure. He makes occaſionally a number

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of pertinent obſervations, but being deſultory, they poſſeſs no aggregate force.

Art. 20. *The Cauſes of our late Diſcontents:* Their Conſequences and the Remedies. in a Letter to the Right Hon. Lord Hawke. 8vo. 1s. Hooper.

Theſe Cauſes are ſummed up in looſe general articles of moral impeachment of the late miniſtry; ſuch as may be brought againſt any miniſtry of any country, until a nation can be found, where the adminiſtration of government is in the hands of perfect men!

Art. 21. *Thoughts on the Naval Strength of the Britiſh Empire:* By John Sinclair, Eſq; M. P. 8vo. 1s. Cadell. 1782.

Lord Mulgrave, to ſuit a temporary purpoſe, was ſo far off his guard, as to declare in the Houſe of Commons, that the navy of France always was, and always muſt be, ſuperior to that of England, whenever the French direct their whole attention to that particular department. The public-ſpirited writer of this tract clearly refutes this aſſertion, by comparing the natural advantages of each nation for marine exertions, and by giving a hiſtorical view of our moſt illuſtrious naval exploits from the reign of Queen Elizabeth downward. That we are capable of doing great things on the ſea, appears from what we have done; and though it is true we did nothing at the time when a Lord of the Admiralty endeavoured to convince us that we could do nothing, yet, Heaven be praiſed, we ſeem inclined to beſtir ourſelves again in our uſual manner.

Art. 22. *The Second Part* * *of the Hiſtory of Lord North's Adminiſtration.* 8vo. 3s. Wilkie. 1782.

Beſide the above title, a general title-page is given to the two parts, with a direction to cancel the others; it reads thus:

'A View of the Hiſtory of Great Britain during the Adminiſtration of Lord North, to the Second Seſſion of the Fifteenth Parliament. In Two Parts. With Statements of the Public Expenditure in that Period.'

This title is much more proper than the former, as it allows the latitude taken, of giving a general diſplay of national affairs, inſtead of reſtricting the detail to the perſonal tranſactions of the miniſter.

The character given of the former part, may, to ſave repetition, be extended to this; in which the narrative in general is not badly kept up, in the manner of the Annual Regiſter. But a profeſſed hiſtory of the adminiſtration of a particular miniſter, implies ſome information beyond a mere chronological chain of occurrences and parliamentary debates, all of them within memory: No ſecret views of parties, or private ſprings of action, are however here unfolded, to gratify the eager curioſity of the reader, or any thing beyond what may be found in a well compiled periodical collection, like the Annual Regiſter above referred to. There are indeed ſome political characters drawn, particularly that of the celebrated Dr. Franklin, which appears to be very impartially delineated.

It muſt be obſerved, that this hiſtory cloſes with the reduction of the army under Lord Cornwallis; ſo that the late miniſterial revolution,

* For the Firſt Part, ſee Rev. vol. LXIV. p. 431.

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and the immediate leading cauſes of it were poſt-publication events.

Art. 23. *A Political Catechiſm.* 8vo. 2s. Buckland, &c. 1782.

Dialogues on the general principles of civil policy, ſuppoſed to paſs between a father and a ſon during a holiday vacation. There is nothing refined or abſtruſe in them beyond the dictates of common ſenſe; and they may be of great ſervice to correct the notions of thoſe who have a political turn of mind, without opportunities of collecting information from a more extenſive courſe of reading. We much approve the principles inculcated in this uſeful tract.

Art. 24. *An Addreſs to the People of the Netherlands*, on the preſent alarming and moſt dangerous Situation of the Republic of Holland: Shewing the true Motives of the moſt unpardonable Delays of the Executive Power in putting the Republic into a proper State of Defence, and the Advantages of an Alliance *with* Holland, France, and America. By a Dutchman. Tranſlated from the Dutch Original, 8vo. 2s. 6d. Stockdale. 1782.

According to this bitter invective, the Princes of the Houſe of Orange, have been uniformly the tyrants of their country, ever ſince *the* firſt eſtabliſhment of the Republic of the Seven United Provinces. The "deteſtable Engliſh," their "perfidious oppreſſors;"—and to crown the whole, the French, their deliverers from Spaniſh ſlavery, and their natural allies!—From ſuch an outline it may eaſily be gueſſed how the ſubordinate parts are filled up and coloured.

The tranſlator informs us that a great reward was offered in Holland for the diſcovery of the author.

Art. 25. *A Letter to Thomas Gilbert, Eſq*; M. P. on his Plan for for the better Relief and Employment of the Poor: Shewing the Utility and Expediency of eſtabliſhing a Poor-houſe in every Pariſh; that the ſame may be done at a ſmall Expence, and extremely beneficial both to the Pariſh and to the Poor; with a Set of Rules for the regulating and conducting thereof, very proper for the conſideration of every Pariſh burdened with Poor. To which is added A Comparative View of the ſeveral Poor-houſes in the City of York, Beverley, Collingham, Driffield, and Leckonfield, in the Eaſt Riding of the County of York, and for the incorporated hundreds of Loes and Wilford, in the County of Suffolk, containing thirty-three Pariſhes. To the whole are ſubjoined Dr. Stonehouſe's Receipts for making cheap and wholeſome Food, Beer, and Yeaſt. 8vo. 1s. Richardſon and Urquhart.

The title of this letter gives a full ſummary of its contents. The Author is of opinion that the uniting pariſhes is proceeding upon too large a ſcale, for many reaſons that he ſpecifies; and which are indeed ſufficiently obvious; he is therefore for going back to the old eſtabliſhment of parochial poor-houſes under an improved plan of management, of which he exhibits a ſpecimen.

Art. 26. *Proofs* that Great Britain was ſucceſsful againſt each of her numerous Enemies before the late Victory of Sir George Brydges Rodney. 4to. 2s. Law, &c. 1782.

We have here a comparative view of the ſucceſſes, and the defeats, reſpectively obtained, and ſuffered, by *us*, and by *our enemies*, ſince the

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the commencement of the American war; by which it appears, that the balance of account, military and predatory, by ſea and land, is greatly in our favour; from whence it is inferred, that there was, in reality, no cauſe to deſpair of the nation, as many of us did, before our late naval victory in the Weſt Indies. The Author's tabular accounts ſeem to be very accurately ſtated. He alſo endeavours to render it manifeſt, by commercial eſtimates and deductions, that if we eventually loſe "all the rebellious colonies," England will not be thereby materially affected;—but *this*, we apprehend, is a matter that will require a more profound, and a more extended inveſtigation.

Art. 27. *A Hint to a Patriot * Parliament.* 8vo. 6d. Debrett.

A hint to a patriotic Parliament! Good! In a nation of politicians, like ours, many are the hints ready to be offered from every corner of the land, without exception: and while they are preſented in a way that encourages trade, without obliging the Parliament to appoint Committees to ſpend time in examining them; ſome advantage reſults to the community, ſome ſatisfaction to the public-ſpirited propoſers, from the idea of diſcharging their duty, and no harm is done to any one.

This Hint is dated from Elmrood Grange; and the Writer propoſes, as a ſpur to the zeal of the immediate officers under the Crown, that the ſalaries of efficient Miniſters ſhould riſe and fall according to the ſucceſs of their Adminiſtration, regulated by the price of the Three *per Cent.* conſolidated ſtock. But if the projector at Elmrood Grange is ſerious, he may be aſked, what idea he would form of a Miniſter whoſe attention to the national welfare ſhould be animated by the hope of raiſing his emoluments three-eighths or a quarter *per Cent.*? Some people are apt to think Miniſters dabble too much in ſtock-jobbing already. It is doing the Writer credit to ſuppoſe him a joker.

Art. 28. *Candidates for the Society of Antigallicans.* A Second Part. Being the Correſpondence of various Perſons with the Author upon the Subject. 8vo. 2s. Buckland.

To the account we gave of the former Part of this odd compoſition †, we have now to add, that at the end of the Firſt Part, the Author invited the correſpondence of all who intereſted themſelves in the ſubject of it; though what that was, we found rather difficult to define. This part conſiſts of letters profeſſed to have been received in conſequence of ſuch invitation; but which, from the uniformity of their complexion, we ſcruple not to pronounce to have been addreſſed by him to himſelf. The general ſubject of cenſure in them, is, the behaviour of many French refugees, who are reproached with labouring to drop the character of Frenchmen, with deſerting their brethren and their native principles, and aſſimilating with the Engliſh natives. The whole is a ſtrange puerile jumble!

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* For patriotic. † Rev. Vol. LVII. p. 404.

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WOOLLEN TRADE.

Art. 29. *A Letter to the Landed Gentlemen and Graziers of Lincolnſhire;* In which are pointed out the principal Cauſes of the preſent Redundancy of Wool, and the Exportation of it proved to be impolitic and dangerous; together with the Propoſal of a more ſafe and certain Remedy. Occaſioned by, and interſperſed with, Obſervations upon, Sir John Dalrymple's Queſtion upon that Subject. By a Friend and Neighbour. 8vo. 1s. Cadell, &c. 1782.

This writer ſucceſsfully oppoſes Sir John Dalrymple's expedient of allowing the exportation of raw wool, but appears to fall into a more dangerous error himſelf, by recommending the exportation of bread, corn, &c. with the expreſs intention of raiſing the price of proviſions, to oblige the manufacturer to work harder for ſubſiſtence. It is a plauſible general inference from particular known inſtances, that a man who can live * by four days labour will not work ſix: but would it not be tyrannical cruelty to treat the whole maſs of the people according to this principle? Alas! they need it not. Taxes already have this operation; but when ſuch a tendency is not in view, and the accumulated burdens laid on the people are the ſubject of declamation, far different concluſions are drawn from the premiſes!

POETICAL.

Art. 30. *The Syſtem.* A Poem, in Five Books. By the Rev. Joſeph Wiſe. 8vo. 5s. 6d. Faulder, 1781.

Of this metaphyſico theological poem, which we profeſs our inability to analyze, the reader may form his own opinion from the following extract:

'Lo, this material Syſtem roſe, to be
The ſeat of Spirits, ſcene of Trial free:
Doubtleſs, with juſteſt correſpondence grew
The nobler intellectual Syſtem too.
'God's firſt production in this wond'rous plan,
The chief reveal'd, the chief concerning man,
Was that great Being, *Wiſdom* call'd, and *Word* †;
Next under God this Syſtem's ruling Lord.
He, *form of God*, and in God's boſom bleſt,
Was *Power*, was *Wiſdom*, born to form the reſt.

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* To *live* or to *maintain himſelf*, are very looſe expreſſions. Of two men equally improvident and diſpoſed to enjoy all they earn, and who can both earn in four days enough to ſubſiſt on during ſeven, the one who loves eaſe, may incline to make three days labour in the week ſuffice; while the other who loves good eating better than lazineſs, may cheerfully work the full ſix days. Even to depreſs their wages would be too extenſive an operation, as it would puniſh large families along with heedleſs ſingle men; but to raiſe the price of proviſions would be more extenſive ſtill, and entail miſery on labourers in general, to make particular claſſes of manufacturers induſtrious.

† Proverbs viii. 22. Iſai. xlii. Wiſd. Sol. vii. Eccles. xvii. 18. John i. Col. i. Jewiſh Paraphraſts, Philo, all the Chriſtian Fathers before the firſt Nicene Council.

Next,

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Next, ſix compeers, his juniors, roſe, to ſhare
With him God's preſence and the general care.
Theſe made with future orbs the number even †;
Seven prime archangels, as prime planets ſeven.
Theſe form'd the council for this Syſtem meant,
Equal in rank, the *Word* their Preſident.
Inferior orders in ſucceſſion came;
Cherubs air-wing'd, and ſeraphs wing'd with flame.
Theſe to inſpect each orb, each ſtate, were given,
Under the general Inqueſt of the ſeven.'

The notes, which are added to the end of each book, and which make a principal part of the volume, prove their Author, notwithſtanding the peculiarity of his notions, to be a man of learning and candour, and warmly zealous in ſupport of thoſe opinions that he thinks to be true. With reſpect to his poetry, it will ſpeak for itſelf, in the ſhort but ſufficient ſpecimen which we have given.

Art. 31. *The Female Kidnappers*; or the Rape of the Infant. A poem. 4to. 1s. 6d. Willis, 1782.

This poem is built on the well-known adventure of the widow G—— and the young gentleman with whom ſhe eloped into Scotland, and whoſe father afterwards brought an action againſt her for running away with his *infant* * ſon. Theſe verſes, though much too good for the ſubject, are, as eaſily may be ſuppoſed, too bad for ſelection. The reader will readily gueſs in what they are exceptionable.

Art. 32. *The Britiſh Hero in Captivity.* A Poem. 4to. 1s. 6d. Robſon. 1782.

The moſt we can ſay of this proſaic, though laboured performance is, that it is a well-intended compliment to the gallant Cornwallis, the unfortunate Andrée, and the *generous* Arnold.

Art. 33. *Ode on the Surrender at York Town.* To the Honourable William Pitt. 4to. 6d. Bowen, &c. 1782

An invocation to Mr. Pitt, to interpoſe his patriotic endeavours between his country and that complication of diſaſters which ſeems to threaten it. The poetry, though not bad, contains nothing that is ſtriking.

DRAMATIC.

Art. 34. *Songs, Duets, &c. in the Fair American:* A Comic Opera, as performed at the Theatre Royal in Drury-Lane. 8vo. 6d. Evans. 1782.

Theſe Songs are but indifferent, though in ſome of them there is an *affectation* of poetry. As for example:

SONG. ANGELICA.

I.

'How ſerenely the morning firſt opes its meek eye,
And looks like an angel with ſmiles from the ſky;
Yet ere noon ſome black tempeſt with terror ſhall ſound,
And the ſpring's tender bloſſom is blown to the ground.

† Zech. iii. 9. Dan. x. Tobit xii. Rev. i. & v. 6. Job.
* A ſtrapping young fellow about eighteen.

II. Thus

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II.

Thus it fares with our hopes; when love fills the heart,
In ſun-ſhine they riſe, and in clouds ſtill depart;
But Venus herſelf never ſhines in her ſphere,
Till that mourner the night bathes her cheek with a tear.

NOVELS.

Art. 35. *The Life of Mrs. Juſtman.* 2 vols. 12mo. 6s. Lewis. 1782.

The Author, we underſtand, complains of the negligence of the printer, and we think with reaſon; for we have ſeldom ſeen any thing ſo mangled and mutilated. Seventy-five pages of the original MS. have, we find, been burnt by ſome accident! But on this occaſion, inſtead of offering our condolence, we preſent our congratulations both to the Author and the Reader. For *our* parts we felt the obligation in a very high degree; and as for the Author, he hath various reaſons to conſole himſelf with whenever he thinks of it. If the critical reader ſhould complain (as probably he will, ſhould *ſuch* a reader ever condeſcend to peruſe theſe volumes) of the improbability of the ſtory, he may expect to hear of the fatal fire. If he ſhould find fault with the abſurd, incoherent, and contradictory political reaſoning with which theſe volumes abound, the progreſs of his criticiſm will be ſtopped by the ſame fire. It is by the lucky intervention of this element, that the Author is ſo admirably excuſed from making it appear credible or probable that a man could court the ſame lady three times: have two children by her at different intervals and in different characters, and yet not know her to be the ſame perſon! The principal ſufferers by the fire ſeem to be the late miniſters; for our Author wiſhed to make them appear pure and unblameable: but alas! the fire burnt all up like "*hay and ſtubble*;" and theſe miniſters—— but SEPULCHRES are ſacred; and we have too much delicacy to diſturb the ASHES *of the* DEAD!

Art. 36. *An Intereſting Sketch of Genteel Life:* By a Lady. 3 vols. 12mo. 6s. ſewed. Law. 1782.

This 'intereſting Sketch' is one of the moſt tedious and *un*intereſting things imaginable: unleſs (as in this fair lady's eſtimation!) love and marriage ſhould be deemed the only ends of our exiſtence. The ladies are all beautiful and accompliſhed; the men (one indeed excepted) are deſerving of their charms; and after a *few changes and chances* they are united—"with every qualification neceſſary to make the marriage-ſtate happy!"—We will not be ſo ungrateful as to moleſt *their* repoſe, ſince they have ſo effectually contributed to *ours!*

Art. 37. *The Fortunate Siſters*; or the Hiſtory of Fanny and Sophia Bemont. 12mo. 2 vols. 6s. Noble. 1782.

The hackneied cant of a novel-writer by profeſſion!

Art. 38. *Friendſhip* and *Matrimony*; or the Hiſtory of Emilia and Henry: of Lord and Lady P———, and of Frederick and Fanny. Now firſt publiſhed, from the ſeveral Originals as found among the Papers of the late Henry Manſel, Eſq. With an occaſional Preface, &c. 12mo. 2 vols. 6s. Noble. 1782.

The preface informs us that the editor received theſe papers as a reward of his great merit as a *conjurer!* We ſhould not have gueſſed

at

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at the editor's or author's poſſeſſing *ſuch* merit, if we had not been informed of it by *ſuch* authority.

However, it is fit to apprize the reader, that the idea of conjuration only entered into the heads of two country bumpkins, who, we doubt not, were fools enough to ſuppoſe that even the parſon of the pariſh was a conjurer too!—Oh! rare Dick, and Colin Clout!

Art. 39. *Genuine Anecdotes of Sir Richard Eaſy and Lady Wagtail.* 12mo. 2s. 6d. Goadby.

An obſcene and moſt wretched catchpenny, written from principles which muſt excite the deteſtation of all men of goodneſs, and in a manner which muſt provoke the contempt of all men of ſenſe.

MISCELLANEOUS.

Art. 40. *A New, Complete, and Univerſal Roman Hiſtory,* from the earlieſt authentic Accounts of that great Empire to the Deſtruction of Rome by the Goths and Vandals under Auguſtulus; and the taking of Conſtantinople by the Saracens and Turks, in the Reign of Conſtantine Palæologus. Containing a genuine and circumſtantial Account of all the remarkable Events and ſingular Occurrences, during a Period of above Two thouſand Years. In which the Political Cuſtoms and Uſage of the Romans are particularly attended to, and the various Modes of Government which were adopted by them to preſerve the State. In Five Parts. Including new Remarks on the Riſe and Progreſs of the Empire; on its Decline and Fall in the Weſt after the Death of Conſtantine the Great, and on the Events which haſtened its utter Ruin in the Eaſt at a later Period. Together with a complete Table of the Kings and Emperors. Illuſtrated with Notes, and interſperſed with Reflexions, applicable to the Government of all civilized States, and particularly adapted to the Genius of a free People; being abſolutely neceſſary to be peruſed by all true Friends to the Britiſh Conſtitution at this Time. The whole carefully digeſted in regular Order, and collected from the beſt Authorities. By William Henry Melmoth, Eſq; Editor of the new Univerſal Story Teller. 12mo. 3s. Hogg. 1781.

All this in 378 duodecimo pages! 'Tis impoſſible. When will the race of quacks be extinct?—When the ſtock of human *cullibility* is exhauſted, and men have learned to uſe their common ſenſe in rejecting what lies beyond the limits of poſſibility. Till then, ye quack-divines, doctors, authors and bookſellers—labour with all your might, for the harveſt is plenteous!

Art. 41. *A View of Society and Manners in High and Low Life:* Being the Adventures in England, Ireland, Scotland, Wales, France, &c. of Mr. G. Parker. In which is comprized a Hiſtory of the Stage Itinerant. 12mo. 2 vols. 6s. ſewed. Whieldon. 1781.

The Author ſeems to have given us his real hiſtory, and it is not an unentertaining one. He appears to have borrowed nothing but the general title of his book, for which he ſtands indebted to the ingenious Dr. Moore; but he ſhould not have promiſed us a view of Society and Manners in HIGH LIFE, as we have ſcarce a peep beyond the limits of the *lower ſphere*. Mr. Parker is however a lively writer, poſſeſſed of conſiderable natural talents, by the aid of which he

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he contrives to intereſt us in the peruſal of his adventures, in the capacity firſt of a *Strolling Player*, and afterwards in that of an *Itinerant Lecturer*, on a plan ſimilar to that of the celebrated George Alexander Stevens.—Among other amuſing particulars, he has given perhaps the moſt complete account of the various arts and tricks practiſed by the multifarious tribe of ſwindlers *, ſharpers, and cheats, for which the preſent age and nation, we had almoſt ſaid, is become *infamous*. This part of Mr. Parker's work may really prove ſerviceable to the Public.

Art. 42. *Literary Amuſements*; or Evening Entertainer. By a Female Hand. 12mo. 2 vols. 6s. Noble. 1782.

Amuſements for the *illiterate!*

NATURAL HISTORY.

Art. 43. *Supplement to the* CAMPI PHLEGRÆI: Being an Account of the great Eruption of Mount Veſuvius, in Auguſt 1779. Communicated to the Royal Society of London by Sir William Hamilton, K. B. F. R. S. his Britannic Majeſty's Envoy Extraordinary and Plenipotentiary at the Court of Naples. Folio. 2l. 12s. 6d. Boards. Naples, printed in 1779, and ſold by Cadell in London.

Of Sir William Hamilton's moſt ſplendid and curious work, the CAMPI PHLEGRÆI, we gave an account in the 56th volume of our Review, p. 380. The narrative part of this Supplement was printed in the firſt part of the Philoſophical Tranſactions for 1780; and an abſtract of it appeared in our Review for April 1781; but our limits allowed us to mention very few of the phænomena, nor could we make room for any conſiderable part of the Author's highly entertaining deſcription; the whole of which we have, with inexpreſſible ſatisfaction, reperuſed, in the preſent very fine edition.—Sir William has here added a French tranſlation of the letter-preſs part of his work, which is printed in oppoſite columns; and the whole is beautifully illuſtrated by coloured prints from the drawings of M. Peter Fabris: both the drawings and illuminations being copied from nature, under the inſpection of our very ingenious and indefatigable Author.

HORTICULTURE.

Art. 44. *A Treatiſe on the Culture and Management of the Bear's Ear*; or *Auricula Urſi*: With Directions for raiſing it from Seed. By a Floriſt. Small 12mo. 1s. Wallis. 1782.

To thoſe who find gratification in the healthful, innocent, and rational amuſements of the flower-garden, and are fond of cultivating one of its moſt beautiful ornaments, we recommend this little treatiſe, which contains every thing neceſſary to be known upon the ſubject, either by the ſimple gardener, or the candidate for the firſt honours at a floriſt's feaſt.

SCHOOL-BOOK.

Art. 45. *Proſody made eaſy*. By the Rev. William Nixon, A.B. lately Principal of the Dublin Academy; and now ap-

* Mr. Parker gives the following derivation of this term: 'It is derived from the German, in which language Schwindel ſignifies *to cheat*.' This is, indeed, one acceptation of the German word.

pointed

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pointed Maſter of the Endowed School of Youghal, by his Grace the Duke of Devonſhire. 8vo. 2 s. Cork printed, and ſold by Buckland in London. 1781.

An acquaintance with the rules of proſody is eſſential to accuracy in the pronunciation of the Latin language. The practice of verſification facilitates ſo neceſſary an acquiſition; and, as far as our knowledge extends, is eſtabliſhed in all the greater ſchools, and at the Univerſities, where the claſſics are ſtudied on an elegant footing; though we have been informed that it is neglected by the generality of the Diſſenting tutors:—hence it is, that we ſeldom meet with a Diſſenting miniſter who can read five lines of proſe or verſe without ſome miſtake in the pronunciation. We do not ſay this to charge them with ignorance, but to awaken their induſtry.

Every attempt to facilitate this elegant art (without which the great beauties of Latin poetry will be loſt) deſerves commendation. In this view Mr. Nixon is entitled to the public regard for the pains he hath taken in unfolding the principles, and illuſtrating, by claſſic examples, the various meaſures of Latin verſification; and the moſt eaſy and certain methods of ſcanning, in particular, the beautiful Odes of Horace. But while we pay our Author this general compliment for his diligence and ingenuity, we cannot avoid pointing out a very flagrant error in grammar, which we are ſurpriſed ſhould have eſcaped his eye, or the eye of thoſe learned ſchool-maſters who have affixed their names to it by way of recommendation.

In Rule 9th, App. [*Vid.* page 15.] the Author ſays—'Virgil lengthens *foderē*:—and then produces the following line from the Roman poet to illuſtrate his remark:

"Sub terræ foderē larem penituſque repertæ."

Doth Mr. Nixon ſuppoſe *fodere* to be the *infinitive* mood of the verb? If he doth, he is egregiouſly miſtaken. It is the third perſon plural, preterperfect tenſe, indicative mood. It is wrong to make *re* in fodère and *la* in laren to be long. The two firſt ſyllables of fodere he makes ſhort; whereas, in the perfect tenſe they are always long. Mr. Nixon very properly makes *la* in lăris [*Rule* 15. 4. page 18.] to be ſhort; and yet, in App. I. p. 19, he ſays—'Virgil lengthens lārem.'

The above line, by Mr. Nixon's leave, ſhould be thus ſcanned:

Sūb tĕr | rā fō | dĕrĕ lă | rĕm pĕnĭ | tūſquĕ rĕ | pērtæ.

On the whole, we think this little treatiſe to be a very uſeful manual to the ſtudent of the Latin claſſics; and we very cordially join our recommendation to that of Mr. Rider * and Mr. Paterſon †.

Art. 46. *A Practical Grammar of the French Language*, by N. Wanoſtrocht. The Second Edition, with Additions and Improvements, by the Author. 12mo. 3 s. Johnſon. 1782.

Having already expreſſed our approbation of this Grammar, we now only mention it to inform our Readers, that it appears in this edition with conſiderable improvements.

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* Sur-maſter of St Paul's School.

† Late Maſter of Maſon's Yard Academy, and Author of the Latin verſe tranſlation of Pope's Windſor Foreſt, &c. &c. &c.

RELIGIOUS.

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RELIGIOUS.

Art. 47. *The Study of the Scriptures recommended.* An Attempt to illuſtrate the Beauty of ſome Parts of Scripture; particularly the Song of Moſes in the 32d Chapter of Deuteronomy, and the Epiſtle of St. Paul to Philemon. With an Endeavour to vindicate that Paſſage in the 9th Chapter of Romans, where the Apoſtle ſays, "He could wiſh himſelf accurſed from Chriſt for his Brethren." To which is added a ſhort moral Eſſay. By Crito. 8vo. 2 s. Coventry printed. London, ſold by Rivington.

This pamphlet is written, to uſe the Author's own words in his odd preface, in an unconnected and *digreſſory* manner. When he 'ſubmits it with all its faults to the candour of the good-natured,' he adds a promiſe '(as ſome amends for what might not be approved), of a little moral eſſay at *the end*, that ſhall afford both profit and pleaſure;' this moral eſſay, he ſays, 'is not my compoſition (as the reader will eaſily perceive), but what I accidentally met with.' After all this, when we come towards *the end*, we find the moral eſſay, from which ſuch high expectations were to be formed, wholly omitted; and the Author farther tells us that a learned friend informs him, that this, which he intended as a principal ornament of his publication, has been before printed. His tract on the Song of Moſes preſents us with ſeveral obſervations from different writers, particularly from Dr. Smith's Longinus. Dr. Fordyce comes in for very high praiſes, for this Author ſays, he took the hint of his preſent attempt from a ſermon which he heard the Doctor deliver. The illuſtration of St. Paul's Epiſtle to Philemon contains remarks which have been often made on that beautiful compoſition. In conſidering that particular paſſage in the Epiſtle to the Romans, as mentioned in the title page, our Author oppoſes an interpretation offered ſome time ago by Dr. Bandinel *, and endeavours to eſtabliſh what has been more generally received. We are at a loſs to conjecture what ſhould have induced this writer to publiſh his lucubrations; but, no doubt, he had his motives. He wanders often from his immediate ſubject, but he properly recommends the ſtudy of the Scriptures, and ſpeaks very juſtly of their excellence.

Art. 48. *A Letter to the Clergy of the Church of England.* 8vo. 1 s. Baldwin. 1781.

Something—but we hardly know what—about ſectaries, heretics, infidels:—deſigns to undermine the Church by maligning its miniſters, ſeducing its partizans, diſſolving the ties of ſubordination and fellowſhip which connect them: dangers ariſing from the abuſes of religious freedom; the neceſſity of a firm union among the clergy, who are to repel all attacks on their office and character; who are to conſider themſelves, both ſeparately and collectively, as the guardians of the truth, and whoſe office it is to prevent any violences being committed againſt it.

What thoſe formidable attacks are, and how the enemy is to be repelled, is left to the Reader to find out—if he can!

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* Vide our Review, vol. LXIV. p. 97.

Art.

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Art. 49. *A ſhort Plea in Favour of Infant Baptiſm*; and of adminiſtering it by Sprinkling. By Samuel Bottomley, of Scarborough. 8vo. 6d. Leeds, printed. 1781.

The ſubject of this pamphlet has ſo often fallen under our review in different forms, that it is unneceſſary for us now to add to our former remarks. We ſhall therefore only obſerve that this treatiſe appears to proceed from an honeſt mind, and to be written with candour and attention.

Art. 50. *Sea Sermons:* or a Series of Diſcourſes for the Uſe of the Royal Navy. By the Rev. James Ramſay. 8vo. 4s. bound. Rivington. 1781.

It would contribute not a little towards increaſing the uſefulneſs of pulpit-diſcourſes, if preachers would not content themſelves with general harangues on virtue and vice, and general views of the principles and obligations of religion, but would adapt their diſcourſes to the prevailing character of the times, and the particular circumſtances of their hearers. Such a plan of preaching would furniſh them with an endleſs variety of intereſting matter, and give an air of originality to their diſcourſes, never to be obtained in the way of common-place declamation. It would at the ſame time bring home the precepts of morality to every man's boſom, and render preaching, much more than it is at preſent, the means of promoting public order and happineſs.

We obſerve with pleaſure this plan of preaching attempted, and executed with great ſucceſs, in theſe Diſcourſes. They were drawn up for the uſe of His Majeſty's ſhip Prince of Wales, and are particularly adapted to the circumſtances and characters of ſeamen.

The ſubjects treated of are,—Virtue the Foundation of Succeſs.—The Duty of exerting ourſelves in the Cauſe of our Country,—The Sinfulneſs of Mutiny,—The Sinfulneſs of Deſertion,—On Drunkenneſs,—On common Swearing,—View of Man's Duty, in Six Diſcourſes.

If ſome of theſe Diſcourſes were printed in a cheap form, and circulated at the public expence among our ſeamen, poſſibly ſome good effect might be produced.

FAST-DAY SERMONS.

I. Preached at the Pariſh Churches of Belaugh, and Scottow, in Norfolk. By the Rev. Lancaſter Adkin, M. A. 8vo. 6d. Baldwin.

The Author affects the pathetic; but his declamation is too general and too diffuſe to excite any emotions of the tender kind; and as for inſtruction, this diſcourſe gives us juſt that ſpecies of it which any ſchool-boy might have given in a theme upon a faſt-day. It is trite, jejune, and ſuperficial.

II. *What mean you by this Service?* A Queſtion propoſed and diſcuſſed in a Sermon preached on the late Faſt. By John Martin. 8vo. 6d. Buckland.

Treats of the nature and objects of a faſt, with ſeriouſneſs, candour, and plainneſs. 'The deſtruction of our national enemies (ſays this good man), is I fear the ardent wiſh of ſome. I cannot, however,

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however, indulge a desire like this. I wish their conversion, not their destruction. I desire it both in a civil and in a moral sense. I ardently wish that rebellion, both to God and man, might cease; and that envy and ambition, pride and oppression might at once expire! Till then may our enemies abroad or at home be unable to injure us, and we unwilling to injure them. Continuing to be what they are, may they be subdued, but not destroyed.' We love the principle which excites such generous wishes. But the politician will ask the preacher,—What must be the alternative, if enemies cannot be *subdued* without being *destroyed?* Can conquest at all times be separated from slaughter?—The humane heart is staggered by the question. Christianity silently withdraws from the groundless contention, and leaves the dispute to be decided by other judges.

CORRESPONDENCE.

A very slight attention to the nature and limits of our plan might have convinced the Author of "*Principles of Law and Government*," of the impossibility of our inserting his Observations upon our Criticism of that work. We are more disposed to smile at the modesty of his requisition in demanding the insertion of a letter of twenty pages quarto, than to be angry at the peremptory tone in which the demand is made. This gentleman seems to have so lofty an opinion of his own powers and performances, that we doubt not he will find other channels of communicating his thoughts to the Public. The press is open to him, but we must beg leave to decline the honour of being his publishers.

*** We are obliged to our Correspondent S S. for his hint; and from it take this opportunity of apprizing our Readers of a circumstance proper to be noted, viz. That the old words in Rowley's Poems are to be found (at least for the greater part) in the common *octavo* edition of Bailey's Dictionary, and not in the folio, published either by him or Scott; for we are informed, that many persons who have the latter (and naturally supposing that it contained all that was in the former) have searched for those words in vain in that edition, and have been led to imagine, that the Reviewer was not so accurate in his authority as he ought to have been.

ERRATA *in the Review for* APRIL.

P. 286. (In the account of Tatham's Sermons) for "and the Writers of them have been capable," read "*to* have been capable," &c.
— 292. l. 1. (Art. Belle's Stratagem) for "the characters are not *all* discriminated," r. "not *ill* discriminated."
— 300. In the title of Art. 14. for "war of *ports*," r. "*posts*."
— 320. In the Note concerning our late Correspondence relative to the rot in sheep, l. 7. and 8. r. thus, "From our general rule of "admitting nothing that has not relation, either immediately or "remotely, to literature, we deviated in the first instance, &c.'

ERRATA *in last Month's Review.*

P. 353. par. 2. l. 1. for *cast*, r. *casts*.
— 356. Note * for *Perdinand*, r. *Ferdinand*.
— 361. l. 10. take away the comma after *sides*.

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APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the SIXTY-SIXTH.

FOREIGN LITERATURE.

ART. I.

Eſſai ſur la Phyſiognomie deſtiné à faire connoitre l' Homme et à le faire aimer, i. e. An Eſſay on Phyſiognomy (or the Art of Reading Faces) deſtined to promote the Knowledge and Love of Man. By JOHN GASPARD LAVATER, Citizen of Zurich, and Paſtor of that City. Printed at the Hague. In large 4to. *Firſt Part*, 290 Pages, illuſtrated by a great Number of curious Engravings.

WE formerly made mention of the very ingenious, ſingular, and entertaining German work, of which this now before us is a tranſlation, or rather a new modification. The German eſſay appeared to us ſuch a ſtrange mixture of genius and enthuſiaſm, ſenſe and jargon, taſte and oddity, that we ſcarcely knew what to make of it. Diffident of our own taſte and ſagacity, as well as of our knowledge of the language in which it was written, we did not preſume to enter largely into an account of its very ſingular contents. We were alſo afraid to do or ſay any thing incompatible with the high and ſincere reſpect we have for the piety, virtue, and great talents of the worthy and ingenious author, who is eſteemed by the wiſe, half-deified by the myſtical, though beheld with a ſarcaſtical leer by a number of obſervers, who are not *initiated* into the ſecrets of *Face-reading*, and only ſtand *profanely* peeping at the outer-gate of the ſanctuary, to the great offence of ſeveral good men, and elect ladies.

M. LAVATER, informed of the expediency of rendering his work legible by thoſe who *do not* underſtand the German language, and alſo of making ſome changes that might render it more intelligible to thoſe *who do*, undertook to clothe his ideas

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in a French garment, which has been trimmed and embelliſhed by the elegant hand of one or more aſſociates in this commendable undertaking. This emboldens us to approach once more to the work, and to make it farther known to the Engliſh reader than it has hitherto been. The tranſlator or tranſlators ſeem to have done *their* buſineſs with ſpirit, taſte, and intelligence. Their ſtile is both elegant and expreſſive.

This FIRST PART conſiſts of two prefaces, an introduction, and twenty *fragments*. Thoſe who think they have compoſed a complete and regular ſyſtem of any ſcience, divide it uſually into *books* and *chapters*; but as our author, however adventurous in point of genius, is modeſt enough to look upon the ſcience of phyſiognomy as far from being completed, and judges a perfect treatiſe upon the ſubject to be neither the work of *one* man, nor *one* academy, nor even of a whole century, he only pretends to give here ſome members of a beautiful body, which may be one day aſſembled, and form a WHOLE; and therefore he calls his chapters *Fragments*. It is thus that the meteorologiſts (if we may be allowed the compariſon) give us from time to time ſcraps and fractions of the features of the atmoſphere, in the pleaſing expectation that they will one day bring us to a complete acquaintance with the *whole face*, and enable us to predict and prepare for its changes——Who ſhall ſee the end?

The *Introduction* exhibits ſome poetical *effuſions* concerning the dignity of human nature, which may be read with utility as an antidote againſt Swift's villanous deſcription of the *Yahoos*. We have here a ſublime account of the original ſtate of man, when his mind was a pure image of the Deity; and his body, as yet uncorrupted, was the beautiful mirrour and repreſentative of his mind. This is followed by the firſt *Fragment*, in which M. LAVATER informs us of the occaſion that led him to reſearches of this nature. He had arrived at the age of five and twenty, before he had either read or thought upon the ſubject; he had often, indeed, been ſeized with an *emotion*, and even *ſtarted* at the firſt ſight of certain faces; which agitation continued for ſome time after the departure of the perſon, without his knowing the cauſe, or even thinking of the face that had produced it. Theſe ſudden impreſſions led him ſometimes to form judgments; 'but, *ſays he*, 'my deciſions were laughed at. I bluſhed at them myſelf, and 'became more prudent.' He was, however, very fond of drawing, and he delineated frequently ſome of the lines that he found the moſt ſtriking in the countenances of his friends, which he ſtudied with attention. This occupation opened to him intereſting views of human organization, and its repreſentative powers or characters. But the epocha of his application to phyſiognomical reſearches, was a ſtrong impreſſion he received from the countenance of a ſoldier, who was paſſing with his

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'troop before a window, where M. LAVATER was ſtanding with M. *Zimmerman*, the King's phyſician at Hanover. His remarks upon the military *phiz* ſtruck the ingenious and ſentimental phyſician, who encouraged him to carry on his reſearches, and propoſed to him ſeveral queſtions about faces and characters. 'I anſwered ſeveral of them; ſays M. Lavater, but my anſwers 'were for the moſt part miſerable, as they did not proceed from a '*ſudden impulſion*, a *kind of inſpiration*.' In ſhort, it appears, that even after correſponding on the ſubject for ſome time with M. Zimmerman, and drawing imaginary faces in abundance, to which he annexed his remarks, he laid aſide this branch of ſtudy for ſeveral years: 'I *laughed*, ſays he, at my firſt eſſays and ob-'ſervations, and I neither read nor wrote any more on the 'matter.' Nevertheleſs M. Zimmerman brought the truant back to his work; and then, on he went at a great rate. He has, however, got no farther than a collection of obſervations and conjectures, which are often entertaining, frequently inſtructive, but ſometimes obſcure and unſatisfactory.—Though he is perſuaded that the ſcience of phyſiognomy is founded on ſolid principles, yet he does not pretend to have brought this ſcience to perfection. He acknowledges that there are faces, of which he can form no judgment; and he is willing to let his deciſions paſs for reveries and conjectures: this is modeſt, but we can ſcarcely believe *he* thinks them *ſuch*. When he reſumed the ſtudy, he did not purſue it in books, but in nature; he could not bear the jargon of the greateſt part of writers on that ſubject, who are little more than the echoes of Ariſtotle. 'I ac-'cuſtomed myſelf, *ſays he*, to contemplate the beautiful, the 'grand, the noble, and the perfect in nature, and in the 'images that repreſent her, to render them familiar to my eye, 'and to give a new degree of energy to the impreſſion they 'made upon me. Obſtacles aroſe every day, but the means 'of ſurmounting them were proportionably multiplied. I con-'tinually fell into miſtakes; but I acquired daily more light 'and firmneſs in the line I was purſuing. I was praiſed, 'blamed, rallied, and extolled, and I could not help laughing, 'as I knew very well, that all this was undeſerved. But I in-'dulged myſelf daily more and more in the pleaſing thought 'that my work would be productive of utility and entertain-'ment, and this refreſhes and comforts me under the burthen 'I have laid on my ſhoulders. And now, in the very moment 'I am writing, I have made *ſuch progreſs*, that if there are ſe-'veral faces or phyſiognomies on which I can pronounce no 'judgment at all, there are, on the other hand, a great num-'ber of lines and features on which I can paſs judgment, with 'a conviction of truth and evidence, equal to that which per-

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'ſuades me of my own exiſtence.' Here we ſee ſomething of the *Man*. Let us proceed to his *work*.

The 2d FRAGMENT (which is the 5th in the German edition) treats *of human nature*, as the firſt baſis of phyſiognomical ſcience. Man, the moſt perfect of terreſtrial beings, has a threefold life, the *animal*, the *intellectual*, and the *moral*. Endowed with the faculties of *knowing*, *deſiring*, and *acting*, he is to himſelf an object of obſervation. The phyſical, intellectual, and moral *life*, however ſpiritual and immaterial their internal *principle* may be, can only become perceivable and viſible by their correſpondence with that body in which their principle reſides and moves, as in its element; and the properties and virtues of mind are only diſcoverable by external relations, which are the objects of ſenſe: in a more particular manner, the face, as every body knows, is the moſt lively and powerful expreſſion of *moral life*, *i. e.* of the deſires, paſſions, and determinations of the will. Farther,—theſe three different kinds of *life*, are ſeparately lodged, like diſtinct families, in different apartments of the human body, and form, by their combination, a regular *whole*; yet each ſpecies of vital power has a particular ſeat or place in the body, where it exerts and manifeſts itſelf preferably to all others. Thus animal or phyſical power, though it operates in all parts of the body, yet acts with a peculiar and pre-eminent energy in the arms,—and intellectual life and faculties, though, to the eye of an attentive obſerver, they be perceivable in *all the points* or particles of the body (we are far from having the ſagacity of ſuch obſervers), on account of its *harmony* and *homogeneity*, yet they manifeſt themſelves more particularly *in the ſtructure* and ſituation of the bones of the head, and eſpecially of the forehead. It is certain, that the faculty of thinking reſides, neither in the feet, nor in the hands, but in the head, and in the interior of the forehead. The moral life, as hath been already obſerved, is repreſented by the lines and features of the face, whoſe *repoſe* or *agitation* is always combined with *calm* or *palpitation* and tumult in the region of the heart and in the breaſt. We ſhall ſay nothing of the three *ſtoics* (with their three centres, the *head*, the *heart*, and ———), which our author marks out in our corporeal ſtructure, as the peculiar ſeats of the three kinds of life,—becauſe (as he himſelf obſerves) our morals are too depraved, and our ideas too looſe, to permit circumſtantial diſcuſſions of this kind. There is, indeed, a factitious modeſty, which corruption has rendered a virtue, vice has produced ſhame, and by an unhappy aſſociation of ideas, the nakedneſs of the proſtitute obliges us to throw a veil over the nakedneſs of the Indian.

The 3d FRAGMENT (which is the 2d in the German edition) ſets out with a definition of *phyſiognomony*, conſidered as

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an art. It is, ſays our author, the art of diſcerning the interior of Man by his exterior, or of perceiving, by certain natural indications and characteriſtics, qualities and objects which are inacceſſible to the external ſenſes. In a general ſenſe, the whole body, its ſurface, lines, and contours, whether in a ſtate of reſt or activity, come within the ſphere of this ſcience,—in a more limited ſenſe, the countenance, alone, is the ſubject of its deciſions. He divides *phyſiognomy*, or rather *phyſiognomony* (for this latter is the proper term) into *phyſiological*, *anatomical*, *conſtitutional*, *medical*, *moral*, and *intellectual*. All theſe ſhew that our bold and lively author occupies more ground than he can cultivate. He acknowledges it himſelf, good man! but he does not like to have his imagination checked,—he whips on, and throws the bridle on its neck; but it muſt be owned that the airy ſteed often carries him through pleaſant regions.

Human nature, in a *ſtate of reſt*, or in a *ſtate of motion and action*, furniſhes our author with materials for new definitions in the 4th FRAGMENT. The latter ſtate is the ſphere of that ſcience which he calls *pathognomony*, which deſcribes man in the preſent moment, and not in his general ſtate and character; it riſes (as the branch from the root) from *phyſiognomony*, which gives a general view of the faculties, *un*-exerted. As the paſſions have often diſſimulation to ſtruggle with, their expreſſion becomes more or leſs equivocal on that account, and this renders the reports of the latter ſcience leſs fallacious than that of *pathognomony*; and as it is alſo leſs known than the other, it is the principal object of our author's attention in the courſe of this work; but the two ſciences, ſays he, are inſeparable, the one is the root and ſtalk of the other, or, rather, the ground in which it is planted; and the friend of truth muſt ſtudy both.—The author ſometimes employs *phyſiognomy* in a very extenſive ſenſe; but then we think that he takes it out of its proper ſenſe. True it is, that we may often form ſhrewd judgments of many internal lines of a man's character, by his dreſs, his habitation, his connections, and that it is not his naked figure and geſtures alone that announce his internal powers and their exertions; but it is equally true, that every indication of character, that ariſes from other ſigns than thoſe exhibited by the countenance, is improperly comprehended under the term *phyſiognomy*, as that term has been always underſtood. M. LAVATER may give ſuch ſignifications to words as pleaſe *him*, but he will have ſome difficulty in bringing *us* to call a man's *ſhoes* or *breeches* his phyſiognomy; we cannot accuſtom ourſelves eaſily to ſuch ſtretching of terms. Beſides, this manner of proceeding may furniſh ſubterfuges to eſcape judgment: A man, who is condemned by one of thoſe faces on which nature has written *rogue* in legible

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characters, may appeal to the curvature of his neck *, the faſhion of his coat, the furniture of his houſe, or the arrangement of his garden, for a farther trial. And this trial may not only be long and tedious, but may often (as the wiſe man ſays) *darken counſel by words without knowledge.* Our author will reply, that all the other characters will be analogical, and correſpondent to the face.—It may be ſo.—Nature is harmonious in all her operations; but the nice connections, the ſecret cauſes, the mutual dependencies, that form the principles of this harmony, are too remote from mortal ken, to encourage the hopes of ſeeing ſuch an extenſive ſyſtem, as M. Lavater has ſketched out, completed in this world;—and, in another, the ſcience will be eaſy, as our bodies will probably be more tranſparent than our preſent terreſtrial maſſes.

The fifth Fragment (which is the 7th in the German edition) is deſigned to aſcertain the truth and reality of *the ſcience* under conſideration, and to prove that there is a *phyſiognomy*, which is the true and viſible expreſſion of internal qualities, which, in themſelves, are inviſible. As this is the burthen of the ſong through the whole work, the Author does not give a formal diſſertation upon it here; he only lays down ſome introductory obſervations, that are relative to this great object. He obſerves that all *faces*, *forms*, and *created beings* differ from each other, not only in their claſſes, kinds, and ſpecies, but alſo in their individuality; that every individual differs from every other individual, even of his own ſpecies, and that notwithſtanding the analogy between a roſe and a roſe, one man and another, and the ſtriking appearances of ſimilarity that often take place between individual perſons or beings of the ſame ſpecies, this ſimilarity is never perfect. This truth M. Lavater conſiders as the baſis of phyſiognomical ſcience, as it regards man; and he thinks it evident from hence alone, that there muſt neceſſarily be a certain relation, a *natural* analogy and affinity between this external diverſity of countenance and figure, and the internal diverſity of intellectual and moral character, that avowedly diſtinguiſhes every individual of the human ſpecies, one from another. He even affirms that the internal diverſity is the *cauſe* of the external; and he is much ſurpriſed that any dare deny this to be the caſe. As for us, we ſee no reaſon for calling this internal diverſity of capacity and character the *cauſe* of the external diverſity of form and organization, unleſs it were proved that each ſoul, by an efficient energy, formed its body, as the marine

* The curvature of the neck of the ſoldier, above mentioned, who formed the epocha of our author's initiation into the ſcience in queſtion, was the *ſign* from which ſentence was pronounced on his character.

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inſects form their corallines or habitations. We ſee, in the variety of face, form and feature that diſtinguiſh individuals from each other, a wiſe and admirable arrangement of providence to prevent the hideous diſorder that would ariſe from our confounding them; and though we believe that in the organization of different individuals, there is a variety adapted to their various capacities of perception, yet we cannot ſee that *every* inſtance of diverſity between bodies muſt neceſſarily repreſent a correſpondent diverſity between minds. That joy and ſorrow, pleaſure and pain, love and hatred, trouble and ſerenity of mind, envy and benevolence, have peculiar expreſſions and characters repreſenting them in the human countenance, none will deny: that the eye, more eſpecially, has great expreſſion, both with reſpect to intellectual and moral character, indicating acuteneſs or ſtupidity, beaming ſweet ſerenity, or ſpeaking trouble and dejection, announcing, in a word, all the tender and violent, all the benevolent and terrible emotions of the mind, is not to be diſputed: but that the ſame contour, ſituation, or obliquity of a forehead—the ſame angles formed by the external contour of the point of a noſe—the ſame ſhape and dimenſions of a chin, though *ſometimes* indeed expreſſive, ſhould *always* indicate the ſame lines and degrees of intellectual and moral character; this we cannot admit, without more ſatisfactory proof than our Author alleges: obſervation and experience can only prove this, and, if we are not miſtaken, they often contradict it. But all nature is *phyſiognomy* in the immenſe hypotheſis of M. LAVATER, and every thing external is on its colour, ſize, ſtructure, or ſituation, *expreſſive:* it is by the aſpect of things that we judge of their qualities, ſays *he*; and it is often by judging ſo, ſay *we*, that men are egregiouſly deceived. That we have a natural propenſity to form judgments on the exterior aſpect of things is certain; but experience ſhews us, in a multitude of caſes, that theſe judgments are ill-grounded, or, at leaſt, ſtand frequently in need of correction. Nay, it is perhaps a fact, that the phyſiognomy of the various inanimate beings, which our author mentions, is leſs ſuſceptible of erroneous interpretations than the human figure. The farmer (to uſe our Author's examples) who promiſes himſelf a good harveſt from the *phyſiognomy* of the opening bloſſoms, the ſtalks, and ears; and the merchant, who purchaſes goods from a conſideration of their external aſpect, judge more ſurely, than a phyſiognomiſt can do of an internal and moral character by the tip of a noſe, the curvature of an eye-lid, or the ſhape of a chin, nay even by the caſt of an eye, though this latter be the moſt excellent of all intellectual and moral repreſentatives. The reaſon is plain,—for the phyſiognomies (if they muſt be ſo called) of inanimate beings, have a natural and *homogeneous*

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affinity with the beings themſelves, whereas the forms and modifications of matter can only be arbitrary ſigns (ſigns by poſitive appointment, however uniformly employed) of the qualities and characters of minds. Be that as it may, whatever rays of truth or probability may be deducible from phyſiognomical inveſtigation of the *moral* kind, the facility of miſtaking is great, the capacity of interpreting, except in the expreſſions of paſſion, is rare, and the exceptions to what may be admitted as general rules, are very numerous. It is therefore going too far to ſay, as our author does, 'that phyſiognomy is the ſource of all our 'judgments, efforts, actions, hopes, and fears,—that it is our 'guide and rule from the cradle to the grave,—that it is by 'its mode of perception or tact, that the inſect knows its friend 'and enemy.' (which is not true, unleſs an inviſible effluvia or ſmell paſs for phyſiognomy) and many other ſtrange and inconſiderate things to the ſame purpoſe.

The ſubject of the 6th FRAGMENT is the *prejudices, that are entertained againſt phyſiognomical ſcience:* theſe ariſe, ſays our Author, from the abſurd manner in which enthuſiaſts have treated it—from the falſe and pernicious judgments to which it may give occaſion in civil ſociety—from the incapacity of thoſe who have not the talent or reflection that are neceſſary to *read faces*, and who are too indolent to acquire them,—from the modeſty and humility of thoſe in whom a pleaſing outſide covers moral defects—from the juſt apprehenſion of an honeſt and virtuous heart, which may lie concealed under an unpleaſing countenance, and from the fear which the hypocrite and the wicked have of being diſcovered.

To theſe *prejudices* our Author oppoſes *authorities* in the 7th FRAGMENT. Several expreſſions of Solomon, and ſome paſſages from *Cicero*, *Montagne*, *Bacon*, *Leibnitz*, *Erneſti*, *Sulzer*, *Wolf*, *Gellert*, and other writers of note, are adduced here to prove, what we believe none will deny,—that there is great correſpondence between mind and body, and that the lines of the latter often indicate the ſtate of the former. Among theſe paſſages there is a very animated *picture* of the principal parts of the human body, taken from a treatiſe of M. *Herder* of Berlin, *concerning Form and Figure*, or what he calls the Plaſtic; from whence we ſhall ſelect ſome lines: 'Who ſhall attempt to approach that ſubſtance that is lodged in the *head* of man?—The Deity has covered this ſacred ſummit, the elaboratory of the moſt ſecret and wonderful operations, with a foreſt, which is an emblem of thoſe religious groves, where myſteries were celebrated in ancient times.—The *neck*, on which the head reſts, announces ſometimes *liberty* and *ſtedfaſtneſs*, and ſometimes *ſoftneſs* and a *gentle flexibility*. At one time its noble and diſengaged attitude expreſſes dignity of ſtation and ſentiment; at another,

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its bending form exhibits the reſignation of the afflicted; and again, it appears like a pillar of Herculean ſtrength and firmneſs. —Let us proceed to the human face, the mirror of the ſoul, the image of the Deity (i. e. *we ſuppoſe, of Jupiter, whether* Tonans *or* Subridens).—The *front* is the ſeat of ſerenity, joy, black melancholy, anguiſh, ſtupidity, ignorance, and malignity.—How can a forehead ever appear to be an indifferent object?—Where the forehead lowers, or falls away, that is the place where the *underſtanding* ſeems to blend itſelf with the *will*. It is here that the ſoul takes its ſtand, and aſſembles its powers to prepare for reſiſtance.

'Beneath the forehead commences its beautiful frontier the *eye-brow*, the rainbow of peace, or the bended bow of wrath and diſcord, as it is differently affected by the inward movements of the ſoul.—A fine angle, well delineated, and which terminates gracefully between the forehead and the eye, is one of the moſt attracting objects for an enlightened obſerver.

'The *noſe* is the point of union, that forms all the features of the face into one regular *whole*. The noſe acts a principal part in M. Lavater's ſyſtem: its root, its ridge, its point, its cartilage, its noſtrils, are highly expreſſive of intelligence and moral character. The *eyes*, to judge of them only by the touch, are the windows of the ſoul, diaphanous globes, ſources of light and life.—Their form and ſize are objects of great conſequence to an obſerver, as is alſo the degree in which the edges of their orbits advance or retire imperceptibly. The *temples* have likewiſe their repreſentative characters, according as their ſurface is even or hollow.

'In general, that portion of the face, where the mutual relations between the *eye-brows*, the *eyes*, and the *noſe* have their centre of union, is the ſeat of expreſſion with reſpect to the *will* and *active life*.

'The lower part of the human face diſcloſes the lines of *ſenſuality*, and hence Nature has ſhaded it, in the males, with a kind of covering.' *(If this be the* final cauſe *of the beard, our Author perhaps thinks the ſex ſtood in no need of it on account of their* peculiar *modeſty.)* 'Every one knows how ſtrongly the upper *lip* expreſſes the *amorous taſte*, *propenſity* and *paſſion*. This lip is bent into a curve by pride and anger: it is ſharpened by cunning and ingenuity: it is rounded and enlarged by goodneſs: it is enervated and withered by libertiniſm:' *(all this is for the ſharp-ſighted, the initiated)* 'The *under-lip* is its ſupporter—and gives the firſt line of formation to the *chin*, which is terminated, on both ſides, by the *jaw-bone*. As the chin rounds and terminates the elliptical form of the countenance, it is as the keyſtone in the vault. According to the fine Grecian proportion it muſt neither be pointed, nor hollow, but even in its ſurface, and imperceptible

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perceptible in its deſcent or declivity. Its deformity is hideous.' —We have given a large extract of this citation from Mr. *Herder*, becauſe it really contains ſome of the great and leading principles of our Author's ſyſtem.

In the 8th FRAGMENT, our Author conſiders *phyſiognomony as a ſcience*. He acknowledges, that hitherto it has not fully attained to this character; but affirms, that it may become a ſcience as well as phyſics, medicine, theology, mathematics, belles lettres, painting,—to all of which it is intimately related. It may be reduced, ſays he, to fixed rules, and aſſume invariable lines and characters, which may be taught and learned. But here, as in all other ſciences, much muſt be allowed to genius, opinion, and feeling; in many of its parts it is yet unfurniſhed with characters and principles, determinate or determinable.—There are really ſome excellent thoughts in this Fragment, which diſcover true genius, bold ſoars into the ideal regions, and no mean ſpirit of philoſophical inveſtigation. Several profiles are added to illuſtrate our Author's views, and the following paſſage will give ſome notion of *the man*, and *his* way of proceeding.

After having obſerved that *phyſiognomony* will become ſcientific, in proportion to the improvement that is made in the art of obſerving, the art of ſpeaking, the art of drawing, and the ſtudy of man, he goes on thus: 'Then it will become the ſcience of ſciences; but then, properly ſpeaking, it will ceaſe to be a ſcience, it will be no more than a ſenſation, a quick and lively perception of human nature:—then it would be fooliſh to reduce it *to*, or to treat it as, a ſcience, for as long as it is an object of controverſy, interpretation and diſcuſſion, phyſiognomical ſcience is not what it ought to be—the firſt and leading ſcience of human nature.——Well then—what am I to do? ſhall I treat phyſiognomony as a ſcience? Yes—and No:—Often I ſhall preſent the reader with the moſt *determinate obſervations*—Often I ſhall communicate nothing but mere feelings, *ſenſations*, leaving it to the obſerver to inveſtigate their characters, and to the philoſopher to point out and aſcertain their determinations—Often I ſhall only invite the eyes to ſee, and exhort the heart to feel—and addreſſing myſelf ſometimes to an indolent ſpectator, I ſhall (that I may not appear to him quite ignorant) whiſper in his ear: Here, Sir, here are ſome things that are within the reach of *your* capacity, and theſe may ſuffice to make you conjecture that others know much more of the matter.'

This Fragment concludes with an ingenious paraphraſe of the 11th and 12th verſes of the 13th chap. of the 1ſt Epiſtle to the *Corinthians*, applied to the ſcience under conſideration. This application, at the ſetting out, made us ſmile: 'Now we ſee only in part, and our explications and commentaries are no more

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more than *fragments:* but when perfection ſhall come, theſe feeble eſſays ſhall be aboliſhed; for they are only the ill-articulated language of an infant! and all theſe ideas, and efforts will appear childiſh to me, when I ſhall have arrived at maturity,' &c.

It has been objected, that phyſiognomony, were it really a ſcience, would be pernicious to ſociety;—and we muſt confeſs, that M. LAVATER has anſwered this objection with ſound ſenſe and ingenuity in the 9th FRAGMENT. Here he proves the utility of the ſcience in queſtion, conſidered firſt as a branch of *knowledge*, which is uſeful in general, though, like all other good things, it may be ill employed; 2dly, as the *knowledge of man*, the proper and the nobleſt ſtudy of a rational being—and, 3dly, as the experimental knowledge of human nature.—We muſt, however, obſerve, that almoſt all the real advantages (excepting the pleaſures of philoſophical ſpeculation, which we acknowledge to be real alſo, and that in a high degree) that are deducible from face-reading, belong rather to that natural perception of qualities in the countenance, which is totally independent on ſtudy and ſyſtem, than to ſcientific dimenſions of noſes, chins, and eye-brows, which form the *arcana* of phyſiognomical ſcience. Among the faces which have a language (for many have little or none when paſſions don't operate), an open air, a friendly countenance, an inſidious look, a rapacious phiz, a diſdainful air, an envious or malignant leer, are eaſily interpreted, as it were, by an inſtinctive power; and thus the individuals, who are unknown to each other, receive anticipating notices of the perſons whom they meet with in human intercourſe. This is confirmed by what M. LAVATER ſays of his Lady, in another part of his work. 'My wife, *ſays he*, though ſhe be not in the leaſt concerned in my phyſiognomical works and ſpeculations, never miſtakes a face:—where we have differed in judging of perſons unknown, by their features, ſhe has always been in the right, which has often made me afraid to give my opinion in her preſence. And it is only from the expreſſion of the eyes that ſhe judges. Though ſhe has no erudition, no acquaintance with the rules of logic, and has not received any improvement from ſtudy, yet by a natural *ſenſe* (a ſimple *tact*, as the French happily expreſs it) which ſhe never ſeeks to rectify, refine, or ſpoil, by the peruſal of my works on phyſiognomical ſcience, ſhe has carried the knack at *face-reading* ſo far, that it is impoſſible for me to conceal or diſguiſe any ſecret feeling of joy or uneaſineſs, ſo as that it ſhall eſcape her ſagacity.'

The *inconveniencies* attending phyſiognomical ſcience are treated in the 10th FRAGMENT, and the objections againſt it, which are deduced from them are fully anſwered. Theſe inconveniencies

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encies are, that it will encourage a propenſity to judge and cenſure our neighbours, and will nouriſh vanity, ſo as to make many affect the appearances of virtues which they do not poſſeſs.—Beſides other good obſervations which we find in this Fragment, there is one which ſeems ſufficient for the Author's purpoſe; viz. that he is not publiſhing a *ſecret*, a noſtrum, or a ſyſtem of necromancy; but elucidating the principles of a kind of knowledge that is, in greater or leſs degrees, univerſally diffuſed, of an art which many (beſides Mrs. Lavater) exerciſe by a natural and inſtinctive impulſe.—There are excellent things in this fragment. Such a pious, ſenſible, ingenious, laughable, philoſophical, humane, benevolent madcap, we have never yet met with, and are not likely to meet with again.

Let not gentlemen or ladies (which latter, our Author ſays, are beſt qualified by nature for phyſiognomical reſearches) be diſcouraged from coming to M. Lavater's ſchool by the difficulty of this ſtudy, for we learn in the 11th Fragment that the ſcience in queſtion is eaſy in ſeveral reſpects. The objects of this ſcience are perpetually before our eyes. We can every moment obſerve and compare expreſſions of ſentiment and character; and if nature ſpeaks an important and uniform language in phyſiognomy, it is not to be ſuppoſed, that this language is either unintelligible or ſo difficult as is alleged. The ſtudy then is eaſy, according to our Author, and the proper method of proceeding in it will be pointed out in one of the ſucceeding volumes.—We were glad to hear that this ſcience is ſo eaſy, and happy to learn, in the 12th Fragment, that the phyſiognomical *ſenſe* (tact) is ſo univerſal, that there is no man, nor animal, without it; that is to ſay, no man, nor *animal*, in whom certain countenances do not excite ſentiments and conjectures concerning the moral character or capacity of thoſe who poſſeſs them. Encouraged by all this, we were forming the deſign of going to M. Lavater's ſchool, when we learned, to our mortification, in the 13th Fragment, that notwithſtanding the *facility* and univerſality of the ſcience of Phyſiognomics, a whole volume would not be ſufficient to contain a diſplay and enumeration of the *difficulties* with which it is attended. Our Author acknowledges, that the conſideration of theſe had often tempted him to renounce this ſtudy; but he was ſtill encouraged to reſume it by the number of ſucceſsful obſervations that he daily made on the faces of his fellow-creatures.—'It is true, ſays he, the ſmalleſt inſtances of diverſity, a line prolonged or ſhortened no more than a hair-breadth—the leaſt elevation or cavity, the ſlighteſt obliquity are ſufficient to make a ſenſible change in a countenance, and to announce diverſity of character; and thus two ſigns, whoſe diverſity is ſo ſmall as to be viſible only to the moſt experienced eye, will often expreſs very different characters. The part or line, that is expreſſive of a character or of ſome of its qualities,

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ties, may be ſo concealed, maſked, or enveloped, that it can only appear in ſome modifications and changes of the countenance, which may rarely take place, and theſe fugitive indications may diſappear before they are correctly obſerved, or have made an impreſſion ſufficient to form a judgment. Beſides, phyſical accidents, bodily diſorders, dreſs, attitude, the effect of light and ſhade, may often preſent a countenance under a deluſive point of view, and the prejudices and partiality of the obſerver may frequently render his judgments erroneous.—The examples, by which M. LAVATER ſhews the number and magnitude of the difficulties that accompany his favourite ſcience, are choſen with uncommon taſte and intelligence: and his manner of preſenting them diſcovers a profound knowledge of human nature, and exhibits beautiful and lively deſcriptions of the niceſt lines of virtuous ſentiment and moral character. He owns, in concluding this Fragment, that *Phyſiognomony* will have innumerable difficulties to encounter, as long as it is only taught by *men*, and not by *angels*.

The 14th FRAGMENT, in which our Author ſhews, that the talent of obſerving *Phyſiognomies* accurately is very rare, may furniſh new objections againſt the facility of this ſcience. His definition, or rather deſcription, of a *true obſerver*, is juſt and philoſophical in the higheſt degree; and ſuch obſervers are indeed rare. How difficult to perceive all the ſides and aſpects of a complex object, its ſeparate parts, their diverſity or reſemblance, their connection in a *whole*, and how they contribute to form it; and the difference of that *whole*, from other compoſitions that ſeem to reſemble it perfectly, yet differ from it eſſentially? The facility of confounding things really diſtinct is here illuſtrated by four profiles of female heads, which ſeem to reſemble each other—three caricatures of the late Lord *Anſon*, and three ideal heads from Raphael.—We cannot ſay, that in *all* our Author's obſervations on the expreſſion of theſe heads, we have found that perſpicuity and evidence which truth demands, and *we* would deſire: and this confeſſion we are obliged to make with reſpect to many parts of this work.

It will be ſufficient to deter any mortal from aſſuming profeſſedly the office of a *phyſiognomiſt* to read the 15th FRAGMENT, in which the character and qualities of a true phyſiognomiſt are delineated. Hear him:—The phyſiognomiſt muſt have an advantageous figure—a vigorous conſtitution—and a fine organization. 'As the blind, the lame, the crooked, and the flat-noſed were not formerly allowed to approach the altar of the Lord, ſo neither ought thoſe who come to the temple of Phyſiognomony with a ſquinting eye, a crooked mouth, or an ill-ſhaped forehead be admitted into that pure manſion.'—This is whimſical: what follows is more to the purpoſe: The phyſiognomiſt muſt ha-

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have the external ſenſes in a good ſtate, quick, and capable of tranſmitting faithfully to the ſoul the impreſſion of outward objects, a penetrating look, a ſubtle, ready, ſure and extenſive ſpirit of obſervation; deep attention; an exquiſite, mature, and ſolid judgment; profound ſagacity, a ſtrong and lively imagination, and not only a perfect acquaintance with language, in its greateſt extent of *known* expreſſion, but alſo a power of creating, as it were, a new language, equally accurate, agreeable, natural, and intelligible. All the productions of the natural world, all the works of genius, art, and taſte; all the magazines of words and terms muſt be laid under contribution to ſupply his wants. He muſt ſtudy deſigning, anatomy, and phyſiology: he muſt ſtudy the human heart in general, and his own heart in particular: his ſoul muſt be firm, mild, innocent, and calm, and his heart muſt be exempt from wild, fierce, and intractable paſſions: he muſt travel, know the world, have extenſive connections, live with artiſts and men of learning, converſe with the knowing and the ignorant, with the virtuous and the vicious, and even with children in their cradle, and boys at play. 'In delineating thus, ſays M. LAVATER, the character of a phyſiognomiſt, I have pronounced ſentence againſt myſelf. It is not falſe modeſty, but an inward conviction, that engages me to ſay, that I am *very far from being a phyſiognomiſt*. I am only the *fragment* of one, as my work, inſtead of being a complete treatiſe, is no more than a fragment of the ſcience.' By this we ſee that the phyſiognomiſt, like the ſage of the Stoics, is a glorious being, nay every thing you pleaſe, except a *real* being. Well—but let not this ideal portrait of the perfect phyſiognomiſt diſcourage any candidate for this ſublime profeſſion. We have ſeen above, that Mrs. LAVATER, our Author's rib, has an excellent knack at *reading faces*, though ſhe be neither anatomiſt, phyſiologiſt, traveller, poeteſs, ſcholar, nor artiſt; we conclude therefore, with our Author, that with a decent portion of theſe acquirements ſhe would be ſtill more improved in the exerciſe of her talent.—This is undoubtedly the caſe of her huſband. We muſt therefore, in phyſiognomony, as well as in other ſciences, go on *towards* perfection, without flattering ourſelves that we ſhall arrive *at* it. *Eſt quoddam prodire tenus, ſi non datur ultra.*

A great number of judicious obſervations and acute reflections appear in the 16th FRAGMENT; in which the ingenious Author treats of the *harmony* between *moral and natural beauty*, beauty of mind and beauty of body. He does not mean, that hard-favoured perſons carry about with them, always, the corporeal expreſſion of mental deformity, or, that a handſome figure is always the expreſſion of mental beauty; for this hypotheſis would be extravagantly falſe.—He means, that it is the tendency of virtuous and benevolent ſentiments and habits to embelliſh the air of a face

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face by imprinting upon it pleaſing lines, which become permanent through repetition, and form, at length, an agreeable caſt of countenance; while vicious and malevolent affections produce the contrary effects. This our philoſophical painter of mind and body proves with full evidence, and anſwers the ſpecious objections that may be raiſed againſt it. He unfolds his doctrine on this ſubject with all the ſpirit of a fine obſerver:—he draws moral pictures, that would make our immortal *Weſt* ſmile applauſe; and he illuſtrates his principles by twelve plates, of which the figures are well engraved, ſome of them after well-known pictures, ſuch as, the *Democritus* of Rubens, a *Chriſt* after Holbein, and one of the ſcenes in Hogarth's Apprentice. —Others, ideal, but highly expreſſive of truth and nature, are added to theſe.

The 17th FRAGMENT is wholly employed in determining the character of *Socrates*, whoſe phyſiognomy was interpreted by *Zopyrus*, as exhibiting the expreſſions of ſtupidity, brutality, voluptuouſneſs, and a propenſity to drunkenneſs. This judgment of Zopyrus has furniſhed objections againſt the certainty and ſolidity of phyſiognomical ſcience; but the anſwer of Socrates removed theſe objections; for he acknowledged his natural propenſity to theſe vices, though he had corrected it by ſucceſsful efforts, and a virtuous practice.—Beſide, the phyſiognomiſt might have been miſtaken; and in this caſe the error was imputable to the man, and not to the ſcience. As, however, the unanimous voices of antiquity proclaim the deformity of Socrates; and Alcibiades, a good and an ocular judge, ſaid, that he reſembled a *Silenus*; our Author makes this anecdote the ſubject of an intereſting and ample diſquiſition, which draws phyſiognomy out of the ſcrape, and which we have read with profit and pleaſure. Among other things, we admire the uſe he has made of a diſtinction, too little attended to, between *diſpoſitions* and their *development*—between *talents* or faculties and their *application* and exertion—between the *ſolid* and *ſoft* parts of the countenance—between *permanent* lines or features, and thoſe that are *tranſient*.—Socrates (ſays he) may have retained remains of corruption in the *ſolid* parts, and yet have diſplayed, in the *action* of the ſofter and more flexible parts, lines of virtue and moral amendment, which the pencil or the chiſel could not tranſmit. The head of *Socrates*, finely engraved after *Rubens*, and eight excellent profiles of the Grecian ſage, copied from ancient gems, are here delineated, to illuſtrate the acute obſervations of our Author.

The obſervations of a learned German, who agrees with our Author in every thing that relates to the phyſiognomical expreſſion of *Paſſions* and *Moral Character*, but does not think that this expreſſion extends to *intellectual faculties* and *talents*.

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and the *kind* of vocation for which each individual is proper, employ M. Lavater in the 18th FRAGMENT. It is here that he extends phyſiognomical ſcience amazingly, and with a prophetic ſpirit, or, at leaſt, tone, announces it as the inſtrument that ſhall baniſh error and fraud from the earth, and introduce a new ſtate of things. His German adverſary, who ſeems to be a man of great acuteneſs, alleges a multitude of examples of ſtupid, heavy, and ignoble faces, which have been the unpromiſing outſide of fine taſte, elevated genius, eminent talents, and great acuteneſs and penetration; and he affirms that ſuch a crowd of *exceptions* are ſufficient to *ſuffocate* the general rule. "*Hume* (ſays he) had a vulgar ſtupid countenance; *Goldſmith* looked like an idiot, and *Churchill* like a bear-keeper. Samuel Johnſon has the aſpect of a ———; and neither his look, nor a ſingle line of his mouth, announce the man of deep thought, learning and genius." M. LAVATER hears this volley of objections and examples fired at him, and does not flinch. His courage is undaunted, and his movements are ingenious:—but, to us, his victory appears often doubtful. We muſt obſerve here, that the two drawings of Dr. Johnſon's head, from the forehead, *eye*, and chin of which M. LAVATER arms himſelf againſt his adverſary, do not, in our opinion, reſemble the original either in their general ſtructure or particular features. There are ſome faint lines of ſimilitude; but they do not form a juſt reſemblance. It is with regret that we paſs over in ſilence many ingenious reflexions of this anonymous adverſary, who writes with great ſpirit and energy; but we have already drawn out this extract to ſuch a length, that we muſt reſiſt the temptation of enlarging farther on the entertaining objects and diſcuſſions which we find in this work.

The two laſt FRAGMENTS (19, 20.) of this firſt part, or volume, contain *general reflexions* on the objections to phyſiognomony, and the refutation of ſome particular arguments employed by objectors. A great number of heads, ancient and modern, are delineated here from gems and medals, to illuſtrate our Author's reaſoning. The antique heads are ill copied.

The moſt formidable adverſary, both on account of his acuteneſs and ſeverity, that M. LAVATER has met with, is the learned and ingenious Profeſſor *Lichtenberg*, of Gottingen, whoſe eloquent and witty *diſſertation* is examined in a long ſeries of remarks, which concludes this volume. The conteſt is keen, and the metaphyſical diſcuſſions in which it engages our Author are intereſting and profound, but not always illuminated with perſpicuity and evidence. We have only ſeparate fragments of M. Lichtenberg's Diſſertation, with the remarks thereupon. One of the principal queſtions here is, *Whether*,

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in reality, the powers and faculties of the mind have repreſentative ſigns in the SOLID parts of the countenance?" Our Author maintains the affirmative againſt his adverſary, and brings a multitude of profiles, buſts, ſimple contours of faces, and ſome countenances delineated in the ſtate of death (where no tranſient motion of the *ſoft* parts can announce character), to ſupport his hypotheſis. There are, undoubtedly, in the ſimple contours he gives us of the foreheads, noſes, mouths, and chins of ſeveral ideal faces, ſtriking marks of intelligence and ſtupidity: among others, there are in one page twelve different repreſentations of imbecility or idiotiſm, and others of contrary qualities; all highly expreſſive, though, in each example, there be no more than one line, drawn from the ſummit of the head, and forming in its progreſs the outlines of the parts already mentioned. But when Mr. LAVATER tells us, that the contours of the ear, noſe, and upper lip, *&c.* of the Abbé *Raynal* announce a thinker capable of analyſing with accuracy and detail, of embracing and combining with rapidity a great number of objects, and endowed with a facility of repreſenting what he has obſerved in new forms, we ſuſpect that this judgment may be derived (be it true or falſe) from the *philoſophical hiſtory* of that writer, as much as from the *ſolid parts* of his face and ſkull; and we would be glad to know whether ſimilar configurations of noſe and ear may not be found among the heroes of a Dunciad.

Upon the whole, this work, which will be finiſhed in three ſucceeding volumes, conſidered as a production of taſte and genius, has great merit: if it diſcovers many flights of an unbridled fancy that muſt make a ſober reader ſtare, it is replete with curious reſearches, and original views and obſervations, that ſhew a very uncommon acquaintance with the niceſt movements of the human mind. The philoſopher will read it with eſteem, and the lover of the fine arts, who ſtudies and copies both actual and ideal nature, will read it with pleaſure. M. LAVATER is a philoſophical painter, a patient and ſagacious obſerver, a lover of religion, virtue, and mankind; and we know not any book that breathes a nobler and warmer ſpirit of univerſal benevolence, than that now before us. We ſuppoſe the rules of *phyſiognomy* (for rules it muſt have, if it be a ſcience) will be laid down more fully and regularly in the ſucceeding volumes; for they are here only treated in a curſory and deſultory manner. General precepts and examples are all that we have in this volume; but we want rules for particular applications of the former, and for aſcertaining the concluſions deduced from the latter. He appeals often to our *feelings* for the truth of his explications; but what ſhall we conclude (when we do not feel in uniſon with him), if there be not certain rules to make

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us, at leaſt, perceive *what* and *why* he *feels?* It has often happened to us in the peruſal of this volume, not to ſee in heads, what he has ſeen in them, and to find his explications of certain lines and contours, arbitrary and unſatisfactory. We are willing to attribute this, in ſome degree, to *our* ſtupidity or ignorance;—but we cannot help thinking that a part of it is owing to the enthuſiaſm of our Author, which ſuggeſts views or viſions which we are not favoured with.

We cannot conclude without obſerving, that the typographical part of this volume is nobly executed; letter, paper, and preſs-work unite to render the edition elegant and ſplendid. The figures are engraved by able artiſts. The whole work, conſiſting of three volumes (at three guineas each), will contain a hundred plates, and 400 headpieces: the ſucceeding volumes will conſequently be much richer in drawings and figures than this, in which the preliminary fragments take up the principal place.

Art. II.

Hiſtoire de l'Academie Royale des Sciences, &c. i. e. The Hiſtory and Memoirs of the Royal Academy of Sciences at Paris for the Year 1777 *. 4to. 1780.

General Physics.

THE Memoirs relative to this claſs are as follow:

Memoir I. *Experiments, made by Order of the Academy,* on the Cold of the Year 1776. By Meſſrs. Bezout, Lavoisier, and Vandermonde. In our laſt Appendix we gave an account of the ample and circumſtantial memoir of M. *Meſſier* on this ſubject. Among the curious things, in the Memoir now before us, we may reckon a multitude of experiments made on the old thermometers of M. de Reaumur, and a table of compariſon containing 38 thermometers, by which the cold of the year 1776 was obſerved at Paris. This memoir may be almoſt conſidered as a treatiſe on thermometers; and it contains curious obſervations on the methods of removing the difficulties and inconveniencies that ariſe from conſtructing theſe inſtruments with ſpirit of wine.

Memoir II. *A ſingular Obſervation of a prodigious* Quantity of ſmall *Globules that paſſed before the Diſk of the Sun, the 17th of June* 1777, from 46 to 51 *Minutes after Eleven in the Forenoon, made at the Obſervatory of the Marine.* By M. Messier.

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* The preceding volumes, for ſeveral years paſt, have regularly been reviewed in our Appendixes, &c.

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—A ſhower of hail, ſeen at a great diſtance, was probably the whole matter. It is true theſe globules ſeemed to aſcend, though obliquely: but F. Boſcowick and M. Wallot have explained this ſingularity, by ſhewing how hail, which falls, may ſeem to riſe, according to the direction it has, and the diſtance at which it is ſeen.

Memoirs III. and IV. EXTRACT *from the Memoirs of the Academy of Sweden, for the Three laſt Months of the Year* 1775. CONTINUATION *of the Obſervations on the Dipping or Inclination of the Magnetic Needle, compared with the firſt which have been hitherto verified in the South Sea.* By M. le MONNIER.—— This aſſiduous obſerver continues his magnetic labours and reſearches with unremitting induſtry: he here examines the obſervations made by Mr. Ekêlberg, an officer of the Swediſh marine, in his voages to China, the reſult of which is, that the magnetic equator, or the circle where the needle has no inclination, paſſes from ſouth to north, near the Iſles of *the Aſcenſion*, &c. and croſſes the equinoctial line between China and Peru: thus the poſition of the magnetic equator is ſo well known, as to render it poſſible, in time, to determine all the variations it ſhall undergo.

Memoir V. *Obſervations on the Inclination of the Magnetic Needle, made in the Indian Seas, and in the Atlantic Ocean.* By M. LE GENTIL.

Memoir VI. *Remarks and Obſervations collected* in a Voyage through Italy in 1775. By M. CASSINI, the Son.——Theſe remarks are, for the moſt part, anſwers to queſtions that ſeveral academicians propoſed to M. CASSINI at his ſetting out for Italy, and they are relative to the natural hiſtory of that country. We find here firſt an account of the different kinds of mulberry trees that grow in Tuſcany, none of which (as the celebrated *Targioni* aſſured our academician) bear flowers and fruits on the ſame trunk, each ſpecies having diſtinct individuals of different ſexes, that is, male trees, which only produce flowers, and female which only bear fruit. This remark, which places the trees in queſtion among the *Dioacia* in the 22d claſs, furniſhes a correction to the method of Linnæus, who places them among the *Monoecia:* however, the black mulberry in our gardens evidently belongs to this latter claſs. The white mulberry is the beſt food for the ſilk worm in its tender and infant ſtate, but afterwards the leaves of the black, which are ſtronger and more nouriſhing, may be uſed for this purpoſe with ſucceſs. There are many farther curious details relative to this object, which the botanical reader will find uſeful and inſtructive.

M. CASSINI mentions the very ſingular caſe of a Ruſſian gentleman, whom he met with at Florence, who, during two

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different years of his life, had in his body an electrical virtue, similar to that of the torpedo; as also the case of a woman, who, though six months advanced in her pregnancy, suckled a child, and had frequently repeated this practice with success.—The next object we meet with is a description of the alum-mines in the neighbourhood of the Lake of *Bolsena*, in the environs of *Latera*, about 25 leagues from Rome. This curious description comes from the pen of the Abbé *Fortis*, a Venetian naturalist, who visited these mines at the request of M. Cassini, whose want of health prevented him from being of the party. All the mines of sulphur, in the district of *Latera*, are filled with mephitic exhalations, which render them almost inaccessible. It is remarkable, that the dead animals that have been found in these subterraneous regions bear no marks of putrefaction, scarcely any of alteration; their hair, skin, and plenitude of flesh remain fresh and unchanged. The Abbé Fortis descended into one of these mephitic cavities, and when he had remained there for about six minutes, his eyes grew hot, and, during a quarter of an hour after he returned, he was affected with a painful difficulty of breathing, and with a copious sweat, which he considered as an emanation of the sulphureous acid. This, no doubt, was some consolation. We refer the reader to the memoir itself for an interesting description of the mine *Del Mulino*, which produces the most beautiful plume-alum, crystallized in small needle forms; and of several acid springs, of which M. Cassini has brought home samples, which have been analysed by M. *Lavoisier*.

Memoir VII. *Concerning the refracting Power of Liquors, whether simple or compounded.* By Messrs. Cadet and Brisson. ——It is well known of what importance it is, in the use of burning lenses formed by a fluid contained within two plates of glass, to chuse among different transparent liquors those whose refracting power is the greatest. Our academicians, therefore, observed, with the same lens, filled successively with different liquors, the same object, placed always at the same distance from the lens, and they judged of the length or distance of the focus, by the point where the observer was obliged to take his stand in order to have a distinct view of the image of that object. It was thus that they compared the refracting power of a great number of substances. In the course of these experiments they remarked, that there is in the spirit of salt a refracting power, which is still augmented by its combination with volatile alkali, though the spirit of salt is of no very great density, and volatile alkali, when alone, does not produce any considerable effect. They also observed, that lenses, with liquors, might be much improved by filling them with a solution of *sal ammoniac*, in distilled water, or rather with essential oil of

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of turpentine, which is very tranſparent, and has a ſtrong refracting power, though by diſperſing conſiderably it diminiſhes the force of the burning focus. The great lens of four feet diameter, which was conſtructed ſome years ago by the order of M. *Trudaine*, and with which various experiments were performed by Meſſrs. CADET and BRISSON at the Louvre, gave occaſion to this memoir. They have found, by the means of a ſmall lens of ſix inches, that the great lens would have eleven feet and eleven inches of focus, when filled with diſtilled water;—ten feet and ten inches with ſpirit of wine, and ſeven feet when filled with liquid turpentine: and theſe facts furniſhed the reſults abovementioned.

ANATOMY.

Memoir I. *Concerning the Deſcription of the Nerves of the ſecond and third Cervical Pair*—(according to Haller's manner of counting, who conſiders as the *firſt Cervical Pair*, that which ſome authors call the *Tenth Pair of the Brain*). By M. VIC d'AZYR.——This memoir is filled with thoſe minute details, which do not ſeem at firſt ſight to reward the labour and patience they require with any viſible or near proſpect of utility. They will, however, appear intereſting to philoſophical obſervers, who conſider them as neceſſary to complete anatomical ſcience, and know, that they may bring forth important and unexpected diſcoveries, and often furniſh the explication of ſingular facts, of which it is of conſequence to find out the cauſes. It is with this view, that the celebrated academician enters into a circumſtantial deſcription of the nerves, mentioned in the title of this memoir. After having followed theſe nerves in all their ramifications, he points out the parts with which they correſpond, the other nerves with which they have a communication, and thus explains the ſympathy obſerved between the different parts of the human body. The utility of ſuch obſervations is unqueſtionable; for the cauſe of an ailment is often at a conſiderable diſtance from the place where a part of the ailment is felt.

Memoir II. *Concerning the Neceſſity of performing the Cæſarian Operation upon Women, who die in a State of Pregnancy, and the Means of reſtoring to Life their Children, who ſeem to be dead.* By M. BORDENAUE.——The utility and importance of this memoir cannot be called in queſtion. It often happens, ſays the humane Author, that children appear with all the ſymptoms of death, when the vital principle ſtill ſubſiſts. A child, which has never breathed, retains life with more facility, than one who has already performed that function. The mechanical diſpoſition of the parts is ſufficient for the maintenance of circulation without reſpiration. Coldneſs, paleneſs, a livid co-

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lour, nay even the abſence of the pulſe, are not abſolute ſigns of death; putrefaction alone indicates it with certainty; and even this muſt not be confounded with a gangrenous diſpoſition, which may reſult from compreſſion, or be the effect of a contuſion. All the methods proper to be employed in the caſe of apparent death, to excite the action of the nerves and to reſtore circulation, are circumſtantially related in this memoir; the inſufflation of air into the lungs is what our Author principally inſiſts on. The multitude of infants that have been ſaved by the performance of the Cæſarian operation on women that have died in pregnancy, is an urgent reaſon for this practice. 'In the ſpace of nine years, in the town of Sambuca in Sicily, from 22 women, who died pregnant, 18 children were extracted living, and of the other four, three had died before the mother, as appeared by the putrefaction of their bodies, and the fourth was found under the bed-clothes, where it had been ſuffocated, having probably come ſpontaneouſly into the world in the laſt moments of the mother's life.' We did not think that ſuch uſeful and provident things were done at Sambuca!—There are many curious relations of this kind in the memoir before us, and they are principally drawn from a work, too little known, of the Abbé *Cangiamila*, a canon of Palermo, which was publiſhed in the year 1758, under the following title, *Embryologia ſacra, ſive de officio ſacerdotum, medicorum et aliorum, circa æternam parvulorum in utero exiſtentium ſalutem.* Though this title bears the ſymptoms of *peccant matter* in the theological parts, yet it contains a variety of facts and obſervations, which deſerve the attention of medical practitioners.

Memoir III. *Concerning certain Diſeaſes of the Liver, which are attributed to other* Viſcera, *or Parts of the Body—and alſo concerning thoſe Diſeaſes which are ſuppoſed, though erroneouſly, to have their Seat in the Liver.* By M. PORTAL.—As the Liver performs important functions in the animal œconomy, and is one of the viſcera, of which the alterations are the leaſt known, M. *Portal*'s Memoir muſt attract particular attention, and may contribute to diminiſh the multitude of medical errors that afflict humanity.

NATURAL HISTORY.

Memoir I. *Concerning the Improvement of Sheep.* By M. DAUBENTON.—Wool, and its improvement in France, are the objects of this memoir, which was compoſed at the requeſt of M. *Trudaine*, a reſpectable miniſter, who gave all his attention to the arts of peace and national felicity, and met with no recompenſe but oppoſition and difficulties. The methods employed by M. DAUBENTON, and their good effects, deſerve the

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the notice of husbandmen and rural patriots in all countries. It is principally by the rams, that our academician betters the breed and improves the wool; but we cannot give a clear idea of his ways and means, without swelling this article to an improper length.

Memoir II. *A third Memoir concerning the Gritts of Fountainbleau, or an Analysis of those Stones, and particularly of Crystallized Gritts.* By M. DE LASSONE.

CHEMISTRY.

Memoir I. *Concerning the Combustion of the Phosphorus of Kunckel, and the Nature of the Acid which results from that Combustion.* By M. LAVOISIER. *First Part.*

Memoir II. *Experiments, relative to the Combination of Alum with Coaly Substances, and to the Alterations which happen in the Air, in which Pyrophorus has been burnt.* By the same.

Memoir III. *Concerning the Vitriolization of Martial Pyrites.* By the same.

Memoir IV. *Concerning the Solution of Mercury in the Vitriolic Acid, and the Resolution of that Acid into a sulphureous aeriform Acid, and into Air eminently respirable.* By the same.

Memoir V. *Concerning the burning of Candles in Atmospherical Air, and in Air eminently respirable* (i. e. dephlogisticated Air in Dr. Priestley's Nomenclature). By the same.

Memoir VI. *Containing Experiments on the Respiration of Animals, and the Changes which the Air undergoes by passing through their Lungs.* By the same.

Memoir VII. *Concerning the Combination of Fire, or the Igneous Matter with Fluids susceptible of Evaporation, and also concerning the Formation of elastic, aeriform Fluids.* By the same.

Memoir VIII. *Concerning Combustion in general.* By the same.

This series of Memoirs contains, certainly, curious researches and interesting observations, relative to the influence of different kinds of air on the phænomena of chemistry. A multitude of experiments have proved, that those expansible, transparent fluids, which are disengaged from bodies by a variety of chemical operations, are distinct substances, or at least cannot be reduced to the same principles by any known means; —that our atmosphere, instead of being a simple fluid, differently modifiable, contains several fluids that may be essentially separated from each other, and that chemical operations, animal respiration, and vegetation, change the proportion of these fluids in a given mass of air.—M. LAVOISIER, therefore, thinks it essential to pay a strict attention to all these substances or fluids (hitherto too much neglected) in all chemical experiments, to examine, in each phænomenon, what is due to the

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influence of these substances, to analyze the substances themselves, in order to reduce them to the smallest number and the greatest simplicity possible, and, for this purpose, to repeat all the known chemical analyses, and review all the theories that have hitherto been adopted. Such is the laborious task that this eminent Academician has undertaken, and partly executed in the eight Memoirs, of which we have here given the titles. With respect to the different kinds of *aeriform* fluids he has adopted a particular nomenclature, as little remote as possible from vulgar language, expressing each substance or fluid by some characteristical property, which has no connection with any particular hypothesis. These denominations may therefore be adopted by all, however different their opinions may be concerning the nature of the fluids in question. Thus what we call *fixed air*, M. LAVOISIER call an *aeriform chalky acid*. The dephlogisticated air of Dr. Priestley, our Author calls *vital air*; with other novel denominations mentioned in a preface, which the Historian of the academy has prefixed to his account of these curious Memoirs.

The other Memoirs in the class of chemistry are, MEM. IX. *Experiments on the Ashes employed by the Manufacturers of Saltpetre at Paris, and Observations on their Use in the Formation of Saltpetre.* By M. LAVOISIER. MEM. X. *Concerning Zinc: Fifth Memoir*, by M. de LASSONE. The Academician examines here the action of caustic volatile alkali, of fixed mineral alkalies caustic and not caustic, and of radical vinegar upon zinc. He terminates this ample Memoir by some observations on the medical virtues, attributed by Gaubius and other physicians to the flowers of this semi-metal. He never found any proofs of their sedative quality in convulsive or nervous complaints; but on the other hand, he does not believe that there is any danger attending the use of them.

Memoir XI. *Concerning an Aeriform Substance, that proceeds by Emanation from the Human Body, and the Manner of collecting it.* By the Count de MILLY. Memoir XII. *Concerning Animal Gas.* By the same. While the Count was bathing, he perceived small bubbles of air forming themselves on different parts of his body, and afterwards rising to the surface of the water, and mingling themselves with the atmospherical air. This our academician considers, as the matter, that is evacuated by insensible perspiration, or at least the part of that matter that is not immediately mixable with water. He gathered a certain portion of it; and, after several experiments, he found, that in its properties it resembled *fixed air* in a striking manner.

Memoir XIII. *Experiments designed to shew, that what is called* Concrete Phosphoric Acid, *derived from calcined Bones, according to* Scheele's *Method, is not a pure Acid, but is combined under the Form of Glass, incapable of Solution in Water.*

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Memoir

Memoir XIV. *Observations on the Phosphoric Acid obtained* per Deliquium *from Phosphorus, and on the Neutral Salts which result from the Combination of that Acid with the Alkalies.* By M. SAGE. Memoir XV. *Observations on the Concrete Acid obtained from Sugar.* By the same.

ASTRONOMY.

Memoir I. *New Analytical Methods of calculating the Eclipses of the Sun, the Occultations of the fixed Stars and Planets, by the Moon,* &c. This is a continuation of M. DIONIS DE SEJOUR's XIIth Memoir, mentioned in our last Appendix, p. 486. Here this eminent astronomer gives us first an *equation of curves of extinction*, as he calls it, or the expression of the diminution of the intensity of the light of the sun in the atmosphere, relatively to the rays proceeding from different points of the solar disk. He also determines the quantity of light, which is received by the centre of the earth's shadow, or by any point whatsoever of the moon, when eclipsed; and he explains thereby the reason of the moon's disappearing *sometimes* totally towards the perigeum. He afterwards examines the intensity of the light, which is transmitted from the earth to that part of the moon which is not enlightened by the sun, at different elongations. He moreover indicates the times when the ring of Saturn is projected beyond the diameter of that planet, as is the case between June 1769 and July 1784, and he applies minutely and circumstantially this phenomenon to the different months of the years in which the quantity of this projection varies on account of the situation of the earth. He then returns to the eclipses of the sun, to determine their greatest possible duration. This memoir contains very near a hundred pages.

Memoir II. Contains *an Observation of the Moon.* By M. JEAURAT, in which he corrects errors of longitude and latitude in the tables of *Mayer* and *Clairaut.* The error of longitude in the tables of *Mayer*, was 8 seconds, and 26 in those of *Clairaut.* That of latitude was one of 12 seconds in the former, and of 16 in the latter. This seems to give, at least, a temporary superiority to the tables of Mayer. However, as these tables have been corrected by observations, and those of Clairaut were formed by theory alone, time only can shew, whether this superiority will be always maintained.

The *four Memoirs* of M. MARALDI, containing *Observations on the Satellites of Jupiter, made in the years* 1774, 1775, 1776, 1777, 1778, *in the County of Nice, at Perinaldo, and also of Occultations of the fixed Stars,* are worthy the attention of astronomical adepts; as they must contribute greatly to the improvement of the tables of the Satellites.

In *two Memoirs* of M. MESSIER, we have an ample account of his *Observations of the Comets* of 1771 and 1772, charts of their courses,

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courſes, tables of the ſtars which contributed to determine them, the elements of their orbits, calculated by Meſſrs. *Pingré* and De la Lande, and all the obſervations of his correſpondents, which tend to aſcertain exactly the courſes of theſe two comets. Thus M. MESSIER continues his aſtronomical labours with the keeneſt perſeverance. A great number of comets have been obſerved by him, and the importance of his labours, in this ſtarry walk, will be ſenſibly felt when theſe comets make their appearance again.

The other Memoirs of this claſs, are an *Obſervation of the Conjunction of Mercury, with the Conſtellation of Gemini*, which aſcertains the accuracy of M. De la Lande's tables of that planet, publiſhed in his aſtronomy—*Obſervations on the Longitude of Padua*—on the longitude and latitude of Madrid—on a *New Nebulous Star*—*on Three Auroræ Boreales.*

MECHANICS.

This claſs furniſhes but one *Memoir*, in which M. PERONNET propoſes to *determine the Degree of Thickneſs or Bulk to which the Piers of Bridges may be reduced, and the Curvature which ought to be given to the Arches, in order to facilitate the free Paſſage of the Water through them.* One of the great objects of this excellent Memoir is to find a curvature, that may render the arches of a bridge equally firm, though leſs maſſive and bulky than they uſually are.

The claſs of MATHEMATICS contains Three Memoirs, relative to *Series*, and the *Methods of Approximations for Differential Equations.*

Among the *books* and *machines* preſented to the academy, we cannot paſs over in ſilence two inſtruments invented by the very ingenious Abbé ROCHON, for meaſuring the angles, or rather angular diſtances, and the apparent diameters of objects.

The obſervations on which the theory of the firſt inſtrument is founded, are remarkable for their ſimplicity. Suppoſe a priſm of rock-cryſtal, which has been rendered achromatic, by its being combined with one of ordinary glaſs: as rock-cryſtal has a double refraction, the objects, viewed through this priſm, will appear double. Suppoſe farther that the obſerver, keeping his eye at a certain diſtance from this priſm, views an object, and recedes until the two images of the object become contiguous, then, as in direct viſion, the following proportion may take place: "the diſtance of the *object* from the eye is to *its* diameter, as the whole ſine is to the tangent of the angle, under which the object is ſeen, or to the apparent diameter of the object. If now the eye approaches to, or recedes from the priſm until the two images of another object, which is viewed at any diſtance whatſoever, become contiguous, a new proportion ariſes; as follows:" the apparent diameter of this *ſecond* object

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is to the apparent diameter of the *first*, as the distance of the eye from the prism in observing the second object, is, to the distance of the eye from the prism in observing the first.

It is on these plain observations that the theory of the first instrument is founded by the Abbé ROCHON. He begins by forming a prism of rock crystal sensibly achromatic: (and this he executes with facility by methods, of which he himself is the inventor) he places this prism in the inside of a telescope, near the object glass, and measures accurately the distance between the prism and the focus of the object-glass: he afterwards views an object, measured with the most exact precision, with the telescope that is furnished with this prism. He recedes until the two images of the object become contiguous. He then measures accurately the distance of the object from the focus of the object-glass, and deduces from thence the apparent diameter of the object. This fundamental operation is manifestly susceptible of the greatest precision. If, after this, the prism is moved along the tube or axis of the telescope until the two images of an object, whose diameter is to be measured, become contiguous, this diameter will be easily known; because it is to the known diameter of the first object observed, as the distance of the focus of the object-glass from the prism is to the distance of the same focus from the point where the prism had been placed in the fundamental operation.

This instrument (as the Historian of the academy shews by a variety of cases and examples, to which we refer the curious Reader) is susceptible of a high degree of precision, and may be successfully employed in determining accurately the apparent diameters of the Heavenly bodies, those of Saturn's ring, the phases of eclipses, and even to make a multitude of new and interesting observations, which the imperfection of the micrometers, hitherto known, has discouraged astronomers from attempting. More especially in all geographical operations, in surveying (whose operations it must render more speedy and less expensive), and in directing the course of vessels along the coasts during the night*, it will be of singular use.

It is true this instrument can only measure apparent diameters or angular distances of 20 minutes; but the ingenious Abbé has contrived another, which is capable of measuring larger angles.

* The Historian illustrates this latter object of utility by the following example: Suppose a tower or light-house, on which four lights are placed in form of a cross, whose distance is known; the instrument in question will give the distance of the ship from the light-house by an observation of the two *perpendicular* lights, and the position of the ship, with respect to the same light-house, by an observation of the two horizontal lights.

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He employs, for this purpose, two achromatic prisms, to which he gives (the one upon the other) a circular motion: these will therefore represent successively all prisms, from the plane to the prism, whose angle is the double of that of each prism; thus the observer, viewing the same object, at the same time, directly and through this prism, and turning the prism till it comes to the point where the two images of the object will only touch one another, the angle of the prism will then give the apparent diameter of the object. The accuracy of the instrument here, depends upon the means of knowing exactly the angle of a given prism, and the Abbé ROCHON has found out means for this end, whose precision and efficacy may be entirely depended upon. A description of these instruments was read by the Abbé to the Royal Academy in the year 1777, so that, though the Author has neither published as yet the construction, nor the different uses of his instruments, they may *be considered* as known to the public since that epocha. This is a good *caveat* against such as may be disposed to usurp the merit of other men's inventions.

The part of this volume, that is consecrated to the memory of deceased academicians, contains the *Eulogies* of four men, eminent, indeed, for their talents and their virtues: Messieurs, *Trudaine*, De *Jussieu*, *Bourdelin*, and *Haller*. Many amiable and interesting lines might be presented to our readers from the characters of these illustrious men; but want of space obliges us to confine ourselves to some particularities of the life and genius of the late M. HALLER, Member of the Sovereign Council at Bern, and of all the academies of Europe, who may be justly considered as one of the prodigies of the present age.

He was born of a family, where piety seemed to be hereditary, and, at four years of age, he used to address exhortations from texts of scripture to his father's domestics. "At the age of NINE, he had composed, for his own use, a Chaldaic Grammar, a Hebrew and Greek Lexicon, and an Historical Dictionary, containing near two thousand articles, extracted from *Bayle* and *Moreri*. The care taken of his education had no part in this monstrous progress; he had a severe and disgusting preceptor, who had made such impressions on his mind at this early period, that he never met him, in riper years, without feeling an involuntary emotion of terror. He was born a poet, and had a passion for this fine art, which he exercised with all the success, that attends true taste and elevated genius, and with which he embellished and softened his philosophical labours. The study of nature was, however, his great and predominant propensity, and it was with a view to gratify it, that he chose the medical profession, which allowed him to pursue this study without

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without reſtraint. He ſtudied at Tubingen, under Camerarius and Duvernoi; at Leyden, under Boerhaave and Albinus; at London he enjoyed the intimacy of Sir Hans Sloane, Cheſelden, and Douglas; and at Paris he followed the directions of Winſlow and Juſſieu. He began to travel at the age of ſixteen, and at that dangerous and critical period, he was confirmed for the reſt of his life in the paths of virtue, by the diſguſt which he felt once, at a view of the exceſs committed in a licentious party of pleaſure into which his fellow-ſtudents had drawn him at Tubingen. From that period he never taſted wine any more, and impoſed upon himſelf a ſevere diſcipline with reſpect to morals. His lively imagination, and warm feelings, rendered this diſcipline wiſe and expedient.

M. HALLER returned to Switzerland about the year 1730, in the 22d year of his age. The practice of phyſic, vaſt anatomical enterprizes and labours, excurſions into the mountains of Switzerland, where he extended his ardent attention to all the branches of natural hiſtory, all theſe were not ſufficient to fill up his time. His muſe invited him to ſtrike the lyre amidſt the beautiful and magnificent ſcenes of nature. But the philoſopher always accompanied the poet, and kept him in the arms of real nature. He deſcribed what he *ſaw*, when he climed rocks of eternal ice, and traverſed the awful ſummits of the Alpine mountains. He deſcribed what he *felt*, when he painted the ſweets of friendſhip and of rural life, the pleaſures that accompany ſimplicity of manners, the charms of the mild and gentle virtues, and the happineſs that flows from the ſacrifices that are required by the more auſtere. His muſe even ſounded the depth of metaphyſical and moral ſcience; ſhe ſung alſo the ſublime delights of religion, and its genuine fruits, charity, and concord, and drew the hideous forms of hypocriſy and perſecution in the moſt odious and natural colours. The poems of HALLER were ſoon tranſlated into almoſt all the European languages, and the poets, and wits of the age, were ſurprized to learn, that theſe elegant and ſublime compoſitions, came from the pen of a man, who paſſed his days in diſſecting bodies, culling plants, and prying into the ſecrets of animal and vegetable organization. The philologiſts and antiquarians muſt have been equally ſurprized, at leaſt, to find this two-fold ſon of Apollo, while he was teaching anatomy, and directing a famous hoſpital at Bern, at the age of 26, charged with the inſpection of the public library, and the arrangement of a cabinet of five thouſand ancient medals.

His reputation grew rapidly, and was ſpread abroad, though not yet diſtinguiſhed by any great work in the line of his profeſſion. Several diſſertations had announced him, however, to anotomiſts, as a young man of ſuperior genius, when

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George II. honoured him with an invitation to the university of Gottingen, where a chair of anatomy, botany, and surgery was erected for him. Here he passed 17 years of his life in the most intense application to study, and found his labours alleviated by the pleasure which a generous mind must feel from distinguished success and universal applause. His principal object was physiology, that important branch of medical science, which, considering the structure of the body in its minutest parts, examines the laws by which the human being is formed, developed, grows, lives, propagates, declines, and dies,—how each organ performs its functions and repairs its strength by nourishment and sleep, by what mechanism an unknown power produces those voluntary and involuntary motions, that are essential to the existence, preservation, and happiness of man,—how the changes in the bodily organs are sometimes the *cause*, and sometimes the *effect* of the disorder of the vital functions, and how remedies of every kind may contribute, by their action on these organs, to restore order in the animal œconomy. M. HALLER brought about a signal and happy revolution in physiological science, which had long been subjected to the tyranny of system, and became, on that account, an object of suspicion and diffidence to the Philosophical Observer of Nature. He proposed to shew that physiology was a science as real and certain as any other;—the key of the knowledge of man to the philosopher, and the basis of medical practice to the physician. For this purpose he established physiology on its true foundations, on the anatomy of the human body, and on that of other animals, which latter has so often revealed secrets in the constitution of man, that the study of the human body alone would not have discovered. He banished from it that kind of metaphysics, which had long concealed profound ignorance under the cover of scientific terms, and those theories, whether mathematical or chemical, which were employed with the most confidence, and adopted with the most respect, by those who were the most ignorant of mathematics and chemistry. In the place of all these systems and theories, he substituted general facts ascertained by observation and experience; and, to prepare himself for embracing the science of physiology in all its extent, he composed a long series of dissertations, in which he discussed the nicest, the most difficult and important questions, relative to respiration, the circulation of the blood, generation, and ossification. After all these labours, he gave the first edition of his physiology, the modest title of a *Sketch*, and it was only at the end of thirty years, employed in the most laborious dissections, experiments, and researches, that he ventured to give his work the title it deserved. All the learned, in all countries, know the merit of this immortal work; they know the multitude of errors

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errors it has removed, the new facts it has discovered, the ingenious and extensive views with which it abounds, the doubts it has cleared up, and the theories it has rectified or improved.

But the labours which perhaps contributed most to establish the fame of M. HALLER, as one of the first men of his age in philosophical genius, were his researches into the mysteries of *generation*, *ossification*, and *irritability*. Here he appears with all the lustre of an original observer and thinker, who opens for himself paths of investigation untrod before, and follows a lamp that is lighted only by his own genius. But while he was so ardent and successful in the discovery of curious and important truths, the nature of his experiments exposed him to mistakes, and several of these he candidly acknowledged: he even placed at the head of one of his works a compass for a device, with this motto, *Fidem non abstulit error*. This shewed his candour, and at the same time his just confidence in the result of his labours. It would swell this extract to an undue length, even to enumerate simply the different branches of study and objects of literature that occupied this great man at the same time, during his residence at Gottingen; where in consequence of his interest with the late king, he founded an academy of sciences, a seminary for surgery, a lying-in hospital, a school for drawing or designing, and other establishments for the improvement of science, and the relief of humanity.

In the year 1753, M. *Haller* returned to Bern, where he was chosen member of the sovereign council, and thus entered upon a new scene. In the sphere of magistracy he appeared with dignity and reputation; and in the administration of the government and police of that republic he was more especially employed in those branches which require the spirit of a philosopher, and the knowledge of nature. Public education, orphan-houses, establishments for promoting the health of the citizens and peasants, particularly the *Council of Health* formed at Bern, the superintendence of the salt-works; all these and other objects of police and public utility, were under the more immediate inspection and influence of this patriotic and philosophical magistrate. Amidst the laborious and useful occupations they gave him, he still found leisure for study and writing: for it was amidst these occupations that he composed and published a regular system of political economy, in three productions, which have the form of romances, but convey instructive views of sovereignty in monarchical, mixed, and aristocratical governments. It was also during these occupations that he completed his physiology, composed, in an excellent style, a great number of anatomical and medical articles for the *Encyclopedie* of Paris, and continued to send Memoirs to all the

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learned academies of Europe of which he was a member. "The Academy of Sciences (ſays our panegyriſt) inſerted ſeveral of theſe into its collection, and theſe would have been ſufficient materials for the eulogy of any man but HALLER."

His activity was unexampled; his library was a perpetual ſcene of inſtruction, communicated to his friends, his fellow-citizens, his wife and children, with whom he was ſurrounded, and who read, converſed, delineated plants and animals under his inſpection. After having adorned life and filled time, as we have been ſeeing, he died with the pious tranquillity of a Chriſtian hero: he ſaw his end approach ſlowly, and beheld it without either fear or regret. *The artery beats no more*, ſaid he, with the utmoſt calm, to the phyſician that attended him, and then expired.

ART. III.

Hiſtoire de Ruſſie, tirée des Chroniques originales et des meilleurs Hiſtoriens de la Nation, &c. i. e. A Hiſtory of Ruſſia, drawn from authentic Records, and the beſt hiſtorical Writers of that Nation. By M. L'EVESQUE, Profeſſor in the Imperial Corps of Cadets at Peterſburgh. 5 Vols. in 12mo, enriched with Two Maps of Eaſtern and Weſtern Ruſſia. Paris, 1782. Price 15 Livres.

THIS Hiſtory is recommended to the attention and curioſity of the public by a variety of circumſtances. Its Author has reſided long in Ruſſia, has made himſelf maſter not only of the modern language of that country, but alſo of the ancient Sclavonian dialect of that language, and has certainly employed great induſtry and perſeverance in ſtudying all the various chronicles and records, ancient and modern, that could furniſh materials for his work, which is the firſt complete hiſtory of Ruſſia that has been yet publiſhed. Prefixed to this uſeful and inſtructive work, we find an account of the true orthography of the Ruſſian names of perſons and places, which the Author has followed as far as was practicable;—a critical catalogue of the records and writers that have furniſhed him with materials;—a learned diſſertation on the antiquity and religion of the *Sclavonians*, from whom the modern Ruſſians derive principally their origin, and on the palpable analogy which their language bears to that of the ancient inhabitants of Latium.

This valuable hiſtory of Ruſſia is brought down to the preſent time; and we have no doubt but it will be well received thoughout Europe in general.

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ART. IV.

Eſſai ſur les Regnes de Claude et de Neron, et ſur les Mœurs et les Ecrits de Seneque, &c. i. e. An Eſſay on the Reigns of Claudius and Nero, and on the Morals and Writings of Seneca, deſigned as a Preparation for the Peruſal of this Roman Philoſopher. 2 Vols. in 12mo, with the Title of London, 1782.

WE hope and think that the London preſs has not been diſhonoured with this new effuſion of vindictive gall, ſpouted by M. DIDEROT on the aſhes of that honeſt, ingenious and whimſical man, *Rouſſeau*. The minute philoſophers of Paris, or rather this Drawcanſir of the ſect, will not let poor *Rouſſeau* ſleep in his grave. They know that he has unmaſked them in the memoirs of his life, which are yet unpubliſhed, and they labour, with a mixture of vengeance and terror, to tarniſh his reputation, that he may not be believed. But invectives ſo exaggerated as thoſe contained in this new edition of the work before us, can hurt no man's character, as they only form a maſs of illiberal abuſe. This dealer in invectives does not produce a ſingle fact that impeaches the integrity of the upright enthuſiaſt, who is the object of his mercileſs perſecution. Sleep then Rouſſeau in thy ſilent tomb!—Reſt poor *perturbed ſpirit!* The man who calls thee an *ungrateful villain*, an *atrocious profligate*, is the ſame man who juſtifies thoſe parts of the conduct of Seneca at the courts of Claudius and Nero, that make his candid admirers caſt their eyes downward with affliction and ſhame. The man, who rakes in and defiles thy aſhes, is the ſame who has taught publicly, that 'diſtance of time and place remove the *conſciouſneſs of guilt*, let the crime be ever ſo enormous, and that the murderer, who has aſſaſſinated on the banks of the *Seine*, is free from remorſe when he eſcapes to China, becauſe *remorſe* ariſes, not ſo much from *diſſatisfaction with one's ſelf*, as from the *fear* of others, and owes its exiſtence leſs to the turpitude of a crime, than to the *apprehenſion* of *diſcovery* and *puniſhment* *.' In a word, Seneca, compoſing the funeral oration of the infamous Claudius, and the letter of Nero to the ſenate concerning the murder of Agrippina, beholding the aſſaſſinations of Octavia, Burrhus, Thraſea and Pœtus, and the conflagration of Rome, is excuſable, in the eye of M. DIDEROT, while Rouſſeau is a vile and odious profligate, becauſe in his *Confeſſions* (or *Memoirs*) he is ſuppoſed to have ſaid what he knew of the philoſophiſts of Paris!

* See two diſſertations of Diderot prefixed, very prepoſterouſly, to the ſplendid edition of Geſner's poems, publiſhed at Paris in French.

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ART. V.

PROSPECTUS *d'une Encyclopedie Methodique*, &c. i. e. *Propoſals for publiſhing a Methodical Cyclopædia or Dictionary of Sciences, digeſted according to the natural Order and Connexion of the Subjects treated.* By a SOCIETY OF LEARNED MEN AND ARTISTS. Paris.

THIS work, properly ſpeaking, is not a dictionary, but an aſſemblage of ſyſtems of all the ſciences. To give it, however, ſomething of a lexical form and character, there will be prefixed to it a univerſal *Alphabetical Vocabulary*, by which the reader will be ſhewn, where he is to look for any particular article which may be the object of his enquiry. The work is to be publiſhed in 4to, in two columns, and will be compriſed in 53 volumes of text, and 7 of figures. The ſubſcription-price is 672 livres, about 33*l.* ſterling.

In this new plan (which is to be conſidered as a new edition of the *Encyclopedie*) every ſcience will have its dictionary, or ſyſtem, apart; ſo that the rambling enquirer, and the regular and perſevering ſtudent will be equally gratified. This was not the caſe in the firſt edition of this enormous work, in which the articles were ſcattered in confuſion, at the diſcretion of the alphabet; and were not, indeed, ſo compoſed as that their reunion could form a complete and conſiſtent body of doctrine. We have given formerly our opinion of this diſcordant maſs, which was too voluminous for a dictionary (whoſe *proper* object is to *explain terms*, more or leſs amply), and was not good for any thing elſe than to amuſe or perplex ſuperficial and deſultory readers. But here we are to have a *grand*, *perfect*, and *conſiſtent* work: for the principal objects, propoſed in this new edition, are, 1ſt, The correction of thoſe errors which all the *capacity* and *attention* of the authors *could not* avoid in the former publication—(this ſuppoſes that the new Authors have obtained a larger grant of *both*). 2dly, The addition of the omitted articles, and of the branches of each art and ſcience that were not formerly treated, as alſo of the diſcoveries that have been made ſince the firſt edition was publiſhed. 3dly, A more complete nomenclature of all the parts of this ſcientific and literary edifice. 4thly, A ſtrict and accurate correſpondence of the text and figures. 5thly, The ſuppreſſion of uſeleſs plates, and the ſubſtitution of uſeful ones in their place.

A *preliminary diſcourſe*, and an *analytical table* will be prefixed to each dictionary, to point out the order in which all the words are to be placed, as if each dictionary was only to be conſidered as a didactic ſyſtem. This table will render references leſs frequent; but where they are neceſſary they will be accurately obſerved.

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We learn farther from this ample PROSPECTUS, that all the *accurate* articles of the firſt edition will be inſerted, that others will be abridged or augmented, modified and corrected, as may be requiſite to render them more perfect, and that a multitude of new ones will be added. But who are the labourers, that are to diſplay their induſtry and powers in this immenſe field of ſcience?

1ſt, The *mathematical part* is to be under the direction of the Abbé BOSSUT, aſſiſted by M. DE LA LANDE in the aſtronomical branch of that ſcience, and it will occupy 2 volumes. Great improvements are promiſed in this part of the work, for the ſpecious and alluring enumeration of which we muſt refer our readers to the plan before us. M. D'ALEMBERT's health and occupations do not allow him to take an active part in this enterprize; but his former labours will make an eſſential part of this article. We ſhould have been glad to have ſeen the names of *Baillie*, *Dionis de Sejour*, and *De la Place*, as co-operators in the aſtronomical part of this work: their excellent productions will no doubt be employed to give it new degrees of merit and improvement, as it is particularly propoſed to give a hiſtory of the great diſcoveries in aſtronomy, in a chronological order; to impart a clear idea of the methods that have been, and are ſtill employed to determine accurately the circumſtances of the celeſtial motions, and to indicate the laſt reſults of all the reſearches which, for a century paſt, have extended or improved aſtronomical ſcience.

II. *Phyſics*, or *Natural Philoſophy*, is committed to the care of M. DE MONGE, member of the Royal Academy of ſciences. The general principles of this ſcience remain in their former ſtate: but its particular branches, ſuch as *fire*, *flame*, *heat*, *cold*, *elaſtic fluids*, thermometers, &c. will furniſh new articles, and *water*, *ice*, *congelation*, *ebullition*, *evaporation*, *ſmoke*, *fire-engines*, *aqueous meteors*, *rain*, *miſt*, *dew*, *ſnow*, &c. will be treated in a manner abſolutely new: by whom—we know not; perhaps by M. DE MONGE, of whom we know but little. *Briſſon*'s dictionary of natural philoſophy will be here laid under contribution.

III. The *medical* part is aſſigned to M. Vicq d'Azyr, member of the Academy of Sciences, and ſecretary to the Royal Society of Medicine;—no doubt, a very able and ingenious man, from whom good things may be expected.

IV. *Anatomy*, together with *ſimple* and *comparative phyſiology*, will be much indebted to the induſtry and capacity of M. DAUBENTON, who ſo long diſplayed his *labor improbus* in the natural hiſtory of M. de Buffon. The *animal chemiſtry*, that belongs to this department, is to be treated by an *anonymous* hand; which gives leſs reaſon for hope than fear; for though there are excel-

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lent writers in theology, morals, and politics, who chuſe to remain unknown through modeſty or prudence; yet this is leſs to be expected, from the nature of the thing, among natural philoſophers and chemiſts; nor do we, at this inſtant, recollect any treatiſe on theſe ſciences, that made its appearance without the name of its Author.

V. *Chemiſtry*, *Metallurgy*, and *Pharmacy*, which compoſe two volumes, are under the direction of M. de MORVEAU for the firſt, M. DU HAMEL for the ſecond, and M. MARET for the third; and they could ſcarcely be in better hands.

VI. *Chirurgery* is the department of M. LOUIS, perpetual ſecretary of the Royal Academy of chirurgery: a man of eminent merit in that line.

VII. *Agriculture*, *Gardening*, *Planting*, comprehending the whole detail of rural labour and induſtry, and deſcriptions of all the methods, inſtruments, and operations employed in its different departments, and all the terms of *rural art* (which are enumerated at great length in this proſpectus) are treated by the Abbé TESSIER, regent of the Medical Faculty at Paris, M. THOUIN, chief gardener to the King, and M. FOUGEROUX DE BONDARDY, in 2 vols.

VIII. The *Natural Hiſtory of Animals*, divided into ſix claſſes, and comprehended in 3 vols, is aſſigned to Meſſrs. DAUBENTON, MAUDUIT, and GUENEAU DE MONTBEILLARD, and will derive rich materials from the natural hiſtory of M. DE BUFFON. Theſe are certainly men of eminent reputation in this branch.

IX. *Botany*, in 2 vols. By the Chevalier DE LA MARCK, of the Royal Academy of Sciences; who promiſes at the head of theſe volumes, a *Preliminary Diſcourſe*, on the origin, progreſs, and preſent ſtate of botany, the various ſyſtems and methods of the principal botaniſts, the natural order of vegetables, and the families and ſpecies of plants.

X. The *Natural Hiſtory of Minerals*. By M. DAUBENTON. In one volume.

XI. *The Natural Hiſtory of the Earth*, containing its *Phyſico-Geography*, or General Phenomena. By M. DESMAREST

XII. *Ancient and Modern Geography*. By Meſſrs. ROBERT, MASSON de MORVILLIERS, and MENTELLE, 2 vols, accompanied with an *atlas* (which the ſubſcribers are at liberty to purchaſe or not) containing about 60 maps, with all the recent geographical diſcoveries.

XIII. *Antiquities*, *Inſcriptions*, *Chronology*, *the Art of verifying Dates*, *the Science of Medals*, *Explication of Fables*, *Origin of Ancient Cuſtoms*, belong to the department of M. COURT DE GEBELIN, and will be treated in one volume.

XIV. *Hiſtory*. By M. GAILLARD, of the French Academy, and alſo member of the Academy of Inſcriptions, in 2 volumes.

XV.

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XV. *Theology.* By the Abbé BERGIER, a learned man, who has here undertaken a Herculean taſk, even to lop off *all* the ſuperfluities, correct *all* the errors, and ſupply *all* that is wanting in the theological articles of the ancient *Encyclopedie—Labor imbrobus*, in 2 volumes.

XVI. *Ancient and Modern Philoſophy*, in 1 volume. By M. NAIGEON, whom we have not the honour to know, but whoſe taſk is already finiſhed to his hand, by *Brucker's* Abridgment of his own great Work, and later publications. He ſpeaks, indeed, of Brucker with a kind of contempt: ſo much the worſe for M. *Naigeon.*

XVII. *Metaphyſics, Logic*, and *Moral Philoſophy*, in 1 volume, are committed to the care of M. GUENEAU de MONTBEILLARD, the ſame who has undertaken the deſcription of *inſects* in the eighth Article.

XVIII. *Grammar and Literature*, in which great corrections and conſiderable additions are promiſed, are aſſigned to a ſociety of men of letters, in which we find the names of MARMONTEL and BEAUZEE; the former a faſhionable critic, and the latter a metaphyſical, knotty grammarian of *deep remark*, in 1 vol.

XIX. *Juriſprudence*, in its various branches, comprehending civil, canon, beneficial, and penal laws, and alſo the moſt intereſting queſtions, relative to the laws of nature and nations, will be treated by a ſociety of Civilians, with the Abbé REMY, advocate, at their head, and comprized in 3 volumes.

XX. *Finances* (a ſcience *tantæ molis*), By M. DIGEON, who propoſes to give us an idea of their adminiſtration in the different ſtates of Europe, particularly in France, together with the hiſtory of taxation in all its forms, and the proper methods of improving and reforming it, in 1 volume.

XXI. *Political Oeconomy*, comprehending the duties and rights of the delegates or depoſitaries of the ſupreme power, their influence on landed proprietors, cultivators, manufacturers, traders, artiſts, &c. in 1 volume, with a *Preliminary Diſcourſe*, containing an œconomical analyſis of civilized ſtates, and a ſeries of the principles that conſtitute political ſcience. By the Abbé BAUDEAU.

XXII. *Commerce*, in all its details and appendages; ſuch as weights, meaſures, trading companies, banks, exchange, conſular juriſdictions, contracts, *&c.* in 1 volume. By the ſame Author, and M. BENOIT.

XXIII. *Marine Science* and *Adminiſtration*, in 2 volumes. By M. VIAL de CLAIRBOIS, of the Royal Marine Academy, and M. BLONDEAU Royal Profeſſor in Mathematics and Hydrography in the Marine Schools, *&c.*

XXIV. *Military Science*, in 2 volumes. By M. DE KERALIO, Knight of the Military Order of St. Lewis; and the articles relative to the *artillery*, by M. de POMMEREUIL.

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XXV. The *Fine Arts.* By the Abbé ARNAUD, of the French Academy and Inſcriptions, and M. SUARD, 1 volume. M. *Watelet* has conſented to renounce the ſeparate publication of his *Dictionary of Painting*, which he has been long preparing for the preſs, and has generouſly reſolved to melt it down into this article, beſides which valuable acquiſition, the Authors propoſe foraging in the books of all nations, which have treated of the fine arts.

XXVI. *Mechanics, Arts,* and *Trades.* By a ſociety of learned men and artiſts, and among others by Meſſrs. ROLAND DE LA PLATIERE, PERIER, FOUGEROUX DE BONDAROY, and DESMARETS, 4 volumes. They will have only to compreſs the great *Dictionary of Arts* into this ſmall ſpace.

The *Univerſal Vocabularly*, which was mentioned above, as deſigned to be an *Index* to the whole work, will form the firſt volume. Prefixed to it will be the *Preliminary Diſcourſe* of M. D'ALEMBERT, the ſcientific tree of Lord Chancellor Bacon, the ſeveral prefaces of the ancient *Encyclopædie*, and the hiſtory of that work.

In this *Proſpectus*, mention is made of a deſign to publiſh the work in 4to and 8vo. But in a late advertiſement we find that the octavo edition will not take place. The price for thoſe who have not ſubſcribed will be (from May to April 1783) 751 livres, and after this date 888 livres. For farther particulars we muſt refer the Reader to the *Proſpectus* itſelf (which is a literary *whet* nicely diſtilled), publiſhed by *Panckoucke*, the undertaker of this edition at Paris. In contains 107 pages, from which we have extracted the particulars here given.

ART. VI.

Lettres Familiéres de M. Winkelmann, i. e. Familiar Letters of M. WINKELMANN, 2 volumes, 8vo. Amſterdam. Paris 1781.

THESE Letters, which are the effuſions of a good heart, and a fine and fervid immagination, contain ſeveral inſtructive and intereſting anedotes relative to the arts, and to the life and character of this ingenious and learned man. WINKELMANN, indeed, had his failings. He often judges with levity and precipitation of authors, whom we have reaſon to apprehend he had not read with attention, if he had read them at all; and his open-hearted, credulous confidence in connoiſſeurs, who often play roguiſh tricks, betrayed him ſometimes into very haſty deciſions, even with reſpect to the productions of ancient artiſts, which he, however, uſually ſtudied with a pure taſte and a diſcerning eye. Some lapſes, and theſe not inconſiderable, alſo proceeded from the ardour of his enthuſiaſm, which nevertheleſs was of the nobleſt kind, and produced fruits that make ample amends for the miſtakes that may have been occaſioned by its effervescence. He was certainly, with all his defects, a ſurprizing

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prizing inſtance of the force of genius and innate taſte, ſtruggling againſt the difficulties of obſcurity and poverty, that ſtrove in vain to damp his ſpirit in the early period of his life. When we ſee him labouring, as a pedagogue, for above ſix years in a country ſchool, and afterwards copying old chronicles and regiſters in the famous liberary of Count Bunau, in which ignoble occupations he ſpent his days until he was in his 30th year, we are juſtly amazed to ſee him ſpringing forth, like a butterfly from its nymph ſtate, into the higher regions of genius and taſte, and paſſing from flower to flower in the wide field of ancient literature and arts. However, even in the gloom of his primitive obſcurity, he felt the powerful calls of nature pointing out his future deſtination, and heard her voice, though he could not ſee *her* through the cloud that covered him. An internal impulſe led him to *Homer* and *Sophocles*, who were his guides and conſolation, amidſt the occupations of a country ſchool; and at length, *per varios caſus*, he directed his flight to Italy, and alighted upon the Vatican.

The firſt volume of this entertaining publication contains the *Eulogy of Winkelmann*, compoſed by M. *Heyne*, Counſellor of the Electoral Court of Brunſwick, Profeſſor of Eloquence and Poetry in the Univerſity of Gottingen, and juſtly celebrated for his edition of Virgil, enriched with notes, which ſurpaſs, in pure erudition and claſſical taſte, any commentaries *we* have yet ſeen on that immortal Bard. This eulogy obtained the prize, propoſed by the ſociety of Antiquaries at Caſſel, in favour of the Author, who ſhould beſt appreciate the merit of Winkelmann, and the improvements he introduced into the ſtudy of antiquity and the fine arts. The piece, indeed, is excellent: it diſcovers an exquiſite judgment, and a perfect acquaintance with the precious remains of ancient painting and ſculpture; and if the learned Profeſſor celebrates, with a kind of enthuſiaſm, the genius, taſte, and erudition of the famous German Connoiſſeur, he is by no means blind to his errors and defects, but points them out with great impartiality and freedom. The reſt of this volume contains the letters which WINKELMANN wrote to his friends in Germany. We are indebted for their publication to M. *Daſdorf*, Keeper of the Electoral Library at Dreſden, who has accompanied them with ſeveral curious and learned notes. Winkelmann's *Remarks on the Architecture of the Antient Temple of Girgenti* terminate this volume.

The ſecond part or volume contains the Abbé's letters to his friends in Switzerland. The greateſt part of them were publiſhed in the original German at Zurich; but ſeveral are here added, which ſee the light for the firſt time. All theſe letters give a clearer idea of the character, humour, fancy, genius, taſte, virtues, paſſions, and prejudices of Winkelmann, than can be

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derived from the beſt compoſed piece of biography: for the man has really turned himſelf inſide out in theſe letters. They alſo relate the circumſtances of his life, with all the characters of open hearted frankneſs and veracity. The only letter, where we obſerved embarraſſment and conſtraint is, that curious one, where he confeſſes to Count Bunau his change of religion, with the confuſion of a man, who is aſhamed of what he has done, or the inquietude of a truant boy, who fears a whipping. This embarraſſment has rendered the letter one of the moſt complete and laughable compoſitions, in point of nonſenſe, that we have met with. Winkelmann was certainly a Proteſtant, and he had, moreover, religious feelings, that partook of the vivacity of his imagination: but his *familiar demon* was perpetually holding up to his enchanted fancy the remains of ancient authors and artiſts as objects of Idolatry; and he became ſo intoxicated with the ſplendor of theſe idols, that he was diſpoſed to make every ſacrifice that might procure him the pleaſure of worſhipping them at his eaſe. It is therefore certain, (and he intimates it himſelf in ſeveral places) that he drew a *Popiſh furtout* over his Lutheran waiſtcoat, that he might have a more aſſured and unmoleſted acceſs to the ineſtimable treaſures of the Vatican. Some extracts from theſe letters will, no doubt, be acceptable to our Readers, who will find in them not only anecdotes relative to Winkelmann, but ſome alſo, which regard ſeveral of our Britiſh travellers. We ſhall take along with us, in theſe extracts, the circumſtances of Winkelmann's life, that gave occaſion to them.

One of the remarkable lines of this ſingular man's character, was *contentment* and moderation in his deſires of the outward advantages of life. He drank with pleaſure a cheerful cup when he had it; but the moſt frugal table, the plaineſt coat, and the other neceſſaries of life, in their greateſt ſimplicity, anſwered abundantly his wiſhes. "In the ſcale of the balance, which is oppoſite to that in which God has placed us, there is (ſays he in his letter to M. Fueſsli, 1764) a weight which he diminiſhes or augments for reaſons unknown to us. We ought, like children at table, to be ſatisfied with what is given us, without murmuring. I was many years a ſchool-maſter, with all poſſible ſubmiſſion to my lot; and taught the A. B. C. to a parcel of ſcabby-headed boys, though I was inceſſantly aſpiring after the knowledge of the το καλον *(true beauty)* and repeating to myſelf the ſublimeſt paſſages of Sophocles and Homer. In Saxony I copied all day long diplomas and old chronicles, or was obliged to pore over the lives of the Saints, while I paſſed the night in the ſtudy of the Grecian poets. During that period of trial, I ſaid often to myſelf, and I often repeat now the ſame language.

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language, *be ſtill, my heart. Patience!—thou haſt ſuſtained greater hardſhips!*"

No ſooner was WINKELMANN ſettled at Rome, than he ſet about viſiting, with unremitting ardour, the venerable remains and monuments of antiquity, the cabinets of the curious, and the moſt celebrated libraries. He had free acceſs, at all times, to the library and converſation of the Cardinal *Paſſionei*; who treated him with every mark of eſteem and regard, and whoſe character and merit are well deſcribed in ſeveral parts of theſe letters. But his great patron and protector was the Cardinal Alexander *Albani*, in whoſe palace he reſided many years, and to whom he left his medals and papers by a will, made in his laſt moments, after he had fallen by the infernal hand of the aſſaſſin *Arcangeli*. His account of this amiable and reſpectable Prelate is intereſting: "Cardinal Albani (ſays he in a letter to M. Franken) is, perhaps, the moſt profound antiquary and the greateſt connoiſſeur in Italy. He has juſt finiſhed his elegant and noble *Villa*, and has adorned it with ſtatues and ancient monuments, which have been hitherto unknown. The columns of porphyry, granite, and oriental alabaſter, that are diſtributed throughout this charming ſeat, are innumerable. After the church of St. Peter, this villa ſurpaſſes the beſt ſtructures of modern times. Its only architect was the Cardinal himſelf, who formed the ground, drew the plans, and preſided over their execution. He has another villa at *Nettuno*, near the ſea, erected on the ruins of Antium, in which thoſe who have ſeen the famous villa of Adrian diſcern all the taſte and magnificence of that Roman Emperor. He has formed a third at Caſtello, at a ſmall diſtance from Albano. The moſt pleaſing qualities are united with eminent talents in this amiable man, who lives upon the moſt perfect footing of eaſe and familiarity with every one about him. He has now (that is, in 1765) paſſed his ſeventy-third year; but his head is the head of a man ſcarcely turned of ſixty, and he builds as if he were aſſured of living yet twenty years." Seventeen of theſe twenty he has lived, and his health and ſpirits are ſo good at preſent, in his 90th year, that he was talked of as one of the Cardinals that was to accompany the Pope in his *ſublime* viſit to the Emperor.

WINKELMANN formed, ſoon after his arrival at Rome, the deſign of compoſing a work concerning the *Reſtoration of the Ancient Statues*, another concerning *the taſte of the Grecian Artiſts*, and a third containing a deſcription of all the galleries of pictures and ſtatues in Rome and Italy. No man ever had a more enterprizing genius in the line of *Virtû*, than this man, and every circumſtance contributed to keep his enthuſiaſm alive, and to animate his efforts. His *Reflexions on the Imitation of the Grecian Productions in Painting and Sculpture*, which were publiſhed

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liſhed at Dreſden, by the advice of the Pope's Nuncio (as adapted to make an impreſſion in his favour at Rome) were received with applauſe. He found protectors in Benedict XIV. and the two Cardinals already mentioned, who were the ornaments of the Papal court. The Chevalier *Mengs*, who was as great in the theory as in the practice of his art, diſcerned immediately the genius of Winkelmann, and encouraged and directed him with the moſt generous zeal, which became ſincere and cordial friendſhip, when he ſaw the diſintereſted ſpirit of probity and ſimplicity that formed the character of this aſpiring virtuoſo. The works above mentioned did not all appear ſeparately: the two firſt were blended with the *Hiſtory of the Arts*, lately republiſhed, with additions and improvements, in 3 vols. 4to. and the third was never finiſhed. His *monumenti antichi Inediti* are well known.

The literary anecdotes and remarks, as well as the obſervations on arts and artiſts, ſcattered through theſe letters, are innumerable; but they read more agreeably in the book, than they would do, when taken out of their connexion. Notices of manuſcripts,—converſations with men of learning and taſte,—deſcriptions of places, villas, and libraries,—remarks on ſtatues and pictures,—obſervations on ancient and modern artiſts—Accounts of the travelling Princes, Noblemen, and *Literati*, whom the Abbé met with at Rome,—his free opinions of thoſe whom he knew, with a multitude of ſuch relations, as flow rapidly and negligently from the pen of a man, who, with an amazing flow of animal ſpirits of the fineſt ſort, writes familiarly to his friends,—all theſe are better read in the book than elſewhere. The activity of WINKELMANN is inconceivable, and its fervour and its objects are perfectly deſcribed in theſe letters. He is every where and with every perſon and object of conſequence,—we find him compoſing five different works at the ſame time, and forming plans of many more in imagination.

He deſcribes his ſituation in the palace of his great protector C. Alex. Albani, in the following manner: "I have nothing to do (in the way of obligation or conſtraint) but to viſit the Cardinal in the afternoon, at his magnificent *villa*, which ſurpaſſes every thing, that has been attempted even by monarchs, in modern times. The palace, where I have my apartments in in the city *, is ſituated in the moſt beautiful part of Rome; I have the fineſt proſpect in the world! From my windows my eye wanders through the gardens and ruins of Rome and of its

* The Cardinal gave him four apartments, but the Abbé furniſhed them at his own expence. This is uſual among the Roman nobility: they have vaſt palaces, and extenſive chambers; but within theſe edifices, look like places uninhabited, ſo ſcantily are they furniſhed.

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environs, and takes in an ample view of the villas of Frescati and Castel-Gandolfo. At this latter place the Cardinal has a seat on the sea-shore, where I often retire and pass many delightful hours of tranquillity and meditation." In the same strain is a letter he wrote from the Cardinal's seat at *Porto d'Anzio*, four months before his death. Here, my friend, is the sweet retreat, where I taste the pure pleasures of retirement; and how happy should I be to enjoy them with you! to walk with you, removed from anxiety and care along this beautiful and peaceful coast, from whose verdant hills planted with myrtles I take in a prospect of nature, in her most elegant and stately aspects, or, sitting under the portico of the ancient *Temple of Fortune*, behold, at my ease, the foaming surges of the tempestuous ocean. A month's residence in such a place, where nature and art exhibit the most enchanting scenes, raises the mind from the languor that oppresses it amidst the noise and tumult of the crowded city, gives a new spring to the mental powers and surpasses infinitely the vain pomp and splendour of Courts."

WINKELMANN's reputation as a connoisseur and a man of learning was so great, that he was not only esteemed by all the men of distinction in Italy, who were patrons or lovers of the arts and sciences, but was invited successively to an honourable and advantageous settlement at Vienna, Berlin, Dresden, Brunswick, Hanover, and Gottingen: but having succeeded the Abbé Venuti, in the year 1763, as President of the Antiquities of the Vatican, he found himself in such an honourable, easy and independent situation, that he renounced all the offers that had been made to him from these and other quarters. All the English, French, and German travellers addressed themselves to him; and many of their characters are freely sketched in these letters. His very unfavourable account of the late Lord Baltimore, was given in our Review for May last: Art. WINKELMANN's *History of the Fine Arts*, p. 377.

He speaks in very high terms of Lord *Stormont* and Sir *William Hamilton*, to whose taste, learning, and merit he does justice. Some of their North-British noblemen do not come so well off. Our Abbé is in general a greater admirer of the English * than of any other nation: but he censures several

* "Would you believe it," (says Winkelmann in one of his letters to M. Franken) "they (the English) are the only nation that are wise and solid: what dismal and sorry personages are our German noblemen who travel, when compared with the English?" He does not however always speak of the English in this strain. He always wrote as he felt; but he did not feel always in the same manner, even with respect to the same objects.

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individuals, with a ſpirit of ſatire that ſavours of aſperity. There are alſo anecdotes of Engliſh travellers, ſtill alive and well, which the Editor of this Work *might* and *ought* to have ſuppreſſed; becauſe they may be diſagreeable to the perſons concerned, and are of no conſequence to the public. But the Abbé was lively, loquacious, and frank, and every thing that came into his head and imagination fell into his pen, when he was writing to his friends. He ſeems to hold the French in little eſteem, though he makes the exceptions, that impartiality and candour require, when they ſpeak loudly. We ſay when they ſpeak *loudly*; for if they don't bawl, the Abbé is too much an Antigallican to hear them. He criticizes Count Caylus ſeverely in ſome places, and he applauds him in none: he however ſpeaks, with high encomiums, of ſeveral Frenchmen he had met with at Rome. His account of the well-known Mr. *Wortley Montague*, with whom he was perſonally acquainted, is very juſt, and there is, towards the end of the ſecond volume, a curious letter of this ſtrange, excentric, ingenious man to the Abbé, concerning the places where porphyry is found, and alſo concerning the monuments of porphyry diſcovered among the ruins of Egypt.

The reigning Prince of Brunſwick, the Prince of Mecklenburg (brother to the Queen), and the reigning Prince of Anhalt Deſſau, are highly celebrated in ſeveral of theſe letters. "The Prince of Anhalt (ſays our Abbé) is one of the greateſt Princes I know: I ſee in him a ſage, born for the good of humanity, at leaſt for the happineſs of his ſubjects. He would deſerve a crown, if crowns were appointed for thoſe who deſerve well of mankind: I live with him here (at Rome) on the moſt familiar footing of friendſhip." But the perſon he ſpeaks of with the greateſt ardour of praiſe, is the Count de Firmian, Chancellor of the Duchy of Milan, whom he repreſents as the greateſt, wiſeſt, moſt learned and humane nobleman he had ever met with. The Abbé is one of thoſe warm and honeſt-hearted men, who neither withholds praiſe nor blame, where he thinks them due,—and ſometimes he is chargeable with a certain degree of exaggeration in both.

The following paſſages will make the Reader further acquainted with the character and feelings of our Author. "I thank you (ſays he to a Saxon friend) for your affectionate letter. I ſhall not renew the ſorrow your heart has felt by the loſs of your excellent Lady; but I muſt tell you, friend, that eternity and its proſpects are the only true conſolation of man: every thing elſe is but the pleaſure of a moment: hope therefore of ſomething more ſtable ought to lie deep and firm in the human heart. God has taken from you a ſource of ſatisfaction in depriving

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depriving you of a worthy partner; but he has delivered you from the anguish you felt, by being a ſpectator of her painful and incurable ſufferings. There are few evils without compenſation. I never was a woman-hater, as ſome have repreſented me: but my circumſtances and ſtudies kept me always at a diſtance from conjugal bonds, and this continence has given, perhaps, additional vigour and energy to my mind in the line of ſtudy and occupation I have been purſuing."

To Baron *Riedhezel*—he writes thus: "Oh, how I long for your arrival! our converſations will have no limits—no end. We ſhall viſit the Quirinal, Caſtello, Tivoli, and the Villa Madona. Dry bread and herbs with you will be more delicious than the table of the Cardinal. I'll riſe, with my friend, above all that the world eſteems great, and wander in imagination along the banks of the Iliſſus and the Eurotas. We will contemplate together eternal beauty, embelliſhed by friendſhip.—— It is a great and important truth, my friend, that a ſingle moment of internal ſatisfaction is preferable to the immortal fame of future ages."

In a letter to his learned friend M. *Franken* of Dreſden, we find the following ſentimental paſſages: "I wiſh I could pour out my whole ſoul upon the paper, in return for the charming letter I have received from you this moment. I call up all my feeling to enjoy your friendſhip. My life here is active and laborious beyond what I can expreſs, or you can conceive: but the ſeaſon of reſt will come, at length, in thoſe manſions where we ſhall ſurely meet and enjoy all the ſweets of mutual friendſhip: when I think of this, a ſecret pleaſure diffuſes itſelf through my ſoul, and I ſhed tears of joy.—I ſhall ſpeed my way to theſe manſions, light and diſengaged, as I came into the world. I conſecrate the tears, which I ſhed at this moment, to that ſublime friendſhip which I have found in you, and which I conſider as an emanation from the Eternal Source of Love"—— This letter was written about four months before M. WINKELMANN's untimely end.

The benevolence and philanthropy of our Abbé did not prevent his treating his adverſaries ſometimes with a conſiderable degree of keenneſs and aſperity. Lord Kaims, in his Sketches of the Hiſtory of Man, having laid it down as a principle, that deſpotiſm was the *only* cauſe of the decline of the arts in Greece, obſerves, that Winkelmann had not perceived *this* cauſe, and looked out for others, ridiculous enough, in V. Paterculus. This deciſion of his lordſhip is inconſiderate and ill-founded. The ingenious *Sketcher* ought to have perceived, that Winkelmann did not differ eſſentially from him with reſpect to the object in queſtion. No man was a greater enthuſiaſt for liberty than

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Winkelmann; and no man was more perſuaded of the influence of freedom and independence upon the ſucceſsful purſuit of the *ſublime* and the *beautiful* in the fine arts: but he knew human nature too well to attribute the decline of the arts to deſpotiſm alone. Deſpotiſm, indeed, contracts and degrades the mind; but, under the ſhade of liberty, luxuriance of fancy, and an immoderate paſſion for novelty, may give riſe to falſe and vicious refinements; and the arts ſuffer in both theſe ways. The views of Winkelmann on this ſubject were much more extenſive than thoſe of Lord Kaims, and nothing is more ridiculous than to hear this Author maintaining, that the Abbé drew his ideas, with reſpect to the decline of the arts, from V. Paterculus. No ſuch thing truly.—He drew them from a rich fund of genius, improved by an aſſiduous ſtudy of the Greek and Roman authors in the original languages, and a very extenſive acquaintance with the ſprings and powers, the feelings and paſſions of human nature. Upon the whole, it ſeems, that theſe two ingenious men had no very high opinion of each other; for Winkelmann ſpeaks in the moſt harſh and contemptuous manner of the *Elements of Criticiſm*; which he conſiders as the *babbling of a puny metaphyſician*; and particularly of the chapter concerning Beauty, in that work, which, he ſays, an inhabitant of Greenland might have compoſed.—Theſe gentlemen appear to have been both in a fit of ill-humour, when they judged each other.

The Abbé had certainly his ſulky moments; but perhaps there never was a heart, that felt the power and pleaſures of friendſhip with more purity and rapture than his did. His letters to the very ingenious and amiable M. *Fueſsli*, in the ſecond volume, ſhew this in the moſt convincing manner. His letters to *Geſner* are as paſtoral, blooming, and full of amenity as the the ſweet ſtrains of that immortal poet. "I have received (ſays he at the concluſion of one of theſe letters) an account of the *Brutus* of Hirzel, which enables me to form a clear idea of that noble production. I long to read it on the ſpot where I ſeek for the veſtiges of Brutus and of celeſtial liberty. Theſe productions will be eternal monuments of the ignominy of our German princes, who are diſguſted when they hear any thing read in their native language. The frivolous French have ſpoiled and corrupted every thing.——I wiſh you had not read my letters to any body but Fueſsli—for there was but little in them—ſuch letters, addreſſed to you from *Rome*, reſemble ſhips that return from *Peru* without a cargo; and when they are read to others, the writer ſeems like an actor, who appears upon the ſtage only to make a bow to the ſpectators, and then retire."

WINKELMANN, and his ſublime idol MENGS, get certainly often into the clouds when they deſcant upon *Beauty:* if it muſt

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be acknowledged that they are ſplendid clouds, it is nevertheleſs certain, at leaſt with reſpect to *us*, that they dazzle even to blindneſs. Geſner was in *our* caſe: he had read Mengs's *Thoughts concerning Beauty, and Taſte in Painting* *: He found his definition and deſcription of beauty obſcure, and he expreſſed to our Author his deſire of a clearer explication of the matter. What do you think, curious reader, was Winkelmann's anſwer? It was ſhortly this: "My dear friend, I cannot blame you for deſiring a more exact explication of the idea of *Beauty*; nevertheleſs, this is requiring too much. *Mengs* was ſenſible of the difficulty of communicating a clear and palpable notion of this object, which no writer has ever yet been capable of giving; but the ſketch or image he has given of it is ſo ſublime, that I could never read it without emotion, and I thank heaven that it has endowed man with ſuch depth of thought." All this is very good for thoſe that have been, or may be, initiated into the ſanctuary of beauty and the myſteries of *virtù*; and we are perſuaded that the human mind is ſo conſtituted as to be capable of receiving, from certain external forms, ſentiments, or feelings, that baffle analyſis and ſpurn definition, and which we call *grace*, *beauty*, and *perfection*;—but why then attempt the analyſis, and hold forth the cloudy definition? We do not mean to diſcourage inquiry on this fine and delightful ſubject; and we do not deſpair to ſee it one day illuſtrated with not leſs taſte and feeling, and with ſtill more accuracy and preciſion, than we have yet obſerved in the beſt writers who have treated it: But we are mortal enemies to *jargon*, however metaphyſical and ſolemn its aſpect may be, and both MENGS and WINKELMANN ſlide frequently into this jargon, without perceiving it †. They ſeem to have received ſome flaſks of nectar from Apollo, of which, like thirſty Germans, they have drank deep, without conſidering what their heads would bear, or knowing that the liquor, which only *re-*

* Theſe *Thoughts*, together with a very ingenious treatiſe, entitled, *General Rules for judging concerning Painters, their Productions, and the Degree of Improvement at which they have arrived*, have been tranſlated into French, and were publiſhed at Amſterdam (i. e. Paris) laſt year, unde the title of *Oeuvres du Chevalier Ant. Raphael Mengs.*

† There is nevertheleſs, in that work of MENGS, now mentioned, a treaſure of excellent and truly philoſophical ideas; and we ſee the man of genius even amidſt the obſcurity of his metaphyſical inveſtigations. But he is very far from being obſcure *always* or even generally. There is great perſpicuity, ſolidity, and judgment, as well as proofs of extenſive knowledge, in his *Thoughts* on Painting, and in his *Rules* for judging of Artiſts.—For our account of the Works, and the Life of Mengs, by the Chevalier d'Azara, ſee Review for Auguſt 1781, and the Appendix following.

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frolics the immortals, is ſtrong enough to *intoxicate* man. Thus they have got *Platonically* tipſy; but there is no harm done: *dulce eſt deſipere in loco*,—they rave elegantly; and thoſe whoſe ſpirits are are not exalted by a cheerful glaſs, are, generally ſpeaking, inſipid when they are ſober. This latter is never the caſe of our two Germans. The upſhot of the matter is, that until we come at clearer theoretical notions of *Beauty* than have yet been exhibited, we muſt content ourſelves with examining the objects whoſe contemplation excites its *ſenſation* in the mind. Take the pupil of nature and *virtù* from the myſtical philoſophy of Plato, and carry him to nature in her faireſt and nobleſt forms, and from thence to the works of the ancient artiſts; to the productions of Raphael, Corregio, Mengs, Weſt and Reynolds, and the landſcapes of Claude Lorrain, Pouſſin, and Loutherberg;—there let him look, combine, compare, and feel;—and then, though he never may be able to define Beauty, he will certainly know within himſelf what it is, and what it is not.—*Quod nequeo diſcere et ſentio tantum.*

WINKELMANN had a certain opinion concerning the *beauty of the ſexes*, which the ladies will not judge orthodox, and the gentlemen, if they are civil, will ſtill leſs adopt, and of which *they*, perhaps, alone can judge fairly, who have no ſex at all; which ſeems to have been pretty nearly the caſe of our Abbé. After having obſerved, that in the claſſes of inferior animals the male is *always* (he ought to have ſaid *generally*) more beautiful than the female, he proceeds audaciouſly, and affirms, that the ſame rule holds good in the human ſpecies. 'In all cities (ſays he) there is a greater number of fine men than of fine women: I never ſaw ſuch great beauties in the perſon of a woman, as I have obſerved in our ſex. What character of beauty does any woman poſſeſs, that is not viſible in ſome man? You muſt not allege againſt me the charms of the female breaſt; for the beauty of this is of ſhort duration, and nature did not deſign this part for *beauty*, but for *utility (why not for* both *Mr. Winkelmann?)*, even for the nouriſhment of the offſpring; and of conſequence it cannot *remain* beautiful.' True, but becauſe a roſe fades, does this prove that it never had any bloom or beauty?—However, let us proceed; what follows is more worthy of attention. 'Beauty exiſts in man in an advanced age, and it may be ſaid of many hoary heads, that they are truly beautiful; but I never heard of a beautiful old woman.'—No! Let us ſee:—at firſt ſight there appears to be ſomething plauſible in this remark; but it requires and deſerves diſcuſſion. Beauty in the ſexes is not the *ſame* in its nature, its forms, proportions, expreſſion and colour, though it may have ſome common characters in both. Vigour and energy are the diſtinctive characters of maſculine beauty: Elegance, delicacy,

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delicacy, ſoft expreſſion, roundneſs and fineneſs of contour, and a tender bloom, are the peculiar lines of female beauty. Age is, indeed, more detrimental to theſe, than to the ſtrong features of maſculine beauty: the former exhale like an aerial vapour; the latter, though altered by years, leave noble remains, that render even the ridged front of old age venerable. Again, we judge with leſs ſeverity of the beauty of men, becauſe beauty is not the principal quality upon which we value them, and their talents and virtues, when they are endowed with any that are remarkable, add an imaginary dignity even to their figure; whereas the ſex, too generally ſpeaking, attract by their beauty alone (whether through *their* or *our* fault, we ſhall not decide); and therefore we are leſs indulgent perhaps towards them on this article. Be this as it may, we have ſeen ſeveral fine old women, though we acknowledge that they began to look ſomething like men.

We muſt copy the following paſſage of one of our Author's letters to Mr. *Fueſsli*, as it may ſerve as a hint to our countrymen who travel; though it is very abſurd in M. WINKELMANN or any one elſe to judge of the manners of a people by thoſe of a few individuals. 'The amiable Baron de Riedeſel has viſited every corner of Sicily. His deſcription of the ruins of the temple of Jupiter at *Girgenti* is excellent——He praiſes warmly the Sicilians for their hoſpitality; from whence it would appear that all travellers do not meet with the ſame kind of reception, for the Engliſh do not agree with Riedeſel on this head. No wonder: they enter into the houſes ſtiff as ſtakes, their heads and eyes clouded with ſplenetic vapours, as if they had no ſenſation of the pleaſures of life, and as if joy and amenity were foreign to their nature. How can a hoſt open a well-pleaſed and hoſpitable heart to ſuch cold, reſerved, and ſilent gueſts? I was lately in company with ſome Engliſh noblemen, one of whom was My Lord S———; and I aſſure you, that during the three hours that we were together, not one of theſe gentlemen deigned to ſmile.'

We find frequent mention in theſe letters of the famous Baron Stoſch, whoſe name is ſo well known among the literati and the connoiſſeurs of the preſent age. One of the firſt performances that diſcovered the merit of WINKELMANN as an excellent ſcholar and a man of taſte, was his learned Deſcription of the Collection of antient Gems, made by that celebrated antiquary. This collection *, together with an *Atlas* conſiſt-

* The cabinet of B. Stoſch was one of the firſt in Europe. The gems alone (including ſome impreſſions of rare antiques taken in paſte) amounted to the number of two thouſand five hundred.

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ing of 380 volumes, and valued formerly at 24,000 crowns *(ecus d'Allemagne)* were ſold to the King of Pruſſia by Mr. Muzzel Stoſch, a man of taſte and great merit, who inherited them of his uncle, together with a precious collection of medals and drawings of the greateſt maſters, and a noble library.

We ſhould be glad to know *who*, and *where*, is the poſſeſſor of a Venus, diſcovered by an Engliſh gentleman at Rome (Mr. Jenkins), about twenty years ago, 'This ſtatue (ſays our Author) ſurpaſſes all the other *Venuſes*, even the *Venus* of Florence, and is a production worthy of the chiſel of *Praxiteles*. It is ſo perfectly well preſerved that it does not want even a finger; and its beauty is ſo enchanting, that it would be worth while to come to Rome to ſee it alone.'

Theſe entertaining letters have carried us imperceptibly beyond the bounds that we uſually preſcribe to our accounts of works of this kind. They are terminated by a very ingenious and intereſting letter of M. Fueſsli, addreſſed to the German tranſlator of Mr. *Webb's Reſearches concerning the Beauties of Painting*. This letter, from which we have here only extracts, contains an admirable deſcription of the moſt famous ſtatues, antient and modern, as alſo of the moſt capital pictures that are to be ſeen at Rome. It muſt give high pleaſure to connoiſſeurs, and may ſerve as a rich ſource of inſtruction to young artiſts.. We have rarely met with greater powers of deſcription, than this excellent Connoiſſeur diſplays through the whole of this letter, and more eſpecially in his account of the famous groupe of Niobe in the *Villa Medicis*, of the Hermaphrodite, in the *Villa Borghese*, and of the landſcape-ſtile of Claude Lorrain.

ART. VII.

Les Confeſſions de J. J. Rouſſeau, Suivies des Reveries du Promeneur Solitaire, i. e. The Confeſſions of J. J. ROUSSEAU, to which are ſubjoined the Reveries (or rather the Sublime Ravings) of a Solitary Walker. In 2 Volumes, with the Title of Geneva. 1782.

WHO is the man (we were going to ſay the miſcreant) that has expoſed to the light of noon-day this ſtrange mixture of ſecret, perſonal hiſtory, with the wild but ſometimes ingenious effuſions of an over-heated brain? They rather deſerved oblivion, and if poor Rouſſeau was fooliſh enough to write them, no honeſt or humane man would have been ſordid or malignant enough to publiſh them. It was perchance ſome greedy French bookſeller, or ſome tool of the Pariſian philoſophers. It looks rather like a publication of the latter, who by *ways* and *means* have got hold of the manuſcript; for the anecdotes of theſe philoſophers, which were ſuppoſed to make a conſiderable

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ſiderable part of the long-expected *Memoirs of Rouſſeau's Life* (and the dread of whoſe appearance had made the whole *ſect* tremble), are entirely left out of this hiſtory, in which we ſee Rouſſeau only *expoſing* HIMSELF. He ſpeaks, indeed, in his *walks*, which form the SECOND PART of this Work, of the perſecutions he had to ſuffer from theſe pretended ſages; he deſcribes the attacks, ſometimes imperious and violent, ſometimes alluring and inſidious, always ſophiſtical and deſtitute of evidence, that they made upon his principles of morality and religion: but we have none of thoſe *particular facts*, that ROUSSEAU is known to have collected, and which he has, more than once, repreſented as containing a myſtery of iniquity.

St. Auguſtin, who publiſhed his *confeſſions*, ſpared himſelf as little as our Author has done, and if he edified the Saints by his *ſincerity*, he entertained the wags by his materials,—for very *ſlippery* ſtories indeed he had to tell. ROUSSEAU is therefore miſtaken, when he ſays, at ſetting out, that he has formed an enterpriſe without example. It is true the citizen of Geneva has followed a more extenſive plan than the Biſhop of *Hippo*; for he tells us every thing he has done, even to the ſtealing of an apple; but there are certainly many of his *materials* that will entertain no claſs of readers, and we are often diſguſted at that *ſelf-importance* in this honeſt man, which makes him think, that every little ſtory, that regards himſelf, or his aunt, or his couſin muſt be intereſting to the public. It muſt be confeſſed, that very trivial facts receive a *ſeaſoning* from ROUSSEAU's manner of diſhing and *ſending them up*; but *that* is really but a very middling entertainment, in which the merit of almoſt all the diſhes depends upon the ſauce;—and this is palpably the caſe with the intellectual and moral entertainment, to which we are invited to ſit down in the Work before us.

This we obſerve only, with reſpect to the *Confeſſions*, which are compriſed in ſix books and fill 300 pages. In regard to the *reveries* or *ſolitary walks*, which fill little more than a third of that ſpace, though they alſo contain many inſipid and vulgar anecdotes, ſuch as may happen to every barber's boy who carries home the wig that his maſter has dreſſed, yet they exhibit entertainment of a higher kind, of which we ſhall give, in their place, ſome ſpecimens, that will diminiſh the unfavourable impreſſions, which theſe confeſſions may produce.

Since theſe *Confeſſions* have been publiſhed, we ſhall not paſs them over in ſilence; becauſe *ſome* account of the private hiſtory of this extraordinary man may be an object of curioſity; tho' the whole account, as it here lies before us, muſt certainly produce ſatiety. There are very few men, whoſe *whole* lives are fit to be exhibited to public view.

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J. J. ROUSSEAU was born at Geneva (which is now a prey to the fatal conſequences of his romantic principles) in the year 1712. His father was a watch-maker, a man of parts, who had been liberally educated, as is very frequently the caſe with the tradeſmen of that city. This man read romances with his ſon, almoſt without interruption, until the boy had arrived at his 8th year. Plutarch's Lives ſucceeded the romances: 'And by theſe (ſays he) and the converſations, they occaſioned between my father and me, was formed within me, that free republican, proud, invincible ſpirit, that could bear no yoke, and which has *tormented* me through the whole courſe of my life, even in circumſtances the leaſt adapted to its exertion.'——'I looked upon myſelf as a Greek or a Roman: I became the perſon whoſe life I read;—the recital of ſtriking inſtances of intrepedity and conſtancy of mind made my eyes ſparkle, and gave the tone of thunder to my voice. One day, while I was telling, at table, the ſtory of Scævola, I frighted the company almoſt out of their wits, by laying hold of a chafing-diſh to act the part over again.'

He was, nevertheleſs, a good boy, was carefully educated, and had good examples about him, as he tells us the moment after. 'I had, indeed, *ſays he*, the defects incident to this early period of life: I was a prattler, a glutton, and ſometimes a liar. I made no ſcruple of pilfering fruit, ſweet-meats, and eatables; but I never took pleaſure in doing miſchief, in accuſing my play-fellows, or in tormenting flies or any other animals. I however recal to my memory, my having once piſſed in the tea-kettle of Mrs. Clot, one of our neighbours, when the old Lady was at church. I even *confeſs*, that when I think of this, I ſtill fall a laughing; for Mrs. Clot, though no bad ſort of woman, was a grumbler of the firſt order. Here then I have given a ſhort, but faithful hiſtory of the miſdemeanors of my infancy.'

When he was getting out of infancy, he was deprived of the preſence of his father, who had been obliged to retire from Geneva to Nion, on account of a quarrel he had with an officer. On this occaſion his uncle *Bernard*, who became his guardian, ſent him with his own ſon, to board with M. *Lambercier*, miniſter of a village, who was to inſtruct them in Latin and other branches of ſchool-education. Nothing certainly can be more trivial than the events of this period, and yet we are told they had a predominant influence upon the ſentiments and character of this old man during the whole courſe of his life. We ſhall abridge the account of a whipping, which Rouſſeau received (probably on his poſteriors) from Mrs. *Lambercier*, the ſchool-maſter's ſiſter, becauſe it gives occaſion to ſome very ſingular reflexions. 'Mrs. *Lambercier* had for us, *ſays he*, a maternal

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affection, but ſhe had alſo over us the authority of a mother, and carried it ſo far as to puniſh us when we deſerved it. After many threatnings, ſhe at length inflicted corporal chaſtiſement, and though the apprehenſion of this puniſhment was terrible, its execution was ſo far from being ſo, that it excited in me a *new degree* of affection for the perſon who inflicted it. I found in the pain, and even in the ſhame, excited by this chaſtiſement, a *mixture of ſenſuality*, which left behind it rather a deſire than an apprehenſion of being puniſhed again by the ſame hand. I even longed for a repetition of this correction, and I would certainly have done ſomething to deſerve it in order to obtain it, had not my affection for Mrs. *Lambercier*, and my fear of offending her reſtrained me. No doubt, ſome inſtinctive perception of her ſex was at the bottom of this deſire; for the ſame correction from the hand of her brother would not at all have pleaſed me.——Who would believe that this puniſhment, inflicted upon me in my ninth year, fixed the tenor of my propenſities, deſires, paſſions, and character for the reſt of my life, and fixed it in a line or direction, contrary to that which it ought naturally to have produced: though the fire of paſſion was kindled, my deſires were ſo little inſtructed, that they acquieſced in what I had already experienced, and ſought no other gratification.' ' With the warmeſt conſtitution, which burned with ſenſuality even from my birth, I kept myſelf pure from all *blemiſh* until the time of life when the coldeſt complexions, and the moſt tardy and backward propenſities, develope their ardour.' ' The following pages are a glaring contradiction to this affirmation, and though the female connexions of this odd mortal, this aggregate of contradictions, are deſcribed with a certain decency of phraſe, they ſhew, through this gauze, proceedings and objects which we have no inclination to exhibit to our Readers.

All theſe things took place before ROUSSEAU had paſſed his 12th year, and they fill a great number of tireſome pages full of repetitions, trifles, and contradictions, which are ſcarcely rendered ſupportable by ſome juſt and intereſting reflexions. He was then bound apprentice to an attorney, who turned him off on account of his negligence; afterwards to an engraver, whoſe profeſſion he liked, but whoſe tyranny and ſeverity led him to contract ſtrong habits of lying, idleneſs, and thievery. He ſtole almoſt every thing but money; and he gives us a long ſtring of reaſons for his abſtinence from this kind of theft, ſuch as the impreſſions of education, the fear of infamy, and the gallows, and ſo on. But one of his curious reaſons for not ſtealing money, is, that it is almoſt good for nothing. ' To make uſe of money, *ſays he*, we muſt cheapen, buy, pay well, and be ill ſerved. I want ſomething good in its kind; for money I am

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ſure to have it bad: I buy dear a freſh egg and find it ſtale: I love good wine, but if I purchaſe it from a wine merchant, I am ſure it will be abominable. And if I will abſolutely be well ſerved, what cares, what perplexities aſſail me? I muſt procure friends and correſpondents, give commiſſions, write, go, come, wait, and all this often to be duped! So that I had no temptation to ſteal money: a ſingle ſheet of paper, proper for deſigning, tempted me more, when I was in my apprenticeſhip, than a ſum of money that would have procured me a ream. This oddity is connected with one of the ſingularities of my character, which has had ſuch a remarkable influence on my conduct, that it is neceſſary to be more explicit on this head. I have very warm paſſions; and while they are in motion, nothing can equal my impetuoſity: In theſe moments, neither reſtraint, nor reſpect, nor fear, nor decency, have any hold upon me; I am cynical, impudent, violent, and intrepid; neither ſhame can check, nor danger affright me.—Except the object that then occupies me excluſively, the whole univerſe is nothing to me: but all this is only the buſineſs of a moment, and the ſucceeding one throws me into a ſtate of annihilation. But take me in a calm moment, and then I am all indolence and timorouſneſs itſelf: every things alarms me; every thing diſcourages me; the buzzing of a fly ſcares me; a word that I muſt pronounce, a geſture terrifies my lazineſs, fear and ſhame domineer over me to ſuch a degree, that I ſhould be glad to hide myſelf from every human eye. If I am obliged to act, I know not what to do: If I am obliged to ſpeak, I know not what to ſay: and if any one looks at me, I am diſconcerted. When I grow warm, I can ſometimes expreſs myſelf well, and find words in abundance; but in ordinary converſation I am totally barren; I cannot find a phraſe, and therefore it is to me unſupportable, becauſe I am obliged to ſpeak.' *Poor man!*

Rouſſeau did not ſerve out his time with the engraver, where (as he tells us himſelf) he had fallen from the *ſublimity of heroiſm* to the degradation *of a worthleſs dog*. This degradation was not, however, entire; for he had recourſe to reading, to fill up the void that conſumed his heart, and which neither the labours of his profeſſion, nor the amuſements that ſatisfied others, could fill. This cured him of ſeveral childiſh propenſities and low habits, and preſented to him objects that contributed to *ſave him from himſelf*, and to *ſtem the torrent* (theſe are his own expreſſions) *of his growing ſenſuality*. 'Thus *(ſays he)* I arrived at my ſixteenth year, reſtleſs, diſcontented with every thing and with myſelf, without an inclination for my profeſſion, conſumed with deſires, of which I knew not the true object, ſighing, I knew not why—and careſſing tenderly my fancies, for want of realities that better deſerved my attachment.'

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At this time the fear of chaſtiſement from his ſevere maſter, prompted him to ſave himſelf by flight. This opens a new ſcene, and a ſingular one, which his deſcription of its circumſtances renders ſtill more intereſting than the circumſtances themſelves, while ſeveral excellent reflections (for 'tis a ſtrange head and heart!) cry mercy and indulgence for the follies that it exhibits. Returning too late to Geneva after an evening walk, and finding the gates ſhut, he formed the deſign of breaking his chain, and ſeeking his fortune elſewhere. Away he went, and under the influence of his dawning liberty, his imagination built enchanted caſtles, and created the moſt delicious phantoms of future felicity. However, even in this field of fancy, his deſires were not immoderate, nor his views over ambitious: he foreſaw, indeed, every ſource of pleaſure pouring forth its ſtreams at his feet, feaſts, happy adventures, friends to ſerve him, miſtreſſes to pleaſe him: 'But, *ſays he*, I did not want all this. The charms of a good ſociety were ſufficient. My *moderation* circumſcribed me within a narrow, but delicious ſphere, where I could be aſſured of *ruling*. My ambition was limited to one caſtle; where I ſhould be the favourite of the Lord and Lady of the manſion, their daughter's *lover*, their ſon's *friend*, the *protector* of their neighbours. With this I ſhould be contented; I ſhould ſeek no more.' You may think Reader that he jokes, but we ſay *Ecce Homo!*

In the mean time, he trotted from village to village, living upon the hoſpitality of benevolent peaſants. At length, in the territory of Savoy, he met with a curate (M. de *Pontverre*) who received him well, talked to him of the heretics of Geneva, of the authority of the Holy Mother Church, uſed many arguments to convert him, and gave him a *good dinner*. Civility and gratitude prevented him from vigorouſly anſwering arguments that had ſuch an engaging concluſion; and he makes a long and ingenious apology for the weakneſs of his oppoſition, or rather for his ſilence, and ſome obſequious nods, that gave the curate hopes of his converſion. The curate, who had no other end in view but to gain a proſelyte, ſent him to Annecy to a Mrs. *Warens*, a new convert, who had fled from her huſband at Lauſanne, and to whom the King of Sardinia had given a penſion, which was to be partly employed by her zeal in works of piety. The charms and qualities of this ſingular and alluring ſhepherdeſs of wandering ſouls are amply deſcribed here; and the Author muſt have *been warm*, for he has certainly not been barren of words on the occaſion. His firſt interview with this Lady is, indeed, moſt entertaining: his deſcription of her perſon, is one of the moſt animated pictures of intereſting beauty and grace which we have ever met with; and her loving and gentle character, her ſympathy with the unhappy, her inexhauſtible goodneſs, her

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decent gaiety, her amiable frankneſs and candour, and the ſerenity that reigned in her benevolent mind through all the trials and viciſſitudes of her life, are expreſſed in the fineſt lines, and with the richeſt colouring. Yet this *angelic creature*, as appears in the progreſs of theſe *Confeſſions*, condeſcended to acts of humanity to her ſteward, and alſo to our Author, which do not come within the *moral* ſphere of beneficence. Here, however, our adventurer tell us, that her conduct was totally *diſintereſted*, and her motives pure, her compliances being no more than generous rewards for faithful ſervice and attachment, which ſhe beſtowed without *any* views or feelings but thoſe of benevolence.

However that may have been, Rouſſeau had hitherto no title to his Lady's benevolence, and a youth of ſixteen was, in the eye of fame, a critical object for this agreeable woman, in her 28th year. She therefore ſent him to Turin, to have his converſion to popery completed, by the eccleſiaſtics of that city. This opens again a new ſcene, which really deſerves to be preſented to our Readers. The circumſtances are ſo much the more intereſting, as we are ſure that they are true. The Editor of this Work ought to have ſelected intereſting facts and reflections from this manuſcript, inſtead of publiſhing the whole.

Away then he went to Turin, in company with a Mr. and Mrs. Sabran, to whoſe care Mrs. Warens had committed him. 'I was, at this moment, *ſays he*, in the happieſt ſituation of mind and body, that I have ever found myſelf in the whole courſe of my life. Young, vigorous, healthy, ſecure, full of confidence in myſelf and in others, I was juſt in that tranſitory but precious period of *life*, when *its* expanſive plenitude extends, as it were, our being by all our ſenſations, and embelliſhes all nature with the charm of our exiſtence. Young deſire, enchanting hope, and ſplendid projects, filled my mind.' He paſſed ſeven days in the moſt delightful reveries and expectations between Annecy and Turin. And as he travelled through a beautiful country, his hopes and projects were of a rural kind; he fancied to himſelf paſtoral ſcenes of felicity, which he here deſcribes with the pen of a Geſner. When he arrived at Turin, the fumes of ambition got up to his brain: 'I already looked upon myſelf as infinitely exalted above my former condition of an apprentice, and was far from apprehending that I was going to fall much below it.' The fall, indeed, was terrible, and the viſionary landſcape was converted into a filthy mire.

His fellow-travellers had defrayed his charges, but he was obliged to reimburſe them, which exhauſted his ſmall ſtock, and reduced him to a deſtitute condition.——He had, however,

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however, letters to the heads of the ſeminary of the Catechumens, where he was to purchaſe a ſubſiſtence, by the ſacrifice of his ſincerity. His deſcription of the place, of the iron croſs-barred gate, that was ſhut and double-locked, with a hideous clangor on his heels as ſoon as he paſſed the threſhold—of two vagabond Sclavonians, who called themſelves Jews, that were to be admitted with him into the boſom of Mother-church, and of the emotions, ſentiments, and conflicts, that paſſed in his mind in this diſguſting period of his degradation, is curious and affecting. The reflections he makes on this occaſion are various and excellent. 'The ſophiſm by which I was undone (ſays he) is a pretty general ſource of illuſion among men, who complain of the want of power, when it is too late to employ it. It is our fault if virtue is difficult; for if we were always provident and cautious, we ſhould have rarely occaſion for its painful exertions. But propenſities, which might be eaſily overcome, meet with no reſiſtance: we yield to light temptations, of which we deſpiſe the danger: we fall imperceptibly into perilous ſituations, which might have been avoided with little difficulty, but from which we cannot extricate ourſelves without heroic efforts, that we behold with terror; and at length, we fall into the abyſs, and complain that God framed us ſo weak and yielding. But, in the midſt of our illuſions and complaints, the Deity addreſſes to our conſciences the following language: I made thee too *weak* to deliver thyſelf from the abyſs, becauſe I made thee *ſtrong* enough not to fall into it.'

Our poor adventurer got into the abyſs. He diſputed a little with the Abbé's, and then yielding, was ſent to the inquiſitor to obtain abſolution for the hereſy in which he had been educated. He received about twenty florins for his apoſtacy, which had been collected from the ſpectators of the ceremony that accompanied it. However, he got out of the eccleſiaſtical priſon, and the keen ſenſation of recovered liberty made him, for a moment, forget his miſery and his diſgrace. The twenty florins appeared to him an inexhauſtible treaſure, and he formed new hopes as viſionary as the preceding, and as ignoble in the event. He ran about the city to ſee the new ſet of objects it exhibited to his curioſity, and finiſhed the fatigues of the day in a lodging he had hired for a penny a night, in the homely cabin of a ſoldier's wife. The objects of magnificence and ſplendor he ſaw at the Court and about the city, raiſed in him only a ſtupid admiration without exciting any deſire.' The only thing, *ſays he*, that excited my curioſity, when I ſaw the *outſide* of the Court, was to know, whether there was not ſome Princeſs *within*, who deſerved my homage, and with whom I might *act* a romance.'

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Inſtead of a romance with a Princeſs, he was employed in the ſhop of a certain Madame *Baſile*, with whom his connection was very tender, though pure and ſentimental, and is here largely and warmly deſcribed, with a pencil like *Sterne's*, when he was not indecent. Turned out of this houſe by a jealous huſband, he returned to his old penny lodging, and was recommended by the ſoldier's wife to a domeſtic, who recommended him to the Counteſs of *Vercellis*, into whoſe ſervice he was admitted upon a footing ſomewhat higher than that of a livery-ſervant. Here he told a lie, which tormented him through the whole courſe of his days, and which he now relates in all its circumſtances with the bittereſt and moſt affecting expreſſions of remorſe. The object was trifling—the theft was ignoble; but the lie was indeed, villanous: he had filched a ribbon, and when it was diſcovered in his poſſeſſion, he laid the theft to the charge of *Marion*, an innocent and amiable girl of the family, and in preſence of all the ſervants aſſembled, with a view to find out the tranſgreſſor, he affirmed to her face that ſhe had ſtolen the ribbon and given it to him. The truth was, that he had ſtolen it, with an intention to give it to her: but nothing can exceed his lively and pathetic deſcription of his guilt, the motives that occaſioned the lie, the innocent ſimplicity of Marion, and the inextinguiſhable remorſe of her unjuſt accuſer. Rouſſeau left this houſe after the death of the Counteſs, whoſe laſt moments, as here repreſented, would have left a pleaſing impreſſion of reſpect on the mind of the Reader, had not the relation been terminated by a ridiculous incident which excites laughter.

In the ſucceſſion of his ideas and connections, Rouſſeau had been hitherto, as he expreſſes it himſelf, an *Achilles* or a *Therſites*, a hero, or a worthleſs dog. He met with a Mr. *Gaime*, who took pains to call him to reflection, to ſhew him to himſelf, without diſcouraging him on the one hand, or ſparing his pride on the other. 'He drew to me *(ſays he)* a true picture of human life,—while he ſpoke advantageouſly of my natural characters and talents, he told me frankly, that they were not likely to place me in the ſun-ſhine of fortune, though they might furniſh reſources that would enable me to ſupport the want of it. He lowered my admiration of human grandeur, by proving to me that thoſe, who ruled others, were neither wiſer nor happier than them,—and that if each individual could read what paſſed in the hearts of all his fellow-creatures, more would be ſeen diſpoſed to deſcend, than aſpiring to riſe. He was the firſt who gave me true ideas of moral beauty and virtue, which my ſlighty and high ſwollen imagination had never contemplated or diſcerned but in their extremes. He made me perceive that the enthuſiaſm of ſublime virtues was of little uſe in ſociety,—that thoſe

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thoſe who ſoared too high were moſt expoſed to fall, and that the even tenor of ſmaller duties, well performed, required as great ſtrength as heroic deeds, and was attended with more peaceful and happy fruits, and that it was infinitely more eligible to obtain the *eſteem* of men, than to be ſometimes the objects of their *admiration.*' Good leſſons! had they been reduced to practice. They, however, left profound traces in the mind of our ſublime vagabond, and were certainly a preſervative againſt the temptations that aſſailed him.

He now entered into the family of the Count de *Gouvon*, firſt Equerry to the Queen, and head of the illuſtrious houſe of Solar. The ſon of this nobleman, who was an Abbé, and a man of letters, raiſed him from the ſtate of domeſtic, in which he was for ſome time, to a better rank, or, at leaſt, treated him as one in whom he might one day place confidence and employ in a reputable ſphere. He taught him Latin, more or leſs (for Rouſſeau never made any conſiderable proficiency in that language), was pleaſed with his capacity and genius, gave him inſtructions in the Belles Lettres, and particularly in Italian literature, in which our diſciple made a great progreſs. Every thing in this new ſituation had the moſt promiſing aſpect with reſpect to his future fortune: he was eſteemed in the family univerſally, was looked upon as a young man of whom the higheſt expectations might be entertained, and was deſigned to be employed as a perſon of capacity and confidence, under ſuch of the branches of that noble Houſe as might be promoted to embaſſies or miniſterial departments. 'But (ſays he) theſe proſpects were too ſolid for my head, which was always running after uncommon adventures: they required a long ſubjection, and the plan appeared to me tedious and inſipid, as I ſaw no woman concerned in it. That is the very circumſtance that ought to have recommended it, if I had not been deſtitute of common ſenſe.' In the mean time, what happened? A comical fellow from Geneva called *Bacle*, fell in his way at Turin, and amuſed him with his buffoonery and lively humour. He contracted ſuch an attachment for this merry companion, that he reſolved to break all his preſent connections, and to ſet off with him from Turin, for,—he knew not where. Accordingly, he neglected his duty, his proſpects, and his benefactors, got himſelf turned out of doors, and after having wandered from place to place with this vagabond, during ſix weeks, he returned with fear, and almoſt with deſpair, to the houſe of Mrs. *Warens* at Annecy, for whom he had ſtill retained a tender affection, and of whom (as he had ſaid at parting from her) he conſidered himſelf as the pupil, the friend, if not the lover.—The lover, certainly, in the whole extent of that term. The paradoxical refinements of this paſſion in his brain, its fermentation

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ation in the reſt of his frame, the manner of living of this *Dulcinea*, with a thouſand trifling incidents, which are circumſtantially related (that nothing, forſooth, which can contribute to make this *important perſonage*, our Author, known may be concealed from the public) occupy a conſiderable number of pages.

Mrs. *Warens* formed ſchemes for placing *Rouſſeau*, who was now advanced in his 19th year. A relation of hers, M. *D'Aubonne*, a man of parts and enterprize, who paſſed through Annecy in his way to Turin, examined the young man at her requeſt, and pronounced him ſo deſtitute of acquired knowledge, and ſo ſcantily furniſhed with parts and ideas, that he did not ſeem deſtined for any thing more exalted than the curacy of a village. On this occaſion Rouſſeau gives an account of his intellects, which, no doubt, will ſurprize the Reader. By this account it appears, that he was as ſlow in thinking as he was quick and lively in feeling,—that he arranged his ideas with the greateſt difficulty,—that he wrote with pain and labour, as the innumerable blots and corrections in his manuſcripts, and the neceſſity he was under of tranſcribing them four or five times, before they went to the preſs, abundantly teſtify,—that the formation of a ſingle period ſometimes coſt him three or four nights:—that he could never attain to the quick facility and readineſs which are eſſential to the epiſtolary ſtile, and that all his writings were carried on and finiſhed by dint of labour, ſlowly and painfully. Who will believe this who knows that bold thought and ſtrong feeling force expreſſion, nay force it rapidly? But our Author, it ſeems, was a ſingular man, and unlike any other individual of his ſpecies; and to perſuade us of this (which is his favourite idea, his hobby horſe), we really believe that he ſometimes tells fibs, without knowing it.

Mrs *Warens* diſappears for ſome time: ſome ſecret views carried her ſuddenly to Paris. During her abſence Rouſſeau wandered about from place to place, teaching muſic, of which, as yet, he knew very little, to gain a ſubſiſtence, that was ſcarcely ſuch as kept him above ſharp indigence. In the environs of Lauſanne he met with a Greek biſhop, who was making a collection for the reſtoration of the holy ſepulchre. The prelate and our Author took a liking to each other, and our adventurer thus became aſſiſtant and interpreter to the archmandrite of Jeruſalem. He would probably have viſited the Holy Land, had not the Marquis of Bonac, the French ambaſſador at Soleure, perſuaded him to renounce this new employment, and taken him into his houſe with a view to provide for him. Our pilgrim remained, however, but a ſhort time with the Marquis, who, perhaps, on perceiving his impatience and romantick caſt of mind, was ſatisfied to get rid of him. This

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he effected by recommending him to an old Swiss Colonel at Paris, who sought a tutor for his nephew. This plan did not succeed; so that after many attempts to find a subsistence, he returned back to his dear Mrs. *Warens*, who was now settled at Chamberry, and there, by her means, he obtained the place of one of the writers or secretaries, to a commission which the King of Sardinia had appointed for surveying and taxing the lands. In this employment he applied himself to the study of arithmetic and geometry, and several occasions were presented of improving his musical knowledge. In short, music became his passion, and after having laboured two years in his scribbling vocation, which was insipid and even disgusting by its circumstances, he resigned it, and became music-master at Chamberry. This change he had no reason to repent of: his income was rather increased than diminished by his new vocation, which, besides, introduced him into the best company, where he was well received. Here he spent near eight years in music, and the study of modern philosophy, and in the most intimate connexion with Mrs. *Warens*, from which, however, he made digressions that did little honour to his pretended delicacy of sentiment. At length a coldness took place between them, which ended in his removal to Lyons, where, by the recommendation of this lady, he was appointed tutor to the children of M. de Mably.——Here the confessions end; they go no farther than Rousseau's 30th year, and are terminated by an obscure sentence, which insinuates, that there is some reason for carrying them no farther. 'If my memory (says he) is handed down to posterity, it will then be known what I had farther to say, and why I now keep silence.'

We shall give some extracts from the *walks* and *reveries* in a succeeding Review—and a farther account of this extraordinary man.

Art. VIII.

Cosmographie Elémentaire divisée en parties Astronomique et Geographique, &c.—The Elements of Cosmography, Astronomical, and Geographical, in which the principal Truths, in the Theory of Astronomy, are made intelligible to those who are unacquainted with Mathematics. With Plates and Maps. Dedicated to the Duke d'Angouleme, by M. Mentelle, Historiographer to the Count d'Artois, and Member of the Academy of Sciences and Belles Lettres, in Rouen. 8vo. 7s. sewed. Paris. 1782. Imported by Becket.

THE judicious and useful elementary work here offered to the public is divided into two parts. In the first part, which treats of astronomy, the Author relates briefly, but with much

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much clearneſs, the principal phænomena of the ſolar ſyſtem and fixed ſtars; explains the laws of gravitation, and, as far as was practicable, without introducing mathematical demonſtrations or calculations, draws a diſtinct outline of the Newtonian theory. To this the Author has added a brief hiſtorical view of the progreſs of aſtronomical knowledge, and a deſcription of ſome of the moſt uſeful aſtronomical inſtruments. The method is clear,—the language is plain and perſpicuous,—and the treatiſe, on the whole, as a general popular view of aſtronomy, has great merit. The geographical part of the work is drawn up with conciſeneſs, and includes only what is properly elementary in this branch of ſcience. This book may be made uſe of with great advantage, where the object is, to obtain a general idea of aſtronomy and geography, without entering into the ſcientific labours of the ſchools.

ART. IX.

Lettres de Quelques Juifs Portugais, Allemand et Polonois à M. de Voltaire.—Letters of certain Portugueſe, German, and Poliſh Jews, to M. de Voltaire. With a ſhort Commentary, extracted from a greater. The 5th Edition reviſed, corrected, and much enlarged. In 3 Volumes. 8vo. Paris. 1781.

AS we have formerly * taken notice of this work, written by the ingenious Abbé *Guenée*, we now only mention it to inform our Readers, that in the preſent edition it appears with many material corrections and editions; particularly a further juſtification of Moſes and the Jewiſh law, againſt the cenſures of Voltaire, in his *Old Man of Caucaſus*.

ART. X.

Hiſtoire Philoſophique et Politique des Eſtabliſſemens et du Commerce des Europeans dans les deux Indes. Par Guillaume-Thomas Raynal. 8vo. 10 Vols. Geneva. 1781. Sold by T. Becket, London.

THIS great work, which has engaged ſo general an attention throughout Europe, and which, amidſt the different opinions which men of different religions or political principles have formed concerning its doctrines, is univerſally acknowledged to be the production of an eminent maſter, is now brought to a concluſion. In this edition, conſiſting of ten volumes, the two laſt are new. In the ninth volume, the Author treats of the original ſettlement and preſent ſtate of Pennſylvania, Maryland, Virginia, Carolina, Georgia and Florida. This

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* See Review, Vol. XLI. p. 562.

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volume likewiſe contains a general view of the natural hiſtory of North America, with reflections on its preſent ſtate with reſpect to population, manners and commerce. Theſe reflections introduce a ſeries of obſervations on the preſent intereſting conteſt between Great Britain and America, of which, as a ſeparate work, an Engliſh tranſlation has been given, under the title of, *The Revolution of America*, printed for L. Davis: a publication which we have already noticed, with ſome intimation of a ſuſpicion, which then ſeemed to us well-grounded, but which now appears to have been taken up without ſufficient foundation.—To this volume are prefixed the following tables: The ſtate of the French fiſheries in Newfoundland, &c. The imports and exports between Great Britain and her Colonies, from 1697 to 1773: The trade of North-America with the Weſt-Indies, Africa, Great Britain, and the Continent of Europe, for the year 1769; and a general table of the ſhipping of North-America for the ſame year. This laſt table contains ſuch uſeful information, that we ſhall lay it before our Readers.

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TABLEAU GÉNÉRAL DE LA NAVIGATION DE L'AMÉRIQUE SEPTENTRIONALE.

Depuis le premier Janvier 1769, jusqu'au premier Janvier 1770.

NOMS DES DIX-SEPT PROVINCES.	BATIMENS EXPÉDIÉS PAR L'AMÉRIQUE SEPTENTRIONALE.												TOTAL DE LA NAVIGATION ACTIVE.			CONSTRUCTIONS.		
	Pour le Continent de l'Amérique septentrionale.			Pour les Indes occidentales.			Pour l'Afrique & le Midi de l'Europe.			Pour l'Irlande & l'Angleterre.								
	Vaisseaux.	Goëletes.	Tonneaux.	Vaisseaux.	Goëletes.	Tonneaux.	Vaisseaux.	Goëletes.	Tonneaux.	Vaisseaux.	Goëletes.	Tonneaux.	Vaisseaux.	Goëletes.	Tonneaux.	Vaisseaux.	Goëletes.	Tonneaux.
Canada	11	48	2,752	2	7	405	4	—	335	22	—	4,136	39	55	7,628	—	2	60
Terre-Neuve	6	15	923	5	2	415	69	6	6,298	38	11	2,822	118	34	10,458	—	1	30
Nouvelle-Ecoſſe	7	131	5,489	—	7	325	1	9	716	6	1	794	14	148	7,324	—	3	110
Nouvelle-Angleterre	9	96	3,874	84	118	12,878	1	1	170	38	11	2,822	131	226	19,744	16	29	2,452
Maſſachuſet	53	710	26,988	83	221	17,532	40	33	5,102	102	2	14,044	278	967	63,666	40	97	8,013
Rhode-Iſland	14	361	10,312	54	121	6,066	13	7	863	9	—	540	90	489	17,775	8	31	1,428
Connecticut	4	398	7,985	46	177	9,201	2	2	200	7	—	580	59	577	17,966	7	43	1,542
New-York	25	477	11,440	42	83	5,466	31	52	3,483	77	—	6,470	175	612	26,859	5	43	955
Les Jerſeys	—	28	538	—	24	555	—	—	—	—	—	—	—	52	1,093	1	3	83
Penſilvanie	35	246	11,738	120	103	11,959	134	3	12,070	69	—	7,219	358	352	42,986	14	8	1,460
Mariland	11	141	5,298	17	46	3,358	55	7	6,224	112	—	16,116	195	194	30,996	9	11	1,344
Virginie	20	214	8,531	80	132	11,397	59	9	7,486	161	1	24,594	320	356	52,008	6	21	1,269
Caroline du Nord	3	272	7,333	38	120	6,945	10	7	1,030	69	—	7,805	120	399	23,113	3	9	607
Caroline du Sud	20	161	5,803	40	87	6,377	56	—	5,773	118	1	15,902	234	249	33,855	4	8	789
Géorgie	5	50	1,358	34	63	4,654	2	1	200	25	—	3,029	66	114	9,241	—	2	50
Floride orientale	6	46	1,688	—	—	—	—	—	—	—	—	—	6	46	1,688	—	—	—
Floride occidentale	3	19	612	4	2	280	—	—	—	2	—	280	9	21	1,172	1	—	80
TOTAL	232	3,413	112,662	649	1,314	97,807	477	137	49,950	855	27	107,153	2,213	4,891	367,572	114	311	20,382

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BATIMENS REÇUS PAR L'AMÉRIQUE SEPTENTRIONALE.

NOMS DES DIX-SEPT PROVINCES.	Du Continent de l'Amerique septentrionale.			Des Indes occidentales.			De l'Afrique & du Midi de l'Europe.			De l'Irlande & de l'Angleterre.			TOTAL DE LA NAVIGATION PASSIVE.		
	Vaiſſeaux.	Goëletes.	Tonneaux.	Vaiſſeaux.	Goëletes.	Tonneaux.	Vaiſſeaux.	Goëletes.	Tonneaux.	Vaiſſeaux.	Goëletes.	Tonneaux.	Vaiſſeaux.	Goëletes.	Tonneaux.
Canada	9	47	2,246	2	—	145	2	2	670	28	—	4,626	41	49	7,687
Terre-Neuve	24	34	3,087	22	—	1,965	1	1	120	83	16	6,510	130	51	11,682
Nouvelle-Ecoſſe	3	118	4,495	2	—	230	—	4	205	17	1	2,076	22	123	7,006
Nouvelle-Angleterre	8	118	4,551	2	—	480	69	98	9,500	8	—	915	87	210	15 446
Maſſachuſet	35	750	27,618	47	42	6,595	78	227	17,898	109	3	14,240	269	1,022	66,451
Rhode-Iſland	14	378	10,237	3	3	226	57	103	5,958	5	—	415	79	484	16,836
Connecticut	5	407	9,971	1	1	105	39	154	7,790	2	—	150	47	562	18,016
New-York	26	421	11,714	29	11	2,730	69	110	6,964	59	—	5,214	183	542	26,632
Les Jerſeys	—	30	654	—	1	25	1	8	257	—	—	—	1	39	936
Penſilvanie	45	254	12,453	112	5	10,745	135	100	12,521	85	—	9,309	377	359	45,028
Mariland	27	116	6,574	34	3	4,095	26	50	4,533	109	—	15,486	196	169	30,688
Virginie	35	226	10,373	45	4	4,600	82	132	11,612	141	1	20,652	303	363	47,237
Caroline du Nord	18	277	9,259	6	4	700	39	95	6 702	51	—	6,415	114	376	23,076
Caroline du Sud	22	169	5,608	33	1	3,325	43	87	6,893	121	1	15,281	219	258	31,107
Géorgie	6	60	2,357	5	1	525	28	49	4,288	20	—	2,523	59	110	9,693
Floride orientale	1	44	1,097	1	—	100	1	1	52	8	—	915	11	45	2,164
Floride occidentale	1	13	375	—	—	—	—	—	—	3	—	470	4	13	845
TOTAL	279	3,462	122,669	344	76	36,591	670	1,221	95,963	849	22	105,307	2,142	4,781	360,530

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The tenth and laſt volume conſiſts entirely of general reflections on the following ſubjects: religion, government, policy, war, naval affairs, commerce, agriculture, manufactures, population, taxes, public credit, the fine arts, philoſophy, morals, and the effects of the diſcovery of America. In this part of the work, the Author unfolds his opinions at large, and without reſerve: and they are for the moſt part ſo original and curious, and often ſo contrary to the notions which are commonly received, that there is no doubt of their engaging a very conſiderable ſhare of the public attention, and conſequently, on ſome future occaſion paſſing again under our inſpection. This expectation, together with the great difficulty of making a ſelection from materials which are ſo intereſting throughout, induce us at preſent to content ourſelves with a general notice of theſe volumes.

To this edition of the Abbé Raynal's Hiſtory is added, in quarto, an Atlas, drawn up on purpoſe for the work, conſiſting of 49 maps; to which is prefixed a *ſuccinct analyſis*, explaining the maps, and enumerating the authorities on which they are conſtructed.

ART. XI.

The following CORRESPONDENCE *was intended for the Month of June, but came too late for Inſertion.*

ITALY.

NATURAL hiſtory, which is now become doubly intereſting by its new alliance with chemiſtry and experimental philoſophy, ſees its votaries multiply daily, and is cultivated in Italy with unremitting ardour and ſucceſs. A new production in this line has been lately publiſhed at Turin and Milan under the following title, *Mineralogie Sicilienne, Docimaſtique et Metallurgique*, &c. *i. e.* Sicilian, docimaſtic, and metallurgical mineralogy, or an account of all the minerals contained in the iſland of Sicily, with a circumſtantial deſcription of the mines and quarries, and a hiſtory of all the works that have been carried on in them, both in ancient and modern times. To which is ſubjoined, a Sicilian *minero-hydrology*, or a deſcription of all the mineral waters of that iſland, together with 13 tables, containing the earths, ſtones, ſalts, bitumens, metals, ſemi-metals, mineralizers, mineral waters hot and cold, which are known in Sicily. By the author of *the Sicilian Lithology*. 8vo. Price 5 French livres. 1782.

Lettres ſur la Sicile et ſur l'Iſle de Malte, &c. *i. e.* Letters concerning Sicily and the Iſle of Malta, written in the Years 1776 and 1777, by Count DE BORCH, Member of ſeveral Academies

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demies, to the Count C. of V. and designed as a *Supplement* to Mr. Brydone's Travels in Sicily and Malta. 2 vols. 8vo. Turin, 1782. Price 11 French livres. These letters contain some new instruction; and Count BORCH has augmented the number of interesting observations made on this famous island by preceding travellers. This work is enriched with 27 plates, engraven by Mr. Chr. De l'Acqua, of Vicenza, an artist of the first rate; as also with three maps, which represent ancient and modern Sicily, and the *environs* of Mount Ætna. All these plates and maps were engraven after the original drawings of Count BORCH, except the *view* of the temple of *Juno-Lucina*, at *Agrigentum*, which is executed after the drawing of Mr. *Ph. Hoekert*, whose productions are well known to the connoisseurs.

Opuscoli, &c. *i. e. Physico-Chymical Treatises* (Opuscula), by M. LANDRIANI. 8vo. Milan, 1781. The Chevalier LANDRIANI is an adept in experimental philosophy and chemistry, and has already given the public several proofs of his knowledge and talents in these combined walks of science. Of the five treatises contained in the work before us, the first exhibits an account of a machine invented by him, by means of which it may be known, at a single observation, how much rain has fallen in a day, as also the time and duration of its fall. The second contains a method of varnishing butterflies and other insects, in order to preserve their form and colours. The subject of the third is the conversion of all acids into one. The Author undertakes to demonstrate, that all acids may be changed into fixed air, *i. e.* into aerial acid; and he concludes from thence, that the acid of fixed air ought to be considered as the universal acid. The fourth treatise contains an account of all the discoveries that have been hitherto made relative to that kind of fire which exists in bodies, without giving any external mark of its presence; this matter is illustrated by new experiments and observations. In the fifth and last, M LANDRIANI shews, that dephlogisticated air may be obtained not only from the nitrous acid, but also from the vitriolic, marine, and arsenical acids.

Lezioni, &c. *i. e.* Lectures on Disorders of the Eyes, for the Use of the New University, founded by the King of Naples, in the Hospital for Incurables. By M. MICHAEL TROJA, Royal Professor in that University. 8vo. 403 Pages, with Two Plates. Naples, 1781.—The sixteen lectures, contained in this volume, are divided into three sections. The *first* treats of the anatomy of the eye, and of every part of it relative to vision. The *second*, of the disorders incident to the external parts that surround the globe of the eye. The *third*, of the disorders of the eye itself, and of its various membranes.

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Rifleſſioni, &c. i. e. *Reflexions concerning the Inequality obſervable among Men.* By the Marquis F. A. GRIMALDI. 3 vols. 8vo. Naples.—Theſe reflexions contain intereſting materials for a *hiſtory of man*, whoſe inequalities on diſſimilar aſpects this noble author conſiders with reſpect to his *phyſical*, *moral*, and *civil* ſtate. He has been carefully on his guard againſt the illuſion of fancy and ſyſtematic prejudices in this philoſophical tablature of human nature, which diſcovers no common degree of ſagacity, judgment and learning.

Le SAROS *Meteorologique, ou Eſſai d'un nouveau Cycle pour le retour des Saiſons.* i. e. The Meteorological SAROS, or an Eſſay concerning a new Cycle of Seaſons. By the Abbé TOALDO, Profeſſor of Aſtronomy at Padua. 15 pages 4to. This very learned aſtronomer, in the ſecond edition of his *meteorological eſſay on the influence of the heavenly bodies*, mentioned a curious diſcovery he had made of a period in the return of the ſeaſons, or a ſeries, at the end of which the ſame temperature of ſeaſons returns in regular revolutions. The illuſtration and proofs of this diſcovery are contained in the ſhort Memoir before us. *Saros* is the denomination of a period, among the ancients, of which the real duration is unknown, but which ſome authors ſuppoſe to have been the period of eighteen years, mentioned by *Pliny* and *Ptolemy*, which brings back the eclipſes and inequalities of the moon in the ſame order, and was formerly employed to predict eclipſes. The Abbé TOALDO has found this period as important for the ſcience of meteorology, as for that of aſtronomy, as it has appeared to him to bring back, nearly in the ſame order, dry and rainy, cold and warm years. This he proves by a table of obſervations, made from the year 1725 to 1781. The reſemblance of the three periods, contained in this ſpace of time is remarkable. In the period, for example, between 1743 and 1760, there are 68 lunations or months marked as very moiſt, and in the ſucceeding period, from 1761 to 1778, there is exactly the ſame number of months marked in the ſame way. There are, indeed, ſomewhat fewer lunations ſo marked in the firſt of the three periods contained in this table, and this might bring up to the remembrance of an objector the old proverb, that *two ſwallows do not make a ſummer*; our Abbé, however, tells us, that the firſt *ſaros* or period reſembles the two others, notwithſtanding this ſmall difference.

The months that are marked as moderately moiſt, correſpond nearly with each other in the three periods. Of 90 lunations taken from each period there are more than 30 that agree perfectly in all the three. Our Author has more than once obſerved, that a ſtorm, or a violent guſt of wind has been repeated

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peated at the end of 18 years and 11 days, which is the exact duration of the aſtronomical period: but, generally ſpeaking, it is in the duration of a lunar month, ſometimes of the preceding or ſucceeding lunation, that the reſemblance is the moſt palpable.

The *ſares* may be conſulted, not only for rains, but alſo for falls of ſnow, thunder-ſtorms, fogs and inundations.—This he ſhews by ſeveral examples. It is true, the obſervations of this eminent inveſtigator of nature have been confined to the climate of Padua; but ſurely, it is a conſiderable ſtep made, to have diſcovered even here the meteorogical cycle or period, which is the object of this Memoir.——The period may perhaps exhibit fewer examples of correſpondence and regularity in northern countries, as incidental cauſes that affect the temperature of the ſeaſons, ſuch as thunder-ſtorms, are more diverſified and irregular in theſe countries than in ſouthern climates. However, obſervers in all countries, will, no doubt, be engaged by the example of M. TOALDO, to examine how far this lunar period of the ſeaſons is verified in their reſpective climates.

Iſtoria Politica e Litteraria della Grecia, &c. i. e. A Political and Literary Hiſtory of Greece. By CHARLES DENINA. Profeſſor of Eloquence in the Royal Univerſity of Turin, Director of the Claſſes of Hiſtory and Belles Lettres in the Royal Academy, &c. Vol. I. and II. 8vo. 1781.—The learning and taſte of the Abbé DENINA are well known, and his *Revolutions of Italy* have given him a high and deſerved reputation. Much inſtruction and entertainment may therefore be expected from this important work, of which we have here only the two firſt volumes. The whole is to be compriſed in eight volumes. The *Hiſtory of Greece, in a State of Liberty*, treated in 15 books, will occupy the firſt four, which take in the moſt remote period of Grecian ſtory, and carry the work down to the death of Philip of Macedon, 344 years before the Chriſtian æra. The four laſt volumes will contain the *Hiſtory of Greece under the Kings of Macedon*, which takes in a period of 190 years, from the reign of Philip to the reduction of Macedonia into a Roman province, 140 years before Chriſt.

The two firſt volumes go ſo far down as the year 478 before Chriſt, and contain eight books. In the *two firſt*, the Author treats of the fabulous and heroic period of the Grecian hiſtory, down to the æra of the Olympiads, where it approaches to the borders of truth, or at leaſt of credibility. Here both his erudition and his critical *touch* are put to the trial, and appear to advantage; and the uſe he ſometimes makes of allegory, and ſometimes of hiſtorical probability, to illuſtrate an enormous accumulation of fables, is chaſte and judicious.

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More eſpecially, his account of the manners and cuſtoms of the Greeks, in theſe rude and early ages, diſplays a very extenſive acquaintance with ancient learning and philoſophy; and the detail into which he enters in deſcribing the food, raiment, and domeſtic life of this famous people, their civil and political ſyſtem, their religion and morals, their progreſs in literature and military ſcience, is curious and entertaining. The legiſlation of Lycurgus, the Spartan commonwealth, the general progreſs of policy and military diſcipline in the ſtates of Greece, the eſtabliſhment of Grecian colonies in Aſia Minor, Thrace, Italy, and other places, the riſe of their commerce with the Egyptians and Aſiatics, the effects of popular inſurrections and commotions towards the advancement of tyranny, are amply treated in the *third book*, which concludes with the hiſtory of the *firſt age* of the Grecian philoſophy, and particularly of Thales and the ſeven ſages.

Athens and *Solon* diſplay their luſtre in the *fourth book*, which begins with an *eſſay* on the progreſs of Grecian literature at this period. Here the ſatirical, dramatic, and lyric poets, as alſo the philoſophers, paſs in review. In this book, the energy which the Grecian ſtates had derived from the legiſlation of Lycurgus and Solon, and which enabled them to make a ſtand againſt the Perſian monarchy, rendered formidable by its conqueſts in Aſia and Egypt, is well repreſented in its cauſes and effects, and all the illuſtrious characters and events that adorn and enliven this great and ſhining period of hiſtory, are accurately exhibited to our view.

The ſecond volume and *fifth book* begin with a general view of the origin and grandeur of the Perſian monarchy. The whole of this book is taken up in relating the firſt and ſecond Perſian wars, and concludes with the famous battle of Salamis. The other events of this war are related in the ſixth book, which brings us to the end of the adminiſtration of Pericles. Here we ſee Greece at the ſummit of taſte, magnificence and power, enriched with ſtateſmen, generals, philoſophers, orators, hiſtorians, poets and artiſts, that raiſed her reputation to the higheſt pitch. This view of Grecian taſte and learning is exhibited in an ample and brilliant repreſentation in the *ſeventh* book, and forms an agreeable reſting-place for the reader between the Perſian war and the famous and fatal war of Peloponneſus, which was the ruin of Greece. It is in this book that the Abbé DENINA peculiarly diſplays his taſte for the fine arts that embelliſhed this noble period of Grecian proſperity, and ſhews his extenſive acquaintance with the literature and philoſophy of the ancients. The *eighth book*, which terminates this ſecond volume, relates the principal events of the Peloponneſian war, and will naturally excite the impatience of the reader

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reader for the publication of the ſucceeding books. We gave, in one of our former Reviews, an account of another work of this kind, compoſed by M. COUSIN DESPREAUX. The two hiſtorians of Greece are worthy to be compared; and we may perhaps attempt this compariſon, when the Abbé Denina's work is finiſhed.

BRITISH PUBLICATIONS.

ART. XII.

Letters on Political Liberty: Addreſſed to a Member of the Engliſh Houſe of Commons, on his being choſen into the Committee of an Aſſociating County. 8vo. 1s. 6d. Evans. 1782.

WE have here ſomething new, though the ſubject is old, and we believe from a new Author in the political line; and one who we think promiſes fair to go beyond moſt of his cotemporaries as a theoriſt. Nay, we do not recollect to have obſerved, ſince Monteſquieu, a pen that bids fairer to advance the great and important ſcience of politics, ſome few ſteps at leaſt.

May it not be hoped, now, on ſome appearance of a revival of public virtue, that many more will ſtep forth and exert themſelves, who would never have been known but for the late changes of men and meaſures, and who would have died in obſcurity, deſpairing of their country? And if this nation be not too far gone in the decline to recover, we hope ſuch men may produce great and good effects, and may draw the attention and exertions of the public to the very intereſting ſubject of theſe letters.

Our Author, inviting men of knowledge to treat *Politics* as a ſcience, obſerves, 'That government has been referred to the appointment of the deity; to the regulations of patriarchs; to the phyſical influence of climates; to the ebullition of accidental circumſtances producing the ſpirit of a nation; to a divine right in certain favoured families; to ſuperiority of talents; to the prevalence of force; to inherent rights; to a compact, &c. If Government be referable to any of theſe cauſes, it may be to all.

'Politics, aſſuming the rank of ſcience, would not be left, as it is, to men of buſineſs, whoſe active faculties may be as aſtoniſhing as their powers of reflection are inconſiderable.

'At this time the greateſt man in every ſtate, except China, are only paſſengers in veſſels conducted by ignorant mariners, and applying themſelves to every thing but the ſcience on which their ſafety depends: When the veſſels are loſt, philoſophers are

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ſunk in the abyſs in common with the vermin which infeſted them. The firſt concern of every man ſhould be the nature and conſtruction of the machine in which he is embarked on the voyage of life.'

He eſtabliſhes and preſerves the diſtinction hitherto not ſufficiently attended to, between civil and political liberty; the firſt being the reſult of laws and regulations which define the boundaries of men's actions as citizens of the ſame community, and leave them free within thoſe boundaries. Political liberty has a reference merely to the grand diviſions of the ſtate, the popular, the executive, and legiſlative, and conſiſts in their freedom from the incroachments of each other. Thus, a community has no political liberty, whoſe executive power influences or commands the legiſlative, and where the people have no regular and practicable method of checking or controuling all the powers of government, when they tranſgreſs their proper boundaries.

At the Revolution, and ſince the acceſſion of the Hanover family, our civil liberties have been improved, while political liberty has been almoſt annihilated.—But when he ſays, 'our conſtitution preſents to the view of the world one of the moſt awkward and unmanageable fabrics which has ever been produced by human folly,' we hope he rather exaggerates, and that as this country affords yet greater ſecurity, and more numerous incentives to induſtry and exertion than any other we know, we hope its conſtitution may yet contain the ſeeds of political liberty; and whatever obſtacles lie in the way, it is one of the moſt improveable of the remaining Gothic conſtitutions, if the people can be made willing to reſtore and improve it.

He obſerves, that the offices of all the members of any body or ſociety are diſtinct, and cannot encroach on each other without inconvenience and miſchief: and power, without a reſiſting and balancing power, is always hurtful. A legiſlation and magiſtracy, without an actual power in the people to preſerve their political liberty, are abſurdities, or they are maſques for the features of deſpotiſm.

A well-conſtituted ſtate with perfectly ſeparate bodies to make laws, to execute them, and to confine all within their proper limits, is perhaps a ſcientific idea; but philoſophers, like our Author, do well to hold it up. The pretended difference between *theory* and *practice* has ever been the expedient of knaves and blockheads.

That particular men may be averſe to reformation, is accounted for in a maſterly, though ſatirical manner.

He obſerves, that in the time of the Saxons the ſtate enjoyed a high degree of political liberty, of which he gives a ſhort and elegant hiſtory;—and that a new conſtitution was formed at the Revolution,

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Revolution, when, by providing for *civil* and not for *political* liberty, we have preferred the leſſer to the greater bleſſing.

But our limits do not permit tranſcribing or explaining ſo much as we could wiſh, and we muſt refer to the original, which we would recommend to all who are intereſted about their country, and diſpoſed to think; for the matter is exceedingly compreſſed, and the Letters are much in the manner of Tacitus, written with great ſpirit, preciſion, and intelligence.

The Writer diſtinguiſhes the populace and people, and reprobates the doctrine that pretends to render the firſt magiſtrate not reſponſible for his own actions.—Obſerves, that nine-tenths of the property of the nation was in the hands of thoſe who were averſe to the injury intended againſt America,—and it began to appear, that property is not the ſure foundation of political power and liberty.

When ſuch writers appear, an old ſubject ſeems new again, or but little advanced. Men ſeem not yet ſufficiently clear, with our Author, whether it be the *property* or the *perſons* that conſtitute the ſtate, and ſhould be repreſented. In the preſent commercial and avaricious diſpoſitions of mankind, ſome palliative medium between theſe, is probably the beſt that can be expected of them. Rich individuals, &c. are likely always to have ſome influence on government, but *ſuch* influence will vary with public virtue. We apprehend men would as yet feel bewildered, if property were to ceaſe its uſual effects. We fear thoſe who poſſeſs riches, and thoſe who do not, will be found equally unwilling to reduce their value and importance. The oppoſition to limit the number of Peers proceeded from the Houſe of Commons. But the legiſlature that is conſtituted, or makes laws on ſuch principles, muſt be wrong, unjuſt, and inadequate.

But how to weed and keep out ſuch natural vices and errors—to draw the line round the ſubjects to which the people are neceſſary and competent—to limit—to decide many other queſtions that naturally ariſe, will deſerve the further explanation of ſuch as our Author, and we hope the ſubject will not reſt here.

The people poſſeſſing and exerciſing an acknowledged and regular power of controul over the legiſlative and executive powers, though delegated from the people, is now, we fear, ſo new an idea, or ſo long loſt, that it may require much time, various trials and events, before it can be again underſtood, practiſed, and eſtabliſhed; and we muſt perhaps be content to arrive at it by ſuch ſlow degrees and irregular aſſociations as America, or Ireland, &c. and it ſeems to require ſome great or critical occaſion.

He not only ſtates the evil in a maſterly manner, but propoſes the remedy; and though here doctors may differ, we confeſs at preſent a partiality for his plan, according to which, by means of diviſion

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diviſion and arrangement, like organization, or the diſpoſitions of an army, the greateſt multitude may be made to feel, judge, act, &c. without confuſion, riot, or danger. His liberal anathemas againſt the timid or deſigning dread of innovation, are pointed and elegant. We hope men differ leſs in opinion as they advance in knowledge, though they ſeem to become thereby more timid and cautious of innovations. They need not fear. Whatever has been long fixed and eſtabliſhed becomes but too difficult to move when neceſſary. Some may think this plan deviates too much from our preſent forms and manners, though it is only a revival of what Alfred probably practiced or meant, and although the moſt ſtriking part is occaſionally practiſed in Scotland, where the people elect the electors of their members; but it is in a bad manner, and they are not repreſentatives choſen by ballot.

Many and various are yet the abettors of deſpotiſm. Some have a confuſed fancy that Government, meaning the executive power, ſhould not be controuled, right or wrong. Moſt of thoſe bred at our univerſities have imbibed ſuch prejudices, for which indeed they were originally eſtabliſhed, though our Author may be an exception.

Fewer, but far more uſeful, are thoſe bold innovators and philoſophers, ſuch as our Author, who adopt their theories and principles of perfection, and freely follow wherever they may lead. Such men, however fanciful and viſionary, are far from being the dangerous monſters that the timid, ignorant, or inſidious, would make us believe; they are generally the moſt innocent and liberal, though unſucceſsful benefactors of mankind! What is impracticable to-day may not be ſo next century, and their memory may be revered by poſterity.

Though we admire the great outline, the knowledge, ſpirit, and elegance with which theſe letters are written, yet we think the plan not ſufficiently developed. Where he differs from others, he does not take the trouble to explain. A few caſes and examples would help to illuſtrate. He wields his pen and his principles with too much eaſe and dexterity to be at a loſs in removing any difficulties and objections that we can yet foreſee.

It appears here we have loſt our political liberty, ſo that all our civil rights are inſecure, and at the mercy of a corrupt legiſlature, influenced and led by an executive power, which very lately had not many ſteps to advance, in order to get into a ſituation where they might make or unmake what laws they pleaſe, and ſmile at all the efforts the people can ever be brought to make; for while unarranged, they can do nothing—but miſchief.

Any miniſter who really wiſhes to ſerve the people, would probably do more good by bringing together a few of the beſt heads who have thought the deepeſt on theſe ſubjects, than either

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ther by means of parliaments, who are inadequate and improper to judge or act in their own cauſe, or by confuſed and numerous aſſociations.

By ſuch a miniſter and ſuch men a political ſociety might be formed, where the compreſſed ſcience of our author, the diffuſive knowledge of a Gibbon, the rapid ſagacity of a Fox, the verſatile genius of Burke, and the popular talents of other men and writers, might ferment and generate the cleareſt and moſt practicable plans.

ART. XIII.

Diſcourſes on the Book of Ruth, and other important Subjects; wherein the Wonders of Providence, the Riches of Grace, the Privileges of Believers, and the Condition of Sinners, are judiciouſly and faithfully exemplified and improved. By the late Rev. John Macgowan. 8vo. 5s. Keith. 1781.

THE ſpiritualizing the hiſtorical parts of Scripture may plead a very reſpectable authority. The learned Father, St. Origen, ſet the example; and his followers have been numerous. Few, indeed, of his imitators have been endowed with his abilities; and fewer ſtill have arrived to that erudition for which he was ſo eminently diſtinguiſhed. In ſhort, the greater number who have ſtarted as adventurers in this line, have diſgraced their profeſſion; and having adopted the worſt part of their predeceſſors example, leave us to deplore the want of that better part of it which ſerved as a counterpoiſe to myſticiſm and extravagance.

This abſurd cuſtom of allegorizing the Old Teſtament prevailed mightily in the laſt age among the Puritans and Nonconformiſts; and was the reigning faſhion in thoſe deplorable times when royalty made no part of the ſtate, and decency no part of the church!—when authority was ſacrificed at the ſhrine of rebellion; and enthuſiaſm, *maddening round the land,* laid waſte the temples of religion, and, in her *eyeleſs rage,* dragged her miniſters from the altar. It was in thoſe dark and peſtilent times, when the learning of Hammond gave way to the crabbed and cloudy jargon of Owen; and all the ſenſe and eloquence of Barrow was neglected for the puerile conceits of Dyer, Brookes, and Watſon—names juſtly conſigned to eternal oblivion; and whoſe works, if they *ſhould* be found hereafter, will only ſerve as the humiliating, but ſtriking monuments of an age, when hypocriſy was miſtaken for ſanctity; and the wildeſt deluſions of a fanatic fancy were blaſphemouſly fathered on the Holy Spirit of God!

We were led into theſe reflections by the peruſal of the work before us. It afreſh called forth the memory of thoſe wretched days:

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days: and *the ghoſts of defunct* teachers were conjured up by its ſombrous magic, to ſcowl with their accuſtomed malignity over the beauteous forms of *Wiſdom*, *Simplicity*, and *Religion*.

The preſent work is uſhered in by a Preface, written by a perſon who ſigns himſelf, J. Reynolds. It conſiſts chiefly of a *canting* panegyric on the Author; and gives an account of ſome of his *edifying* expreſſions in his laſt ſickneſs, 'when (ſays this Prefacer) he took occaſion, as opportunity offered, of opening to me his whole heart.' 'At one time he was in great darkneſs of ſoul, and lamented exceedingly the *withdrawings* of the preſence of God. Two things he ſaid had deeply exerciſed his thoughts. The one was, how thoſe heavy and complicated afflictions which God had ſeen fit to lay upon him could work ſo as to promote his real good. The other was, that God, his *beſt friend*, ſhould *keep at a diſtance* from his ſoul, *when he knew* how much his mind was diſtreſſed for the light of his countenance. "O!" ſaid he, turning to me, and ſpeaking with great earneſtneſs, "my ſoul longeth and panteth for God, for the living God. His *love-viſits* would cheer my ſoul, and make the heavy affliction ſit light upon me. The wonted preſence of Jeſus, my Redeemer, I *cannot do without*. I truſt he will *return to me ſoon*; yea, I *know he will*, in his own time; for he knows how much I need the influence of his grace."

This is being on very familiar terms with the Lord Jeſus! But *ſaints* have peculiar privileges; and they never fail to make a very free uſe of them. What in a ſaint would be filial liberty, would in a ſinner be downright impudence!——This idea of being on an *eaſy footing* with the Lord, reminds us of a certain Preſbyterian preacher of the laſt age, who, in a ſermon before the Rump parliament, laboured by a long train of particulars to prove, that *believers* ought not to ſtand upon *niceties* with God, but to preſs the point, whatever it may be, ſo home to him, as to put him out of countenance if he ſhould prove backward in giving what they ſolicit.

The *experience* (as it is called) of theſe ſaints is like an April day!—alternate rain and ſunſhine! And the change is almoſt as ſudden too! Mr. Macgowan, at one viſit of his *confeſſor*, was beclouded with '*heart-corruption*;' at another, he '*had as much of heaven as he could hold.*' So much of it indeed, that, according to Mr. Reynolds, it ran out of his eyes, though it could find no vent at his mouth! 'Thus, I left, ſays Mr. Reynolds, my much eſteemed friend and brother; and the *next news* I heard of him was, that on Saturday evening (Nov. 25, 1780, in the 53d year of his age) his immortal ſpirit left the body, to go to the world of light and bliſs, and keep an eternal Sabbath with God, angels, and ſaints.' Now, this is dying in the SUBLIME!—So much for the Author and the Editor too!—As for the work before

us,

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us, it is *poſthumous.* It is conducted, on what is affectedly called *the ſpiritual plan:* and our Author's guide through this *faëry land* of the ſaints—we cry the ghoſt of Spenſer *Mercy*!—was one Mr. Chriſtopher Neſs, an ejected Nonconformiſt miniſter of the laſt century, who, as the Editor informs us, was Mr. Macgowan's 'favourite writer:' and no wonder;—for this Mr. Chriſtopher Neſs, whoſe name, for aught *we* know, may be found in Calamy, publiſhed a work that would faſcinate a ſaint by the title, though ſome wicked wits may make uſe of the more precious part of it only by way of banter and ridicule, viz.—"The *Hiſtory* and *Myſtery* of the Old and New Teſtament." Now, that the *Hiſtory of Ruth* hath a precious *myſtery* in it, is the deſign of the preſent work to demonſtrate. It may lie deep; but it is the more precious for that, when once we are ſo lucky as to get at it. It doth not lie on the ſurface, obvious to common eyes. No! It is the buſineſs of occult divines to dig for it, or dive for it; for ſometimes it is hidden beneath the root of a Hebrew word; and at other times, like an oyſter, it lies at the bottom of a muddy pool, and when it is unwedged from its bed, it requires a dextrous hand to get the pearl out of it!

As a ſpecimen of our Author's dexterity in getting the pearl out of the oyſter, take, gentle Reader, the following: Ruth i. 1, 2. "Now it came to paſs in the days when the Judges ruled, that there was a famine in the land; and a certain man of Bethlehem Judah went to ſojourn in the country of Moab, he and his wife, and his two ſons. And the name of the man was Elimelech, and the name of his wife Naomi," &c. &c.—So much for the *hiſtory*; now for the *myſtery!* 'The believing church is Chriſt's Naomi, his ſweet and pleaſant one; and he is her Elimelech, her God the King. For her he forſook the manſions of plenty and delight—with her he ſojourned in a Moabitiſh world, amongſt enemies to the God of Iſrael—there he died an accurſed death, to accompliſh her ſalvation—there he was buried, to purify the grave for her uſe; roſe again, to trample on all her enemies; and is now gone to Bethlehem, the houſe of bread, to prepare a place for his Naomi, on her arrival from the land of Moab.'

Theſe, however, are but the ſuperficial gleanings of myſticiſm! The preacher who had the honour of cutting into this *holy ground* with the boldeſt hand, and who threw away the *letter* of Scripture *like chaff before the wind*, to get at the true *ſeed of the Spirit*, was Dr. John Everard. Now, Dr. John Everard had the ſingular honour of being the precurſor of thoſe gentlemen who have been ſuch ſhining ornaments, for the laſt century, to the houſe of faction and fanaticiſm! He had the honour of abuſing Archbiſhop Laud to his face within the very walls of Lambeth.

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Lambeth. He had the honour of being called Dr. *Never-out* by King James of punning memory; for if he was let out of priſon one day for the ſake of his friends, he was ſure to be in again the next for the *ſake of a good conſcience!* For Dr. Everard was not content to walk by common rule. 'His lips were his own, and who was Lord over him?' As a proof of his ſingularity we need not appeal to his hiſtory, but to his ſermons; and as his explanation of one text of the Old Teſtament contains the very quinteſſence of all that *hath* been ſaid, or *can* be ſaid by the profoundeſt adepts in the *hiſtory* and *myſtery* of things; and as there is an ingenuity and originality in it, that the minor profeſſors of this art, not excepting Mr. Chriſtopher Neſs and Mr. John Macgowan, could never attain to, we will beg leave to to preſent it to our Readers, by way of ſpecimen of that ſavoury oratory, which the ruling rabble of the times *erected their ears* to imbibe. The text is as follows, Joſh. 15, 16, 17. 'And Caleb ſaid, he that ſmiteth Kerjathſepher and taketh it, to him will I gave Achſah my daughter to wife; and Othniel the ſon of Kenaz, the brother of Caleb took it, and he gave him Achſah his daughter to wife.' The preacher having ſtepped over the threſhold of the *hiſtory*; enters into the ſolemn temple of the *myſtery*, and puſhes his way forward, even to the moſt ſacred and hidden receſſes!—And there—there, the *ſecret* comes out! Like another Archimedes the preacher cries out ευρηκα! 'Here, ſays he, triumphantly—*here* is Kerjathſepher and Caleb, and Othniel and Aſchſah! See what ſecrets and myſteries the Holy Spirit hath couched under theſe veils! For, as the names are in Hebrew, they expreſs nothing to an Engliſh Reader; but read thoſe in Engliſh—take off their veil, and you may ſee what 'honey will come out of the mouth of the eater, and out of the ſting, what ſweetneſs.' Come taſte and ſee, and *let us fall to* in the name of the Lord.

'What then is Kerjathſepher? In Hebrew it ſignifies, *the city of the book*, or *the city of the letter*.

'In the next place, what is Achſah? In Hebrew it ſignifies, the *rending of the Veil*.

'And then what ſignifies Caleb? In the Hebrew it is as much as to ſay, my *heart*, or a *perfect heart*.

'And what then is Othniel? In Hebrew it is *God's time*, or *the Lord's fit opportunity*.

'The text, Beloved, in Engliſh, is to be read thus:—And my heart, or a good heart ſaid, that whoſoever taketh and ſmiteth the city of the letter, to him will I give the tearing or the rending of the Veil. And Othniel took it, as being God's fit time or opportunity, and he married Achſah, that is, he *enjoyed the opening* or *the rending of the Veil*, and thereby obtained the bleſſing poſſeſſed by Achſah; for by this Veil being rent,

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he became poſſeſſed both of the *upper ſprings*, and of the *nether ſprings.*'

In applying this doctrine to common uſe, the preacher exhorts his hearers to ſtrike at the letter of ſcripture with the vigor of Othniel, in order to get at the poſſeſſion of the ſpiritual meaning, which like the coy Achſah, veiled from the public eye, muſt be ſought with aſſiduity before it can be enjoyed with freedom! 'Let a *good heart*, ſays this good Doctor, *uſe* the letter of the word and ſpare not. Take it, ſtrike it, ſmite it, tear it, chew it all to pieces; not becauſe he hates the letter, but as men do by meat, they tear it, champ it, chew it between their teeth, not becauſe they hate meat, but becauſe they would get all the nouriſhment of it they poſſibly can.'

This reminds us of Rabelais' dog; and the great pains the poor animal took in cracking a very hard and a very dry bone. 'Twas all for the ſake of a little marrow!—So *very little*, in truth, that if the dog had not been very hungry, he would not have given himſelf the trouble.

Some perſons may think that we have treated this ſubject with an unbecoming levity. We are not conſcious however of the leaſt deſign to ridicule what is ſerious; and ſuch is our veneration for the holy ſcriptures, that to ſee them burleſqued by miſtake, excites our pity, as to ſee them burleſqued by deſign, would excite our indignation. The fanaticiſm of Mr. Macgowan is that in earneſt, which the infidelity of Woolſton was diſguiſed with in jeſt.

ART. XIV.

Election Caſes, determined during the firſt Seſſion of the Fifteenth Parliament of Great Britain, by Committees of the Houſe of Commons, appointed by virtue of Stat. 10 Geo. III. Reported by John Phillips, Barriſter, of the Inner Temple. Vol. I. 8vo. 5s. Boards. Cadell. 1782.

THE important improvement in the trial of controverted elections, projected and carried into a law, by the late Mr. Grenville, wanted nothing to aſſimilate it to a regular court of judicature, but an able and judicious reporter of the determinations of the reſpective committees. Though their deciſions may perhaps want ſome of the properties which give to precedents a binding force, and make them a rule of conduct to ſucceeding times; yet it is impoſſible that former deciſions on the ſame points ſhould not carry weight with other committees, as at leaſt aſſiſting their determinations, if not concluding their judgments. The only queſtion then is, whether it be not more deſireable to have recourſe to printed reports of ſuch deciſions, than that they ſhould be merely cited from memory, which is ſubject to ſo many fallacies, and is ſo little to be depended upon, where

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where the facts are numerous and complicated, and where the law is to arise from the facts.

The Grenville act (as it is called) was fortunate in this respect, that a Gentleman of abilities at the bar attended the election committees the very first Session after the act was perpetual, and gave to the public a valuable collection of the most important decisions during that Parliament. His Work *, of which we gave an account, appeared in our Review at the time of its publication, has been of signal benefit in giving uniformity and consistency to the determinations of this new judicature. It comprized in the whole about 35 cases, and most of the reports were enriched with notes by the reporter, containing much collateral information and parliamentary learning.

The present publication takes in only four election cases, all of which have been determined in the present Parliament, viz. Ayrshire, Sudbury, Milborne Port, and Lyme-Regis. They are introduced with the following short advertisement:

'My engagements at the Coventry elections led me to attend the hearing of that petition before the committee; and, as I write short-hand with some expedition, I took minutes of the proceedings. The favourable opinion which some Gentlemen entertained of those minutes, added to the request of my friends, induced me to attend other committees.—When I had taken several cases, some of the counsel, who are at the head of the profession, advised me to print them; and it has been no small encouragement to me so to do, that they were pleased to read, and approve of them. But I confess, that I should have published the proceedings on the Ayrshire petition with more satisfaction, if I had been better acquainted with the laws and customs of Scotland. The great length of the cases, has obliged me to omit almost all the notes which were originally intended for insertion.'

This apology for omitting the notes will hardly be deemed satisfactory to those who observe the very little matter that is contained in this volume, though by the dexterity of the Printer, it is expanded to 400 pages, with the help of a broad margin (and other ingenious methods, which appear to have been first invented, and brought to perfection by the dealers in light summer reading for ladies). The Ayrshire case, of which the reporter speaks so modestly, takes up near one third of the whole volume, and is as dry in the report as, we doubt not, it was at the trial.

On the whole, these reports for the reason given above, are better than no reports at all; and will derive an adventitious

* History of the Cases of Controverted Elections, by Silvester Douglas, Esq. See Review, Vols. LIII. and LIX.

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value, when bound up in the ſame ſet with the caſes, publiſhed by Mr. Douglas, whom we are ſorry we cannot felicitate on the ſucceſſor, who has thus taken up the pen which he has laid down.—*Non ſimili frondeſcit virga metallo.*

ART. XV.

Specimens of Juſtice, Humility, and Uniformity, in another Letter to the Right Honourable the Earl of Mansfield. By Mr. Burtenſhaw. 4to. 3 s. Kearſley. 1782.

AS ſome literary cooks have, of late, ſerved up to the Public divers ragouts and olios under the ſtile and title of the BEAUTIES of Johnſon, the BEAUTIES of Sterne, &c. Mr. Burtenſhaw is willing to diſplay to the world the BEAUTIES of Lord Mansfield. The ſpecimens, however, of juſtice, humility, and uniformity, which his title-page announces, are to be underſtood in an ironical ſenſe; and the great man, to whom the letter is addreſſed, will probably feel no very lively emotions of gratitude for the pains the writer has taken to illuſtrate his judicial character. Lord Mansfield, it ſeems, has had the misfortune to decide more than one cauſe in which Mr. Burtenſhaw's property has materially been affected, and to this ſource will the world be apt to attribute the ſpleen which tinctures his pen. If it be a ſtanding maxim, that no man is to be received as a witneſs in his own favour on a queſtion of Fact; it muſt be equally true, that no man is a proper judge in his own cauſe, on a queſtion of Law. As a lawyer, Mr. Burtenſhaw's authority, when weighed in the ſcale againſt that of Lord Mansfield, and the other Judges, will, we apprehend, make few proſelytes. As a writer, we have given our opinion of him on a former occaſion *. He is verboſe, and rambling; with a mixture of wit and humour, uncontrouled by a correct judgment. Caſes and metaphors are jumbled together; law and poetry, argument and banter, take place alternately. The Reader is firſt dazzled, and then diſguſted; and finds neither ſufficient inſtruction, nor ſufficient amuſement to repay him for the ſpace he travels over.

* "*Letters to Lord Mansfield*," Rev. July 1781. p. 44.

☞ The '*Diſquiſitions on ſeveral Subjects*,' and *Dr. Towers's Vindication of Locke's Political Principles, againſt Dean Tucker*, in our next.

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ERRATA *in this* VOLUME.

Page 55, l. 7. from the bottom, for 'and,' r. *with.*
—— 60, l. 6. from the bottom, for 'of,' r. *in.*
—— 65, l. 2. *Del.* the words 'It is cold and obſcure.'
—— 67, l. 10. For 'preſumptive,' r. *preſumptuous.*
—— 183, l. 3. from the bottom, del. the comma at 'expected.'
—— 194, l. 18. Del. the comma after 'none.'
—— 207, par. 4. l. 11. For 'unharmonius,' r. *harmonius.*
—— —— —— l. 15. For 'deciſive,' r. *deluſive.*
—— 211, l. 5. from the bottom, for 'in muniment,' r. *in the muniment room,* &c.
—— —— l. 6. For 'Authority,' r. *Authenticity.*
—— 216, l. 4. from the bottom, for 'farms,' r. *terms.*
—— 217, l. 16. For 'embrice,' r. *embrice.*
—— 221, l. 1. For 'they will execute,' r. *they will adhere to and execute,* &c.
—— —— l. 2. For 'they may find convenient,' r. *they may find it convenient.*
—— 223, par. 3. l. 3. for 'and renders him fit for nothing elſe,' r. *and ruins his conſtitution.*
—— 292, l. 1. for 'all,' r. *ill.*
—— 300. In the title of the firſt article of the catalogue, for 'war of ports,' r. *war of poſts.*
—— 320. In the 8th line of the par. concerning the rot in ſheep, take away '*that,*' and place it before *had,* in the line preceding.
—— 353. par. 2. line 1. for 'caſt,' r. *caſts.*
—— 356. (the note) for 'Perdinand,' r. *Ferdinand.*
—— 361, l. 1. del. the comma after '*fides.*'
—— 362, l. 4. from bott. col. 2d. for o″, 61, r. o″, 67.
—— 477, par. 4. l. 8. for 'laren,' r. *larem.*
—— 506, par. 2. l. 3. for '*de,*' r. DU; and elſewhere, as often as the name of M. Dionis du Sejour occurs.

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